



THE NEMENHAH CODE OF ETHICAL CONDUCT (NEMENHAH CODE)

THE PREAMBLE, GENERAL PHILOSOPHICAL GUIDELINES AND
STANDARDS

Office of the EPMC | 2014

Department of Cultural and Ethical Concerns

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Nemenhah Ethical Code of Conduct: 13th Great Council Cycle of the Nemenhah People

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INTRODUCTION:

The purpose of an Ethical Code for any organization is multi-dimensional. First, it serves as a document that establishes cohesive philosophical and ministerial standards by which all members function. This enables the group to clarify to current and future members, and to those served by the members, the nature of the ethical responsibilities held in common by the group. The publication of an ethical code also serves the purpose of informing the public regarding the nature of the Ministry and the special talents, qualifications, and skills of its Practitioners. This then creates a bridge between the organization and the public in both private and public/government sectors; stating that self-regulation and standards of practices are of the utmost priority and that we honor this responsibility.

Although always valuable, reputable and visible; Ethical Codes of Conduct have an added element of relevance for the Natural Healers of Nemenhah. ARTICLE 4 of the Nemenhah UNDRIP Declaration states...

“1) The Nemenhah People in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.

2) The Nemenhah People exercise the right through the acquisition of truth through diligent study, observation, prayer, song, dance, guidance from their Ancestors, and through the right application of wisdom and of the gifts of the Creator; through self-determination and self direction; through the use of all healing methods and materials, and of spiritual guidance for the healing of the body physical and the body spiritual of the individual, family, community, nation,”

The Nemenhah Community of Spiritually Adopted Natural Healers is not an ordinary organization of professionals. We are a world-wide community of Indigenous Peoples practicing our common and very diverse forms of Natural Healing with the common interest of a Spiritual Perspective and the mission of “Restoring the Sacred to Natural Healing.” In some senses, we could more properly be referred to as a “Micro-Nation.” Therefore, we have a responsibility that crosses many labels and layers. We function as a bridge between our Sacred Community and all Natural Healers. The Nemenhah Code consists of a Preamble, General Philosophical Guidelines, and specific Ethical Standards expressed in a system of Articles similar to popular state and national judicial codes. The introduction discusses the intent of having an Ethical Code, the general use of the Nemenhah Code, and the scope and applicability of the code.

It is important to note that the Preamble and the General Philosophical Guidelines are designed to be the doctrinal foundation for each Nemenhah Medicine Man or Woman ministering in Sacred Healing within the framework of the Principle of Emergence. This foundation should be utilized as a guideline for each Member to aspire towards; at the same time, these guidelines should always be considered a foundational assistance in arriving at any ethical decision or ethical course of action.

The Nemenhah Code applies only to those Members of the Nemenhah who offer Healing Services to other People, Animals, Nature, and Spirit. This includes any activity that is within their Scope of Practice and Training (Level of Competence). Some examples include but are not limited to, education, supervision, evaluation, creation of assessment modules, use of assessment tools, technological tools, all tools of nature, working directly with others with intention towards helping them heal, and working with the environment in all its forms. It is understood that these activities can occur across a variety of contexts, such as through internet and electronic transmission, use of physics in transmission, in person, prayer, telephone, and across many other avenues.

There are modifiers that are used in some of the Codes in order to create an environment of respect and expectation of personal judgment; to eliminate injustice or inequality that could occur without the modifier; and to ensure applicability against and within a large and broad range of possibilities. In this manner these modifiers will ask those Nemenhah Members to use the Nemenhah Code in the manner in which it was intended. These modifiers include “reasonably,” “appropriate,” “potentially,” and so forth.

The Nemenhah Code is not intended for purposes of Domestic Law or Civil Liability. It is useful within the Nemenhah Councils to justify Disciplinary Actions and/or Restitution Plans within the Nemenhah only, or to require further education or supervision. Non-adherence to the Nemenhah Code can be cause for change of status, or even expulsion from Nemenhah. Lack of awareness or understanding is not a defense; all Members are required to understand, adhere to, and to use the Code. Ethical Codes are useful for the general public in that it gives them an understanding of the validity of the group and a sense of their foundational philosophy.

The procedure for filing, registering, hearing and resolving conduct suspected to be in violation of the Nemenhah Code are inherent within the community system and are described in the General Handbook of Instruction (www.nemenhah.org). This description includes the process for anyone who has been the recipient of suspect services to file a complaint; if they feel compelled to do so.

PREAMBLE:

Nemenhah is a group of people who live and practice the Sacred Sahaptan Healing Way of their Ancient Ancestors. Each Nemenhah Medicine Man or Woman is a duly adopted Member of the Spiritual Family of the Elected Principle/Medicine Chief, and has made Covenant Declarations that complete the requirements to be inducted into the Nemenhah Healing Ministry. The Sacred Sahaptan Healing Way is a system of teaching and practice which has been developed and approved by the Pehli Council of the Nemenhah, under the direction of the President of the Native American Church of Nemenhah (hereinafter NACNEM), for the creation and training of Nemenhah Medicine Men and Women.

Nemenhah Members are committed to the “Principle of Emergence,” e.g., to assist any person or system in moving out of an undesirable condition into a desirable one, such as from out of “illness” into “wellness” - to use Ceremony and Natural Healing to aid the Earth and People in becoming well in person, in spirit, in family, in society and in environment.

Nemenhah Medicine Men and Women are committed to the use of their knowledge, experience, and training to enhance and further the condition of individuals, families, communities, all of society, and the planet. Nemenhah Medicine Men and Women respect and protect the civil and human rights of others and their freedom of inquiry and spiritual experience. They strive to help the public understand and learn about freedom of health care, informed judgment, self-empowered choice regarding religion, spirit, health, healing, and education. In doing so, they perform many roles including, inter alia, Healer, Teacher, Support Person, Consultant, Interventionist, Spiritual Teacher, Minister, Clergy, and Role Model.

They understand that by the very virtue of their position and chosen way of life, they are a model for strong ethics, as well as informed and trained expression of their way of administering their healing services. They understand that by living within a code created by Spirit and by Ethical consideration they are doing all that is reasonably within their power to act to educate and to heal.

The Nemenhah Code is intended to provide specific standards and principles to cover most situations encountered in Healing. Inherent in it are goals to promote and protect the welfare of individuals, communities, society, and environment, and to educate its members, students, parishioners, celebrants, and petitioners regarding Nemenhah Ethics. The Nemenhah Code also acknowledges that actions can consequent outcomes which are beyond what we can see and anticipate. When we are dedicated to an Inner Code based and founded in sound Ethics, these outcomes can be made more positive.

Nemenhah Medicine Men and Women dedicate themselves to the adherence to this Ethical Path.

GENERAL PHILOSOPHICAL GUIDELINES

These General Philosophical Guidelines are Aspirational in nature. Their intent is to guide and inspire the Natural Healing Community toward the very highest ethical ideals of “Service to Community and to others.” General Guidelines, in contrast to Ethical Standards, do not represent obligations and should not form the basis for internal disciplinary actions. Instead, they form a foundation of integrity and thought process from which to think through ethical dilemmas, think through an action in their work, and to use as guidelines to aspire to something greater.

The following Guidelines have imbedded within them the Four Great Principles of the Ancient Nemenhah High Place – the pinnacle of Ancient Nemenhah Society and Culture: 1) Gospel or “Knowing” of Truth, 2) Sacrifice, 3) Love of Virtue, 4) Consecration or Making Holy all things.

GUIDELINE 1: BENEFICENCE AND NON-MALEFICENCE:

Nemenhah Members strive to benefit those with whom they work and take care to “First Do No Harm,” always with compassion and respect for human dignity and human rights. In their ministerial actions, they seek to safeguard the welfare and rights of those with whom they interact and other affected persons, the welfare of all living things and of the Earth. When conflict occurs among themselves they attempt to resolve them in a responsible manner and with little or no harm.

They use the built-in system of their Indigenous Community, e.g., Councils, Chiefs and Sub-Chiefs to ensure little or no harm whenever necessary. They are dedicated to “Walk Sacred and Talk Sacred,” They believe and uphold the “Principle of Truth Above All Things” and “Love of All Things.” This is embedded in all Nemenhah Ethical Guidelines and Standards.

They are aware their ministerial judgments and actions may affect the lives of others, they are vigilant and conscious to protect against personal, financial, social, organizational, or political factors that might lead to misuse of their influence. While in the service of another, the Nemenhah Member will always hold Responsibility to the Other (the recipient of their service) as Paramount. It is imperative that each Nemenhah Medicine Man or Woman strives to be aware of the possible effect of their own physical and mental health on their ability to help those with whom they labor.

GUIDELINE 2: RELIABILITY AND RESPONSIBILITY

Establishing relationships based on trust and honesty is a basic process for all Nemenhah. Nemenhah Members seek to uphold the established standards of conduct, they seek to clarify and give informed consent and decision making to all they work with. They accept appropriate responsibility for who they are and all of their actions. They claim self-responsibility and accept no less from others. They work always to “do no harm,” to “never exploit,” and to manage conflicts. They believe in “being stingy with one’s neighbor as one is with one’s self.”

They make sure they consult with other professionals, refer when appropriate, and cooperate with other professionals. They make sure they continue to educate themselves and ask another professional when uncertain. They maintain dignity and respect and never discuss other Nemenhah Members unnecessarily in a negative manner. At the same time, they are attentive of ethical conduct of others within the community.

They always insure “Confidentiality” and never discuss who they work with and especially never in a negative manner. The Nemenhah Member regularly volunteers time and service for little or no compensation as contribution for the greater good and to honor their commitment to Spiritual Community.

GUIDELINE 3: INTEGRITY, HONOR, AND GOODNESS

Nemenhah Healers represent a Goodness Ethic, in its simplest language. They promise to Care For People, Care For the Earth, Share the Surplus, and Emphasize Optimism and Cooperation. This leads to highest form of integrity and sustainability.

Nemenhah Healers maintain competency in their respective fields and, in connection with their Healing Services, they agree to undertake only those activities they can reasonably expect to perform with necessary skills, knowledge, and competence. They only agree to work “Within Their Trained Scope of Practice.”

They honor the symbolic representation of the Nemenhah Medicine they carry in their Medicine Bundle. They stand firm in their Spiritual Commitment as they carry their Sacred Medicine Bundle and as they administer the Bundle Opening and Closing Ceremonies in the course of the Healing Services they provide. This is the Honor of the Nemenhah.

The Integrity and Honor of Nemenhah Members is also maintained and exemplified by the Sacred Giveaway. In Goodness of Faith, each Member of the Nemenhah supports and sustains the Community of Nemenhah, and those who help them in the agreed format of “The Offering” or “Sacred Giveaway.”

Nemenhah Medicine Men and Women do not cheat, steal, commit fraud, or misrepresent themselves in any way. They never misrepresent Nemenhah. They work to keep promise and commitment, speak only with Truthful Tongue, making sure that the recipients of their services are always fully informed of who they are and of the services they can provide.

GUIDELINE 4: RESPECT

Nemenhah Medicine Men and Women respect and honor the dignity, worth and diversity of all people. They respect the environment and consider it their “Earth Mother.” In that connection, they respect, honor, and do not take the life of living things unnecessarily. When the life of living things is taken, they are mindful and reverent of the sacrifice made. Respect for self, others, environment, the Healing Services and the Work of the Minister are paramount.

Nemenhah Members respect the right of all individuals to be self-determinative, their right to confidentiality and privacy. They have “respect and love of all things.” They are always working within their knowledge base, knowing when to refer and ask for consultation as respectfully promised.

Knowing one’s personal bias of any kind is imperative for the respect of others and for respect of the work of ministry and service provided. Knowing that some people may have vulnerabilities due to ethnicity, gender, socio-economic status, religion, age, sexual orientation, disability, language barriers, and so forth, each Member of Nemenhah respects their own personal bias and value on any of these issues. They will not base their treatment of other people based upon their own prejudices.

THE NEMENHAH CODE

Being a Codified System of Ethics commissioned by the unanimous advice and consent of the Great Council of 2011, derived from the Concepts and Principles espoused in and derived from the Nemenhah Constitution, the Nemenhah UNDRIP Declaration, the Core Curriculum, and the writings and counsel of the Elected Principle/Medicine Chief, the President of the Church and the Great Council Chiefs, upon which all Disciplinary Actions, Restitution Plans, and Administrative Policies shall be based. All Nemenhah Members covenant to uphold this Code and to be bound by its precepts.

TITLE 1: CARE OF PEOPLE

1.1 DUTY AND AUTHORITY OF MEMBERS

1.1.1 Covenant People: Nemenhah Members have been Spiritually Adopted by the President of NACNEM, in accordance with the Nemenhah Constitution. This is a Covenant Relationship. Each Member has covenanted that they will First Do No Harm, that Natural Medicine comprises an important part of their individual belief system and religion, that they will work diligently to complete the Core Curriculum provided by the Nemenhah, and that they will sustain and support the Nemenhah through Sacred Giveaway Offerings, and by and through their active participation in Chapter Council, and other Councils of the Nemenhah where called upon to do so. Nemenhah Members pay special attention to fulfilling their promises and covenants. To make the promises implicit in the Formal Request for Spiritual Adoption, and then to deny or to avoid efforts to carry out those promises is a violation of the Nemenhah Code.

1.1.2 Ecclesiastical Authority of Members: Each Nemenhah Member receives, by virtue of the Spiritual Adoption, membership in the Religious Order of Lehb and the “Legal Right of Bishopric” through direct lineal descent to Hahgohtl. This does not make the individual a “Bishop” of the Church, but only gives them the lineal authority that qualifies them for that position. The realization of the Bishopric depends upon the Member’s diligence and progress in the Sacred Sahaptan Healing Way. This is the reason that Spiritual Adoption is the method by which men and women are made part of the Nemenhah Family. The Bishop is an High Priest of the Order of Lehb, the President of the Church being the Presiding High Priest of that Religious Order. The High Priests of the Nemenhah answer directly to the Presiding High Priest. The Nemenhah Constitution restricts the dogmatism that dictates to individuals how their belief systems must look, but Nemenhah Members understand that, if only because of the very legal nature of Nemenhah membership, there is an important “Line of Authority,” and they are careful to fully understand the authority extended to them. Nemenhah Members know that to act outside one’s authority is a violation of this Code, is very dishonorable and can deleteriously affect, if not injure, all Nemenhah. To act outside one’s authority cannot be rationalized as “belief system” and no Nemenhah Member ever tries to do so.

1.1.3 Secular Authority of Members: Each Nemenhah Member is a Medicine Man or Medicine Woman and Traditional Leader within the Nemenhah. This is a ministerial position which bridges the gap between the purely secular functions of the Nemenhah and the ecclesiastic functions. The

Nemenhah Medicine Man or Woman is authorized by virtue of their calling to be Custodian of their Individual Sacred Medicine Bundle (a Nemenhah Sacred Object) and of the Medicine Bundle Ceremony associated thereto (a Nemenhah Ceremony). The Nemenhah Medicine Man or Woman is distinguished by their dedication to the Nemenhah Constitution and to the Sahaptan Healing Way. No Medicine Man or Woman of the Nemenhah may dictate the Sacred Medicine Bundle or Ceremony of any other Nemenhah Medicine Man or Woman. It is the sacred duty and obligation of every Nemenhah Minister to seek guidance from the Nemenhah Constitution and the Nemenhah Code, and to industriously avoid breaching the policies outlined in them.

1.1.4 Core Curriculum: Each Nemenhah Member has covenanted to diligently work toward completion of the Core Curriculum provided by the President of the Church (NACNEM). Nemenhah Members know that the Core Curriculum is to be found on www.nemenhahpress.com, as authorized and commissioned by the President of the Nemenhah Church, and that it may be changed, updated, and improved from time to time. Nemenhah Members make it a point to check the Core Curriculum regularly to assure that they have completed all the coursework presented by the President of the Church.

1.1.5 Proof of Activity: The Great Council has dictated that proof of activity in this element is critical to retaining one's Active Status in the Nemenhah. It is the duty of each Nemenhah Member to manage their own Covenant Obligations and see to it that they complete the course work. Observance of this covenant attains for the Nemenhah Member file status as a Sahaptan Guide, Carrier and/or Shirt. All Nemenhah Members know that it is their Civic Duty, and ought to be their primary personal goal, to complete the Core Curriculum so that they may be called upon to effectively serve in the Councils of the Nemenhah.

1.1.6 Sacred Giveaway: Each Nemenhah Member has covenanted to sustain and support the programs of the Nemenhah by making regular Sacred Giveaway Offerings. This Offering may be made directly to the Central Church for distribution, or Individual Offerings may be made to the Department Chiefs, when an Offering is intended for a specific Department. Although the Great Council has not specifically spoken regarding the Sacred Giveaway Offering, it is implicit in the Constitution that if the Members desire or demand programs and services from the Nemenhah Councils or Administrative Officers, they will fund such programs and services through their faithful and generous offerings. It is considered dishonorable to expect leadership and administrative oversight without faithfully providing the means to fulfill such requirements. Nemenhah Medicine Men and Women are careful to attend to their Sacred Giveaway Offerings so that the Nemenhah programs and services may progress. Even though the Members may demand that the amount of certain offerings be by suggestion, Nemenhah Medicine Men and Women know that the amount, kind or interval of the Sacred Giveaway may not be dictated by anyone but the individual giving the Offering. However, to make no offering at all is to expect a high degree of services, as well as a high degree of personal risk, from the Administrative Chiefs. When a member fails to make any Sacred Giveaway Offering of any kind during the course of one year, they are considered in default of their Adoption Covenant and their status is suspended or removed. All Nemenhah Medicine Men and Women are careful to manage their own membership status.

1.2 PERSONAL RESPONSIBILITY

1.2.1 **Representation:** Claims and representation about the Nemenhah that are authorized, true and faithful are considered correct representation. Nemenhah Members take responsible steps to correctly represent their work and the Mission of Nemenhah.

1.2.2 **Misrepresentation:** Claims and representations about the Nemenhah that are unauthorized, false and misleading are considered injurious to the person to whom they are made and to the Nemenhah in general. When a misrepresentation or misimpression is discovered, Nemenhah Members take responsible steps to correct such misrepresentations or misimpressions, regardless of by whom they are made.

1.2.3 **Good Faith:** Each Nemenhah Member, by Act of Good Faith, demonstrates in a reasonable manner basic knowledge of the Five-Fold Mission of the Nemenhah.

1.2.4 **Constitution:** Each Nemenhah Member demonstrates in a reasonable manner knowledge of the Nemenhah Constitution and applies that knowledge to their actions.

1.2.5 **Nemenhah Code:** Each Nemenhah Member demonstrates knowledge and understanding of the Nemenhah Code in a reasonably appropriate manner.

1.2.6 **Resolution:** Each Nemenhah Member demonstrates in a reasonable manner a dedication to Conflict Resolution and Ethical Decision Making, as expressed by this Code.

1.2.7 **Nemenhah Departments:** Each Nemenhah Member understands the scope and function of each Department of the Nemenhah and that the Chiefs and Sub-Chiefs of such Departments are working to fulfill their specific Stewardships within them, and that there are definite boundaries that govern the behavior of such Chiefs and Sub-Chiefs. Nemenhah Members are careful to pay appropriate respect to such Chiefs and Sub-Chiefs, and when services for them are requested, the request is always accompanied by a Sacred Giveaway Offering of some kind. To expect services from any of the Departments without sustaining such services is not ethical, and is considered dishonorable.

1.3 RESOLVING ETHICAL ISSUES

1.3.1 **Conflicts between Ethics and Domestic Law:** If a Nemenhah Member is in ethical conflict with Domestic Law, he/she must follow the internal rules of the Nemenhah and contact the EPMC immediately. Nemenhah Members are Peacemakers and exercise extreme caution concerning compliance with Domestic Law.

1.3.2 **Informal Resolution of Ethical Violation:** When a Nemenhah Member believes that another Member may be in violation of the Nemenhah Code, they take it upon themselves to personally take private counsel with the suspected offender before seeking other action.

1.3.3 **Formal Resolution of Ethical Violation:** If Informal Resolution is unfruitful, or in the case of Injury of an Individual Nemenhah Member or Nemenhah in general, or the threat of such Injury, Nemenhah Members bring the matter privately to the EPMC, if the Injury is to the Nemenhah in General, to the appropriate Department Chief if the injury pertains to a particular Department of the Nemenhah, or to the appropriate Council.

a. **Resolution by Arbitration:** If the Parties involved in the ethical violation, and the complaint of same, agree to arbitration, the EPMC will either act as Arbitrator or shall appoint one. Nemenhah Members who agree to arbitration in the resolution of complaints understand that the decision of the Arbitrator is final, and they respect and honor such decisions.

b. **Resolution by Council:** If the Parties involved in the ethical violation, and the complaint of same, do not wish arbitration, the EPMC calls for an appropriate Council to hear the matter. Nemenhah Members know that the decisions of such Councils are final, and they respect and honor such decisions.

c. **Restitution:** Nemenhah Members understand that the Arbitrator or Council in any case may assign a Plan of Restitution, and they respect and honor such plans.

d. **Evidentiary Confidentiality:** Nemenhah Members know that Conflict Resolution requires a thorough examination of evidence which must involve injured parties. Care is taken to insure confidentiality unless written consent is obtained.

1.3.4 **Nemenhah Member's Duty with regard to Arbitration and Councils:** Nemenhah Members understand that, in the event they are called to answer to a Resolution Council, they are obligated to participate willingly and to give truthful report of all they know concerning the matter. Failure to participate, or avoidance of such Council is violation of the Nemenhah Code, and is considered very dishonorable.

a. **Personal Knowledge:** Nemenhah Members understand that they may speak only for themselves and for what they personally know, or concerning evidence that has come into their personal possession.

b. **Personal Agency:** Nemenhah Members do not represent other Nemenhah Members.

1.4 THE FIVE-FOLD MISSION OF THE NEMENHAH

As outlined in the Constitution, The Five-Fold Mission of the Nemenhah is to 1) Heal the Individual, 2) Heal the Family, 3) Heal the Community, 4) Heal Society, and 5) Heal the Planet. Every Nemenhah Member is a Healer associated with one or more of the elements of the Nemenhah Five-Fold Mission.

Nemenhah Members declare their competence, or the desire and dedication to obtain competence in one, more, or all of elements of the Five-Fold Mission of the Nemenhah.

1.4.1 Limits of Competence – Ministering within Scope of Practice and Competence:

Nemenhah Members understand that they may only provide healing services, education, consulting, training, mentoring, and so forth, for which they are appropriately trained. Nemenhah Members understand that they must have a full grasp of their level of competency, and that the good faith demonstration of competency is based on, inter alia, education, training, mentoring, apprenticeship, and/or experience which has been deemed equivalent, and etc. Nemenhah Members understand that they are expected to provide disclosure of such competency when necessary. Such competency applies to all facets of the Five-Fold Mission of the Nemenhah.

a. **Personal Incompetence:** When a Nemenhah Member discovers they lack competence in a given situation, he/she is careful to a) consult with a competent Nemenhah Member, b) defer the service so that research and further education may be obtained, c) refer to competent Nemenhah Member or other Professional if competence cannot be obtained in a manner which is reasonable and timely to the situation.

b. **Representation of Competence:** Nemenhah Members never represent themselves as having competence which they do not in truth possess.

c. **Emergency Services:** In an emergency or crisis, Nemenhah Members may assist, but only to the degree of their competence. Nemenhah Members understand that Domestic Good Samaritan Laws in every State are full of legal infirmity and that they place themselves, their families and all Nemenhah in legal peril if they attempt to offer services for which they are not qualified, under any circumstances.

1.4.2 Maintaining and Increasing Competence: Nemenhah Members understand that it is their duty to continue their education in their field with appropriate and ongoing instruction, training and community connection. Failure to do so is a violation of the Nemenhah Code.

1.4.3 Personal Judgment: Nemenhah Members use personal judgment and discretion based on their experience, training, education, knowledge, scientific inquiry, and so forth, when making decisions, and they understand that they must be able to reasonably explain their decision making process.

a. **Judgment in Practice:** Nemenhah Members refrain from participating in Ceremonial Healing when personal, scientific, spiritual, financial, or other interests could possibly and potentially impair judgment, competence, objectivity, or effectiveness, and when such interests could expose them, the Nemenhah, or the greater community to injury or exploitation.

1.5 INTERPERSONAL RELATIONSHIPS

1.5.1 **Modalities as Belief Systems:** The various modalities of healing of physical bodies constitute “Belief Systems” to the Nemenhah. The Nemenhah Constitution is very clear in its instruction that the Nemenhah Medicine Man or Woman may not dictate the belief systems of any other person. This stricture imposes upon the Nemenhah Medicine Man or Woman the responsibility to uphold and honor the belief systems of others within the Nemenhah, as well as without.

1.5.2 **Appropriate Boundaries:** Nemenhah Members reasonably and appropriately demonstrate the ability to respect the boundaries of others. It is considered a violation of Nemenhah Code, and very dishonorable, when working with others to disrespect personal boundaries, to coerce a person into behaving in a manner they normally would not, or into participating in a modality of healing, or probing in a manner that violates privacy. A person must solicit the Ceremony of Healing of their own free will and choice.

1.5.3 **Criticism:** Nemenhah Members understand that it is a violation of the Nemenhah Code to criticize others, and most especially a fellow Nemenhah Medicine Man or Woman, because of their belief in a practice or ceremony different from one’s own. It is considered the responsibility and duty of a Nemenhah Medicine Man or Woman who comes in conflict with a Practitioner of a Healing Modality distinct from their own, to seek to describe their own modality without coloring the other in a bad light.

a. **Critical Persuasion in Practice:** It is a violation of the Nemenhah Code, and very dishonorable, to attempt to convince the parishioner or participant of the Healing Ceremony of another Nemenhah Medicine Man or Woman to leave their tutelage and remove to one’s own. If the individual seeks one’s services, one may engage them, but one does not solicit them to leave the service of another without such engagement.

b. **Voluntary Services:** If a person decides to leave one’s service and remove to the service of another Nemenhah Medicine Man or Woman, it is a violation of the Nemenhah Code to pressure them to remain. Service in the Nemenhah Ceremonies of Healing is entirely voluntary.

1.5.4 **Informed Consent:** When a Nemenhah Medicine Man or Woman provides a service of Ceremonial Healing to any person they disclose completely the type of service, what to expect, what to do in preparation, possible outcomes, as well as possible risks. The person must give consent based on being informed. Services provided without informed consent are in violation of the Nemenhah Code. For anyone who is unable to give such informed consent, then consent must be obtained from a legal guardian.

a. **Simple Informed Consent Forms:** Informed consent forms are often used as primary evidence in courts of law. Therefore, the form itself ought to describe the consent of the person, not the content of the service, ceremony, sacrament or sacred object. The Informed Consent Form

should contain verbiage such as: "I, (the undersigned), do declare that I have been adequately informed of the services I shall receive from (name of Medicine Person) and I do give my consent for such services based upon that information. Signed and dated.

1.5.5 **Discrimination:** Nemenhah Medicine Men and Woman are Ministers of the Faith, sworn to First Do No Harm. They minister the Ceremonies, Sacraments, and Sacred Object with appropriate discretion but without discrimination based upon religion, philosophical values, age, gender, race, ethnicity, socio-economic status, disability, sexual orientation, culture, national origin or language.

1.6 FIRST DO NO HARM

1.6.1 **Standard of Practice:** Nemenhah Medicine Men and Women shall always adhere to the dictum, "First Do No Harm." This means that they will not engage any person into any service that has that degree of harm associated with it as to cause them to have to make decisions based on any type of Risk/Benefit ratio. If a desired benefit entails any degree of risk greater than that attendant with normal life activities, the Nemenhah Medicine Man or Woman seeks other alternatives. Services that may do harm must be avoided at all costs.

a. **Harm:** The concept of "Harm" may be interpreted into very broad hyperbole. Therefore, for the purpose of this Standard of Practice, "Harm" in the Nemenhah Constitution is synonymous with "Injury," being any outcome which renders the person unable to make a living, or threatens to do so.

b. **Injurious Potential:** Any course of Ceremonial Healing which, in itself, is injurious, or in other words, has inherent in its practice the potential to do such harm to the participants as to cause them to lose in any degree the capacity to function normally, is harmful and is avoided by all Nemenhah Medicine Persons. For example, the current Medical Treatment for Gallstones is to remove the organ where the stones accumulate. Removal of the organ causes a degree of side effect as to be life or function threatening, and would be considered a harmful alternative. Likewise, fluctuations in hormone levels before, during and after menses can cause significant distress for a woman. Removal of the reproductive system is never an option in the Ceremonial Healing of such affectations.

c. **Examples:** It should always be noted that the provided examples of Harm are focused on physical injury. Nevertheless, Harm, as interpreted from the definitions provided in the Nemenhah Constitution and this Code, is synonymous with emotional and spiritual misconduct that renders a person unable to function normally. It is the responsibility of each Nemenhah Medicine Man and Woman to employ reasonable awareness of possible harm on any physical, emotional, and spiritual dimension when considering elements of Ceremonial Healing.

1.6.2 **Sexual Abuse:** Inappropriate physical contact can be injurious, mentally if not physically. Nemenhah Medicine Men and Women are very careful to explain every practice that involves physical contact of any kind, and to ask the person's permission to make contact. When such permission is not requested, and not given, all contact that might be in any way misconstrued as

normally part of the act of, or leading to any act associated with copulation, is considered an act of sexual abuse and assault by all Nemenhah Medicine Men and Women.

1.6.3 Sexual or Emotional Harassment: Sexual solicitation, physical advances, verbal or non-verbal sex or gender associated conduct that is devaluing or offensive as well as any other verbal or non-verbal behavior that is unbecoming, devaluing, offensive, dismissive and intolerant of another is injurious in degrees and is a violation of the Nemenhah Code.

1.6.4 Cooperation with Other Nemenhah Medicine People: Wherever indicated, appropriate and in the best interest of the person soliciting services, cooperation and interaction with other Nemenhah Medicine People is considered important, if adequate safeguard for the privacy of the parties may be maintained.

1.7 CONFIDENTIALITY

1.7.1 Keeping in Privilege: Nemenhah Members understand that they have a responsibility and obligation to the best interest of the person to whom they are providing services. Confidentiality is a primary facet of that best interest. This means keeping in privilege all personal information, including, inter alia, stored documentation if any, recorded consultation, discussion of any kind regarding personal information obtained in consultation or education.

1.7.2 Limits of Confidentiality: Nemenhah Members understand that extenuating circumstances, such as subpoena or other dictates of Law, sometimes place limitations on Confidentiality. When a Nemenhah Medicine Man or Woman finds such limitations within the scope of the service to be provided, complete disclosure of such limitations to the person to receive the service is required.

a. **Limits:** Whenever a Nemenhah Medicine Man or Woman embarks on providing services to any person, family, group or organization, the limits of Confidentiality are always discussed, along with Informed Consent.

b. **Electronic:** Electronic Transmission often runs the risk of violating confidentiality. If electronic transmission is to be used, Nemenhah Members are careful to fully inform the person receiving the service as part of the Informed Consent Process.

c. **Legal:** If there is a legal or third party reason that Confidentiality is to be broken, Nemenhah Members are careful to inform the party receiving the service as part of the Informed Consent Process.

d. **Audio:** Audio and/or visual recording automatically brings the risk of violation of Confidentiality. Whenever Nemenhah Members provide services that must be recorded, they inform the person prior to providing the service as part of the Informed Consent Process.

1.7.3 **Informed Breach:** If for any reason Confidentiality is to be breached, informed consent to do so must be obtained from the person receiving the service. This informed consent should be in writing. If this is not possible, verbal informed consent is reasonable. Written documentation of verbal consent is preferable.

1.7.4 **Confidential Information:** When consulting with colleagues, Nemenhah Members are careful to keep confidential all information about a person receiving services that might lead to the identification of the person. They may consult about the situation or circumstance, but no personal information, in the form of writing, education, research, or any other medium, is shared.

1.8 THE SERVICES OF CEREMONIAL HEALING

1.8.1 **Relief of Suffering:** Every Nemenhah Member makes a good faith effort to be actively and appropriately engaged in the relieving of suffering of all kinds. This work occurs within each Member's individual level of Competency and is Spiritual in nature.

1.8.2 **Emergence:** Nemenhah Medicine Men and Women share the Principle of Emergence as the core foundation of all Ceremonial Healing Services. This core principle is based in the belief that all Healing Services consist of facilitating the shift from illness to wellness.

1.8.3 **Ceremony:** Nemenhah Members understand the key importance of Ceremony in all Nemenhah Healing Services. Every Nemenhah Healing Service begins and ends within the dictates of a particular and individual Sacred Medicine Bundle Ceremony. Nemenhah Medicine Men and Women are dedicated to this belief, and they are diligent in attending to their duty in this regard.

a. **Individual Bundle Ceremony:** The Nemenhah Sacred Medicine Bundle Ceremonies are among the most important duties and responsibilities of Nemenhah Medicine Men and Women. Every Nemenhah Medicine Man or Woman is the Medicine Custodian of their Sacred Medicine Bundle and corresponding Medicine Bundle Ceremony. They harmonize their Sacred Medicine Bundle with the Nemenhah Medicine Wheel, which they have received by example through the Core Curriculum. They are careful to include in their Medicine Bundle items symbolizing every aspect of the Healing Services they provide. All such symbols, as well as the materials, modalities and sacred objects they represent, become Sacraments within the Individual's Bundle.

b. **Performance of Ceremony:** Nemenhah Medicine Men and Women understand the importance of the Medicine Bundle Ceremony, both legally and spiritually. They are careful to provide only those services which they have reasonably represented in their Sacred Medicine Bundle, a picture of which must be on file at Church Headquarters. No services are provided that are not appropriately represented in the Medicine Bundle. No services are provided without first performing the Bundle Opening Ceremony.

1.9 INFORMED CONSENT

1.9.1 **Disclosure:** Informed Consent for Healing Services is an absolute necessity. Nemenhah Medicine Men and Women are careful to provide information concerning the service to be provided adequate to constitute, within reason, an understanding on the part of the person receiving the service of the kind and nature of the service to be provided and the level of competence of the person providing such service.

a. **Confidentiality:** Nemenhah Medicine Men and Women see to it, through the process of Informed Consent, that the person receiving Healing Services understands, within reason, the concept of Confidentiality, and also the limitations to Confidentiality, if any, that apply to the specific Healing Service.

b. **Spiritual Orientation:** Nemenhah Members are careful to inform persons to whom they provide Healing Services that they are working with a Nemenhah Minister of Healing and that the services to be provided are of a Spiritual nature and are focused in Natural Healing. They are extremely careful that every person for whom they provide services understands that they have requested the services of an Officer of the Church, and that such services constitute for the Nemenhah Medicine Man or Woman the very establishment and practice of their Religion.

1.10 PUBLIC STATEMENTS

Nemenhah Members are careful to make only those public statements that pertain specifically to their own Sacred Medicine Bundle and corresponding Medicine Bundle Ceremony, and the Symbols, Sacraments, Modalities, Performances, and Sacred Objects found therein. They also make public statements regarding the Nemenhah in general that they have appropriately learned from the Nemenhah Constitution, UNDRIP Declaration, the Nemenhah Code, the Nemenhah Core Curriculum, or from any Official Nemenhah Publication. Only those Members specifically authorized by Great Council to do so may speak or act for and in behalf of All Nemenhah in any capacity or in any context.

1.11 RECORD KEEPING

Nemenhah Medicine Men and Women understand that, in the event of any Court Action, standard practice business-type records become property of the State and have often formed the very foundation of fallacious convictions against Healers. They are therefore very careful when they keep records of the services they provide to relieve suffering, that such records reflect accurately the Spiritual Nature of the service provided. They avoid using verbalisms common among Commerce Professions and commit themselves to re-scripting so that all records harmonize with the true nature of their Healing Ministry.

1.11.1 **Recording:** Nemenhah Members are good record keepers, but they are careful to craft and organize such records in such a manner as to provide for the Confidentiality of the person receiving services, and also for the legal safety of the provider.

1.11.2 **Safeguarding:** Nemenhah Members retain and safeguard records documenting Healing Services for that period of time which is prudent and customary.

1.11.3 **Disposal:** Old records are disposed of in a manner which does not potentially risk the Confidentiality of the person who received the service.

1.12 FEES AND SACRED GIVEAWAY

Nemenhah Medicine Men and Women do not ordinarily charge “Fees” for the Services they provide within their ministry. Rather, they may make suggestions of Donation or Offering amounts and gratefully receive such Offerings in return for the services they render for the Church and its Members, Parishioners and Supplicants. The terms “Donation” and “Offering” are synonymous with “Sacred Giveaway” to all Nemenhah Medicine Men and Women. When the term “Fee” is used, it should be made clear in the Informed Consent Process that the Nemenhah Medicine Man or Woman uses the term out of lack of a better alternative only, and considers such Fees to be Sacred Giveaway, even when the person receiving the service may not.

1.13 SEMINARY TRAINING

Nemenhah Medicine Men and Women consider training in the Modalities of Natural Healing to be “Seminary Training” or “Training for the Ministry.” Such training may be obtained from Nemenhah Certified Seminaries. Nemenhah Medicine Men and Women are careful to refrain from offering services for which they are not adequately trained.

1.13.1 **Non-Certified Institutions:** When training is received from Agencies and Institutions other than Nemenhah Certified Seminaries, and when Nemenhah Members wish to represent their training and competence in relevant fields, all transcript records and proof of completion must be sent to the University of Nemenhah, a Nemenhah Certified Seminary, for evaluation and Equivalency certification. Training from such agencies or institutions which reasonably meet the standards set by the President of the Church are deemed essentially equivalent to that provided by Nemenhah Certified Seminaries. Training from such agencies or institutions which does not reasonably meet the standards set by the President of the Church is weighed individually and may be deemed equivalent in part. Nemenhah Members take it upon themselves to be current in their knowledge of the Seminary Standards set by the President of the Church, and to constantly update their understanding of the Standards.

1.13.2 **Continuing Education:** All Nemenhah Members understand that continuing education is an absolute requirement, with the UCNM as the starting point. Each Nemenhah Medicine Man and Woman is careful to obtain twenty or more “credit hours” of continuing education each year, pertinent to the type and kind of Healing Services they provide. When Nemenhah Medicine Men and Women fail to obtain such continuing education, they understand that their status may be reduced or taken altogether. Nemenhah Medicine Men and Women are careful to appropriately manage this aspect of their duty as a Minister of the Church.

1.13.3 **Standards:** Standards for all Seminary Training are set by the President of the Church from whom such Seminaries are Certified.

TITLE 2: CARE OF THE EARTH

2.1 REDUCE CONSUMERISM

Nemenhah Medicine Men and Women do not consider themselves at the top of the food chain. They do not claim dominion over the Earth and demand that everything bend to their will. Rather, they consider themselves part of the pattern and web of life, with all things being their relations. Natural Resources do not exist only to be consumed. Nemenhah Members understand that they are duty bound to work to provide a future for coming generations.

2.1.1 **Environment:** Nemenhah Members are conscious of the affect exploitation of natural resources have had on the Health of the Planet, and the consequent and concomitant effects on the state of wellness experienced by all people. Nemenhah Members dedicate themselves to researching and implementing ways in which they can reduce their consumerism and conserve natural resources.

2.1.2 **Ingredients:** Nemenhah Members are careful to investigate the ingredients and the modes of manufacture or processing inherent in the Sacraments and Sacred Objects they employ in their Healing Services. They avoid products manufactured using unsound and unsustainable practices.

2.1.3 **Return:** Nemenhah Members support manufacturers that do not merely take from the Earth, but, rather, give back as much or more than they take. They are constantly investigating and gathering the means to produce for their own needs instead of relying on someone else far away to provide for their wants.

TITLE 3: CARE OF SOCIETY

3.1 COUNCIL SYSTEM

The Nemenhah Constitution outlines a system of governance utilizing the Ancient Consensus Council System. Nemenhah Members understand this system and use it to work to heal society.

3.1.1 **Council Participation as Duty:** Nemenhah Medicine Men and Women understand that he who must be commanded in all things is a slothful and unfruitful servant. They do not wait to be told what to do. They study the Nemenhah Constitution, the UNDRIP Declaration, the Nemenhah Code, and the Core Curriculum, as well as the messages from the President of the Church, the EPMC and the Department Chiefs, and they apply their knowledge in projects and activities of their own design. They are Self-Governing. They know that part of their duty as a Minister of the Church is to promote the Nemenhah System and to help it grow. They do this be faithfully by, inter alia, participating in General Assembly Discussion, Mother's Councils, Chapter Councils, Community Councils, General Councils, and Great Councils.

a. **Nemenhah Organization:** The leadership of the Nemenhah shall be as outlined in the Nemenhah Constitution. All Nemenhah Members share a significant responsibility to assure that no governance, regulation, council, and so forth, shall be established except upon the guidelines set forth in the Nemenhah Constitution. No Nemenhah Member or Council of Nemenhah Members may purposefully circumvent the Nemenhah Constitution.

b. **Councils:** Councils within the Nemenhah are authorized by the Nemenhah Constitution. No other agency or authority may speak or act for or in behalf of Nemenhah.

c. **Great Council:** The Great Council is the Authoritative Voice of the Nemenhah Constitution. It is the only body within the Nemenhah authorized to ratify, change, or amend the Nemenhah Constitution. As such, the Great Council is the only Council or Authority within the Nemenhah that may have oversight over, or administration of matters pertaining to all the Nemenhah everywhere. The Great Council may appoint Chiefs to fill administrative positions and to carry out the policies, procedures and to fulfill the objectives set by the said Council, but such Chiefs rely upon the Great Council for authority and direction. They may act autonomously within their Stewardships, but they understand that their actions fall under the oversight of the Great Council, and that they may be countermanded in any decision, and/or replaced by that Council. Every Nemenhah member shares a responsibility to sustain and assist the Great Council in good faith.

d. **Great Council Chiefs:** Great Council Chiefs, such as the EPMC and President of the Church, are authorized to function in their Stewardship by the Sustaining Vote of the Delegates at each Annual Great Council Gathering, or Council of Fifty. Each Chief is authorized to appoint Sub-Chiefs, and/or other Administrative Assistants, to assist in the efficient carrying out of the Stewardship assigned to them by the Great Council. All such Administrative Staff shall fall under the authority of their Presiding Chief and shall answer to no other. The Presiding Chief answers to the Great Council and is responsible for the actions of all Sub-Chief and Administrative Staff within his/her Department. No Chief of any Department of the Nemenhah may dictate or regulate the activities of other Departments. Oversight of Sub-Chiefs falls to the Department Chief and takes place within the Department.

e. **Departmental Authority:** Nemenhah Members working under the administrative authority of a Chief of any of the Departments of the Nemenhah may not countermand the authority of the Department Chief, but must work to resolve all conflict within the Department under the direction of the Chief of that Department. If internal conflict cannot be resolved within the Department, it is the responsibility of the EPMC to help mediate, and no other. If the EPMC is unable to guide the matter to appropriate resolution, the EPMC will call for an assembly of the Administrative Council to hear the matter.

f. **Local Council:** The Local Council, e.g., the Chapter Council, and/or the Community Council, is the Authoritative Voice of the Great Council in all Local Matters.

g. **Local Election:** The Local Councils are elected according to the guidelines established in the Nemenhah Constitution and carry out the word and will of the Constitution. All conflicts, disputes, or programs, pertaining to local administration and about which Nemenhah Constitution does not specifically direct, are administrated at all times in accordance with the Intent and Spirit of the Nemenhah Constitution.

h. **Local Authority:** Local Councils are authorized to function in their Stewardship by the Sustaining Vote of the General Assembly of the Local Chapter or Community. Each Principle/Stone Carrier (PSC) is Talking Feather of the Chapter Council and appoints the Rehtwahtsi Ehlehk (Clerk of Membership) and the Yuhnipi Ehlehk (Executive Secretary) of that Council. The Principle/Stone Carrier of the Chapter Council is authorized to appoint assistants and clerks to assist in the efficient carrying out of the Unifying Purpose of the Chapter. All such Administrative Staff shall fall under the authority of their File Leadership and shall answer to no other authority, where local matters are concerned. The Principle/Stone Carrier answers to the Community Council, or in the absence of such Council, to the Chief of Chapter Services, and is responsible for the actions of all assistants and clerks within the Chapter. No PSC of any Chapter of the Nemenhah may dictate or regulate the activities of other Chapters.

i. **Communities:** Where Local Chapters exist in a common area and wish to combine their activities for the good of all, they may form Communities. The Nemenhah Constitution provides for the mandatory formation of Community Councils when thirteen (13) Chapters exist in a common area, and when thirteen (13) Members of the General Council of Mothers (as defined by the Nemenhah Constitution) decide that the formation of a Community Council will be beneficial for the Chapters involved. Community Councils are nominated by the Mother's Council, and Elected by the Sustaining Vote of the combined General Assemblies of all the Chapters affected. Community Councils are authorized to function in their Stewardship by the Sustaining Vote of the General Assemblies of the Chapters. Sub-Chiefs and Administrative Assistants, as well as Committees, and other Staff are appointed by the Community Council and are sustained in their callings by the General Assemblies of the Chapters. The Community Council answers to the Great Council and is responsible for the actions of all Administrative Staff within the Community. No Community Council of the Nemenhah may dictate or regulate the activities of other Communities. Nemenhah members share a common responsibility to see to it that the Chapter and Community Council System is carried out in accordance with the dictates of the Nemenhah Constitution.

3.1.2 **Active Role:** Nemenhah Members take an active role in the governance of their Local Units. If no Chapter exists in their locale, they know that it is up to them to work to establish a Nemenhah Chapter presence. Nemenhah Medicine Men and Women constantly invite their colleagues to investigate the Nemenhah System. They inform them of upcoming projects and events, and they invite them to attend.

3.1.3 **Connection:** Nemenhah Members work to establish connections between their Chapter or Community, and others around the world. They are not satisfied with being isolated and know that true security comes through integral community.

TITLE 4: ILLICIT DRUGS

4.1 NATURAL MEDICINE

4.1.1 **Illicit vs. Illegal:** Nemenhah Medicine Men and Women understand that it is the expressed goal of the U.S. Food and Drug Administration to integrate and incorporate Natural Medicine into Allopathy and that one of the strategies it employs to do this is to re-classify Natural Medicine as New Over the Counter Drug, or as New Medical Device, over which it has regulatory power. Consequently, all Natural Medicine could be felonized by the FDA. The Nemenhah Constitution, as amended in 2011, identifies the term “illicit” to mean not “illegal,” but rather, those substances which Government has classified as “street drugs” and which have a history of injurious abuse.

4.1.2 **Competence:** Many substances from the Plant, Animal and Mineral Kingdoms are known to be dangerous in certain quantities, even though in other quantities they are a natural and effective part of Ceremonial Healing. Nemenhah Medicine Men and Women who use such gifts in their Ceremonial Healing are responsible to have sufficient knowledge to avoid doing harm thereby.

4.1.3 **Street (“illicit”) Drugs:** Domestic Law identifies certain substances as “illicit drugs” or “street drugs.” These are defined in the Nemenhah Constitution as those substances which the Domestic Law identifies as “illicit” and for which there is a body of extant knowledge proving its dangerous affects, and that it has a quantifiable history of dangerous abuse. Nemenhah Medicine Men and Women who choose to utilize such substances in their Ceremonial Healing will find themselves outside the Nemenhah Constitution, and therefore, outside the Bona Fide Ceremony of the Nemenhah Church. Such individuals make injury upon all Nemenhah at once and are subject to immediate expulsion from the Nemenhah Family.

4.1.4 **Guided Meditation and/or Hypnosis:** Many forms of Natural Healing involve the use of guided meditation, hypnosis, and so forth. It is considered dishonorable to use such powerful tools to cause a person to do or say something they would not be inclined to in normal circumstances. Practitioners who utilize Post Hypnotic Suggestion are required to be fully trained in the benefits and risks of such Healing alternatives. Nemenhah Medicine Men and Women are careful to use no suggestion that could cause harm. This control is most especially observed in Regression strategies, where the appearance and subsistence of “False Memory Syndrome” has been positively linked to the Practitioner’s suggestions.

TITLE 5: ENFORCEMENT

5.1 POWER TO ENFORCE

Authority to act in a disciplinary capacity is vested only in the duly convened and authorized Council Bodies as defined by the Nemenhah Constitution and per Policy established by the Office of the EPMC. No individual in the Nemenhah has authority to act in a disciplinary manner.

5.1.1 **Scope of Decision:** Councils are empowered to decide for or against the Complaint, and to either cast the offender out of Nemenhah by recommending Spiritual Divorcement (Expulsion) to the President of the Church, or they may recommend a Restitution Plan to give the offender an opportunity to make amends and to restore their good standing and status in the Nemenhah.

5.1.2 **Expulsion:** Disciplinary Councils are authorized to recommend expulsion only when injury, to the degree defined in the Nemenhah Constitution, and for which restoration cannot be reasonably expected, upon a person or persons has actually taken place.

5.1.3 **Restitution Plan:** Disciplinary Councils must offer a Plan of Restitution to the offender convicted of violation of the Nemenhah Code, except where the violation results in injury to a person or persons for which restoration cannot reasonably be expected. The Offender must demonstrate a state of true repentance and a willingness to comply with the Plan, and the Plan must be designed in such a way as to reasonably ensure the likelihood of success. All such Plans must include, inter alia, not less than six (6) months, but never more than two (2) years probation, in which the Member is not allowed to vote, participate in any Council of the Nemenhah, or hold any office of leadership; reduction in status to "Inactive" until the completion of the Restitution Plan; suspension of Member Card and Certificate until evidence of the correction of the violation of the Nemenhah Code has been provided; obligatory service; and so forth. The guiding principle upon which all Plans of Restitution are based must be the restoration, insofar as reasonably possible, of the state of affairs which existed before the violation.

5.1.4 **Duty:** Nemenhah Members understand that they are duty bound to respond to and participate with the Disciplinary Councils, and that the decision of such Councils is final. Failure to comply with a Restitution Plan established by a Disciplinary Council of the Nemenhah violates the Nemenhah Code, and is in itself basis for expulsion from the Nemenhah.

5.1.5 **Amendment:** Changes, additions, deletions, and any amendment of any kind to the Nemenhah Code falls within the Stewardship of the Chief of Cultural and Emotional Concerns, under the advice and consent of the Great Council.