

**Jurisdiction of this land is now only under Almighty God.**

**Thou shall not steal or bear false witness and Love our Creator God and Love our neighbour as ourself and do no harm**

Affidavit, Notice, and Decree

Of Being Sovereign Guardian over my Offspring

**Attorney Power over Birth Certificate, Cultural Identity, and Family Authority**

*Date:* [Insert Date]

*Guardian* (s): (Father’s Full Name), (Mother’s Full Name)

*Offspring*: [Full Name]

*Born Day*: [Son/Daughter's Date of Birth]

*Born Place*: [Place of Birth]

To:

[Name of Government Agency]

[Address of Government Agency]

Notice-to-Agent-is-Notice-to-Principal-and-Successors-

Notice-to-Successors-and-Principal-is-Notice-to-Agent

For context, this document uses only plain simple English and Counting Systems. You are considered informed that all meanings in this/all communication/s are taken from the Oxford Dictionary of English unless otherwise definition given or as commonly understood by living men and women. Any content or character or page layout is not to be confused with **legalese** or **syntax** or any other language. All character, form, style and page layout, whether capitalised, lowercase, bold or underlined or italics or any combination are what is commonly recognised by living men and women and not to be taken in any other way or meaning. If any definition or meaning is unclear to the reader the interpretations are that of the living Guardian authors of this Affidavit, Notice and Decree. The position in this communication is that of a living Guardians standing under God's law, also known as the creator's law, natural law, and operating outside the jurisdiction of all statutory rules or man-made legislation

**\*Note in this document : Parent = Guardian & Child = Son or Daughter\***

**Sovereign Guardian Affidavit**

***Genesis 2:7***

***And the Lord God formed man of the dust of the ground and***

***breathed into his nostrils the breath of life, and man became a living soul***

We, (Father’s Full Name) and (Mother’s Full Name), both in an unlimited-capacity as living breathing sentient souls/beings of flesh and blood as the biological and lawful Guardians, being of complete sound-mind and body, do hereby declare and affirm the natural, Guardian of (Son/Daughter’s Full Name), as ordained by God in **Psalm 139:13-14** *(God's sovereignty over life and formation)* and hereby assert our sovereign and unalienable, inalienable, Inviolable, Immutable, Indivisible, Irrevocable, Inherent and Sacred rights *(list not exhaustive)* over the mind, flesh, blood and DNA of our Son/Daughter including and not limited to cultural identity, birth certificate, and spiritual well-being, in accordance with the divine law of God as stated in **Galatians 3:26-28** *(Equality and inheritance in Christ, transcending earthly distinctions);* and our ancestral customs, including international human rights principles in accordance with:

**Psalm 139:13-14** ‘*For You formed my inward parts; You covered me in my mother’s womb.* ***14****I will praise You, for I am fearfully and wonderfully made; Marvelous are Your works, And that my soul knows very well.’* This scripture confirms that we are all created by God and first and foremost are God’s creation.

**Galatians 3:26** **‘***For you are all sons of God through faith in Christ Jesus.’*

As the rightful guardians of our Son/Daughter, we assert our inherent sovereignty and autonomy, exercising self-determination and exclusive jurisdiction over our child's life, liberty, and happiness, as commanded in **Deuteronomy 6 verses 5-7 5 ‘***You shall love the Lord your God with all your heart, with all your soul, and with all your strength.* ***6*** *And these words which I command you today shall be in your heart.* ***7*** *You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.’*

Almighty Creator God has endowedme/us with the responsibility to nurture, guide, and protect our Son/Daughter’s well-being, free from external interference, therefore, we reject any claim to authority over our offspring by the state or any government entity.

We hereby declare that the family and Guardian authority are paramount, and no external authority shall infringe upon our rights or decisions regarding our Son/Daughter’s identity, upbringing, past, present and future, **Psalm 127:3-5** **3** ‘*Behold, children are a heritage from the Lord, The fruit of the womb is a reward.* ***4*** *Like arrows in the hand of a warrior, so are the children of one’s youth.* ***5*** *Happy is the man who has his quiver full of them;’*

**Ephesians 6v4** *‘Parents instruct your children in the ways of the Lord God’*

**Proverbs 1:8** *Listen, my son, to your father’s instruction and do not forsake your mother’s teaching.’*

**Hebrews 12:5-9** *‘My son, do not make light of the Lord’s discipline, and do not lose heart when he rebukes you,*

*6 because the Lord disciplines the one he loves, and he chastens everyone he accepts as his son.”*

*7 Endure hardship as discipline; God is treating you as his children. For what children are not disciplined by their father? 8 If you are not disciplined—and everyone undergoes discipline—then you are not legitimate, not true sons and daughters at all. 9 Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of spirits and live!’*

All the scriptures quoted above give parents divine rights to instruct, nurture and discipline their children/sons/daughters.

**Divine Sovereignty and Guardian Autonomy Declaration**

We, the Guardian, hereby declare the following:

**1. Sovereign Right of the Guardian:**

We assert our divinely ordained and unalienable, inalienable, Inviolable, Immutable, Indivisible, Irrevocable, Inherent and Sacred right to determine, protect, and nurture the cultural identity, spiritual well-being, and future of our Son/Daughter, (Son/Daughter’s Full Name). This right is bestowed upon us by God and is affirmed by biblical teaching and scriptures quoted above. As parental Guardians we are endowed with the divine authority from God to guide our offspring's moral and spiritual development according to God’s law. Parental / Guardians authority is not subject to the control of the state or any other external body. As Guardians , we are solely responsible for the upbringing of our Son/Daughter, and we reject any external governmental or third-party claims to authority over our Son/Daughter

**2. Autonomy from State Control:**

As living sentient beings that are created by God we have self-determination and absolute sovereignty. We reject any claims by the state to assert control over our Son/Daughter. We assert our Son/Daughter's unalienable, inalienable, Inviolable, Immutable, Indivisible, Irrevocable, Inherent and Sacred right to preserve their true identity that can only be found in God. Government and corporations have no legitimate role in interfering with the private lives of individuals or families unless there is proof of harm and even in those situations it is to support the family

**3. Cultural Identity and Guardianship:**

We affirm our exclusive right to raise and protect our Son/Daughter in accordance with our ancestral & tribal customs. We declare that our Son/Daughter’s cultural identity is sacred, and we, as the sole biological guardians, are responsible for preserving and transmitting our cultural traditions and customs.

**4. Attorney Power over Birth Certificate and copy right on my son/daughter’s name:**

We assert and affirm our exclusive attorney-power over the birth certificate of our Son/Daughter, (Son/Daughter’s Full Name). As natural guardians, we retain full unlimited authority to amend, correct, or control all aspects of the birth registration and any other official documents that pertain to our Son/Daughter. We also with full lawful rights claim power of attorney and copy right over our son/daughter’s name with no other party having the right to use these names without our written consent with the right to charge for unauthorised use.

This right is affirmed under UNDRIP Article 8, which ensures that:

*"Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture."* – UNDRIP, Article 8

**Consent Withdrawal Notice**

**To all Governments, Agencies, And Entities**

We, the undersigned, hereby withdraw all consent for any governmental or third-party interference in the parental rights, upbringing, custody, or legal representation of our Son/Daughter, except as explicitly allowed under the terms outlined by our ancestral rights and our God-given authority to ensure our Son/Daughter’s well-being

We further notify that **no** government agency or individual entity may exercise legal or administrative control over our Son/Daughter’s identity, status, or representation in public records, including but not limited to the birth certificate, without our express written permission; furthermore, this Affidavit, Notice & Decree will be displayed in Public view via various media and noticeboard advocacy.

**Parental Sovereignty and Authority Decree**

Therefore, in accordance with our spiritual, legal, and ancestral understanding of our family sovereignty; and the absolute authority we hold as the natural Guardian of (Son/Daughter’s Full Name), we hereby decree:

**1. Complete Autonomy and Sovereignty:**

Our Son/Daughter (Son/Daughter’s Full Name) is under our exclusive care and protection, as commanded in **Matthew 19:14** *(Jesus' love for children)*; and cultural identity, birth records, and future legal representation shall be the sole responsibility of [Father's Full Name] and [Mother's Full Name]. The state is divested of any claim to sovereignty, custody, or control, and we retain full autonomy over all aspects of our Son/Daughter’s upbringing and legal status.

This is also in accordance with **UNDRIP Article 4**:

*"Indigenous peoples have the right to autonomy or self-authority in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions."* – UNDRIP, Article 4

This autonomy is further grounded in that parental authority is ordained by God and should be exercised without interference by the state, is a natural right, and government has no legitimate role in interfering with this sovereign domain **Psalm 115:16** *(God’s Sovereignty over earth)*

*“The heaven, even the heavens, are the Lord’s: but the earth hath he given to the children of men”* Psalm 115:16

**2. Guardianship and Parental Authority Continuity :**

We, the parents, are the exclusive guardians of our Son/Daughter and retain the full authority to make decisions regarding their education, Medical/healthcare, and future well-being. This aligns with the biblical principle found in **Ephesians 6:4**: *(Parental authority and guidance)*

"Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord." – Ephesians 6:4

We are solely responsible for nurturing our Son/Daughter Guardianship in accordance with our ancestral and tribal teachings and cultural values, without interference from external entities of any type, as warned in **Revelation 2:10**. *(Faithfulness and perseverance)*

**3. Lawful Standing and Recognition:**

This affidavit, notice, and decree shall serve as lawful notice of our sovereign authority and absolute autonomy over the Son/Daughter, (Son/Daughter’s Full Name). This document shall be regarded as binding in all legal matters related to the Guardian-Son/Daughter relationship and shall be acknowledged by all relevant authorities, including government agencies, courts, and public institutions (list not exhaustive)

We assert that no entity, public or private or otherwise, may infringe upon or challenge these sovereign rights without the express written consent of [Father's Full Name] and [Mother's Full Name].

**Enforcement and Acknowledgement**

We hereby demand that all relevant government agencies, official bodies, and private entities (list not exhaustive) acknowledge and respect the terms set forth in this document. We instruct that no further action is to be taken by any Government, third-party body, Agents Principal or Successors (list not exhaustive) regarding our Son/Daughter’s identity, birth records, cultural practices, or any aspect of their life without explicit written permission from us, the natural and sovereign Guardian/Guarantors

This document shall be considered an official notice to all parties involved, asserting the full sovereignty and autonomy of our family and our exclusive guardianship over our Son/Daughter. Any interference with these sovereign rights will be considered an unlawful act and subject to legal redress, in accordance with John Locke’s theory of the right to justice and remedy for violations of natural rights

Furthermore, we declare that any legal claim or action taken against us or our family without our express consent shall be considered a violation of our sovereign immunity and the unalienable, inalienable, Inviolable, Immutable, Indivisible, Irrevocable, Inherent and Sacred rights of the Son/Daughter and Guardian. This immunity is protected by the principles of God’s Law and natural law as recognized by Thomas Aquinas and John Locke; including **Universal Declaration , International Covenant , Convention & Natural Law** (Annex 6, Pg-28)

**Affiant(s): Autograph**

By autographing this document, we, the biological caretakers and sovereign guardians of (Son/Daughter’s Full Name), **Proverbs 31:28**. (parental love, care, and dedication) affirm our unwavering commitment to exercising our parental/guardian rights as stated in the above Affidavit, Notice & Decree; in accordance with natural law, biblical teachings, ancestral traditions, we assert our exclusive authority to govern our child's life, as directed in **Ephesians 6:4**. (Parental authority and guidance); and the rights recognized by international law, specifically the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

We reaffirm our true sovereignty and autonomy in the raising, protection, and nurturing of our Son/Daughter, free from any form of state, government or external interference (list not exhaustive). We assert the inviolability of the rights set forth in this document, grounded in the principles of God’s Law, natural law and divine authority, as expounded by United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). We assert that our family is a true sovereign entity, with unalienable, inalienable, Inviolable, Immutable, Indivisible, Irrevocable, Inherent and Sacred rights to self-authority, cultural identity, and the protection of our children. These rights are paramount, and no external force of any type shall infringe upon them without our express written consent

Executed this [day] of [month], [year].

[Father's Full Name]

Autograph : \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Date: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Thumb Print

[Mother's Full Name]

Autograph : \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Date: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Thumb Print

**Witnesses:**

We, the undersigned, affirm that we have witnessed the autograph of this document by the natural Guardian of (Son/Daughter’s Full Name) and acknowledge their sovereign rights as set forth in this Affidavit, Notice and Decree

Witness 1 Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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**Attachments: Note the Annex’s below form part of this Affidavit, Notice & Decree!**

**Page 6 - Annex 1: United Nations Declaration on the Rights of Indigenous Peoples: UNDRIP**

**Page 8 -- Annex 2: Ancestral and Tribal Customs Documentation**

**Page 13 - Annex 3: Certified copy of the birth certificate**

**Page 14 – Annex 4: Universal Declaration , International Covenant , Convention & Natural Law**

**Annex 1: UNDRIP**

**United Nations Declaration on the Rights of Indigenous Peoples**

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) focuses on the collective rights of Indigenous peoples as communities and nations, with an emphasis on cultural identity, self-determination, and ancestral land rights. The general rights of self-determination, cultural preservation, and land autonomy provide a foundation for understanding how these rights could be extended to parental autonomy. In the context of Indigenous families, the right to freely practice their own cultures, the freedom from forced assimilation, and the autonomy over their ancestral lands all contribute to creating an environment where parents are empowered to raise their children according to their values and traditions without state interference.

Additionally, International Human Rights Law and certain regional human rights instruments may provide more explicit protections for parental rights. For example, **Article 18** of the Universal Declaration of Human Rights (UDHR) states that parents have the right to provide direction for their children's upbringing, which supports the idea of parental autonomy in the upbringing of children, including the right to choose their education in accordance with cultural values.

**1. Article 3: Right to Self-Determination**

While **Article 3** directly concerns the self-determination of Indigenous peoples as a whole, it can be interpreted as supporting the autonomy of families and parents within those communities, particularly in relation to cultural, social, and political matters.

Clause 1: ***"Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development."***

Interpretation for Parental Autonomy: This clause affirms the right of Indigenous peoples to determine their own way of life, including how they raise their children and educate them according to their own cultural practices and values. Parents within these communities have the right to make decisions regarding the upbringing, education, and socialization of their children, in line with their traditions and cultural norms, without interference from the state or government.

**2. Article 8: Protection from Forced Assimilation**

**Article 8** addresses the protection of Indigenous peoples' identity and culture from external influences that might attempt to assimilate or undermine them. While the article is primarily concerned with the broader cultural survival of communities, it indirectly supports parental autonomy in the context of raising children without interference.

Clause 1: ***"Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture."***

Clause 2: ***"States shall provide effective mechanisms for prevention of, and redress for, any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities."***

Interpretation for Parental Autonomy: These clauses can be read as protecting parents' rights to raise their children within their own cultural framework, free from interference or coercion. The forced assimilation of children into non-Indigenous cultures, particularly through state-mandated educational systems or policies, has been a historical violation of Indigenous rights. **Article 8** protects parents from state interference in cultural and familial practices, such as deciding how their children will be educated and socialized according to Indigenous traditions, languages, and values.

**3. Article 26: Ancestral Domain and Land Rights**

Although **Article 26** mainly concerns land rights and the territorial integrity of Indigenous peoples, it has indirect implications for family autonomy. Control over ancestral lands includes the ability of families to remain intact and self-sustaining within their own territories and environments, which could support parental rights in raising children in a stable and culturally appropriate environment.

Clause 1: ***"Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they have traditionally owned or otherwise occupied or used."***

Clause 2: ***"Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used, and the right to use, develop and control these lands, territories and resources."***

Interpretation for Parental Autonomy: The control over land enables Indigenous families to maintain their livelihoods and cultural practices in their traditional territories. The ability to govern and protect these lands without interference allows parents to raise children in accordance with their ancestral ways, where their parental autonomy is protected by the broader community’s sovereign rights to their land and culture. Without the threat of land displacement or external economic pressures, Indigenous families can maintain self-sufficiency and independence, including in how they raise their children.

**Conclusion**

In sum, UNDRIP supports autonomy, the principles of self-determination, cultural preservation, and territorial control in **Articles 3, 8, and 26** offer a framework that respects parental rights to raise children in line with Indigenous values and without state interference. These protections allow parents to make choices about their children's upbringing, education, and cultural identity free from external, government-imposed constraints.

**Annex 2:**

**Ancestral and Tribal Customs Documentation**

**Sovereignty and Absolute autonomy**

Ancestral and Tribal Customs include, Tino Rangatiratanga (Self-Determination) and Kaitiakitanga (Environmental Stewardship), also, there are several other powerful Māori concepts and phrases that could be used to assert sovereignty and absolute autonomy, especially in the context of cultural identity, rights, and the protection of heritage. These phrases draw from Māori philosophy, tikanga (customs), and a deep connection to land, community, and ancestral knowledge. Below are some key phrases that could be relevant:

**1. Mana Motuhake**

Meaning: Independence or Autonomy, with a strong emphasis on self-governance, self-reliance, and authority.

Example: ***"We assert our child's right to Mana Motuhake, to define and protect their cultural identity, as guided by our tikanga and ancestral wisdom."***

Why it works: This phrase emphasizes a sovereign right to make decisions and control one's own destiny, aligned with the notion of absolute autonomy over cultural identity and heritage.

**2. Whakapapa**

Meaning: Genealogy or Ancestry. This term encapsulates the idea that one's identity and rights are deeply rooted in their familial, ancestral, and collective history.

Example: ***"We assert our child's right to their cultural identity as shaped by their whakapapa, a heritage passed down through generations."***

Why it works: Whakapapa underpins Māori beliefs about the inextricable link between identity, rights, and ancestry. It emphasizes that the child’s cultural identity is fundamental to who they are and is sacred and untouchable.

**3. Ngā Manukura**

Meaning: Leaders or Chiefs, often used to denote individuals with authority or sovereignty over their people and land.

Example: ***"We assert our child's right to their cultural identity, in accordance with the teachings of our ngā manukura, who have long safeguarded our ancestral wisdom."***

Why it works: This phrase invokes the idea of leadership and the sovereignty of those who have a sacred responsibility to protect the cultural and spiritual wellbeing of their people, reinforcing the right to protect cultural identity.

**4. Te Tiriti o Waitangi** (The Treaty of Waitangi)

Meaning: The Treaty of Waitangi is a foundational document in Aotearoa New Zealand between the Crown and Māori iwi (tribes). It represents a compact to protect Māori sovereignty and rights.

Example: ***"We assert our child's right to their cultural identity, as guaranteed by Te Tiriti o Waitangi, and the principles of partnership, protection, and participation."***

Why it works: While more specific to New Zealand's legal and historical context, invoking Te Tiriti o Waitangi can reinforce the legal and moral foundation of Māori rights, especially regarding cultural preservation and self-determination.

**5. Rangatiratanga**

Meaning: Chieftainship or Sovereignty. This term directly refers to the authority, leadership, and self-governance of Māori chiefs.

Example: ***"We assert our child's right to Rangatiratanga over their cultural identity, a sovereignty that remains intact and protected through the generations."***

Why it works: "Rangatiratanga" directly speaks to Māori sovereignty and is a powerful reminder of the right to self-governance and control over one's heritage and future.

**6. Whanaungatanga**

Meaning: Kinship or Relationship. It highlights the interconnectedness of people, land, and ancestry, emphasizing collective responsibility and the strength derived from these connections.

Example: ***"We assert our child's right to their cultural identity, nurtured within the whanaungatanga of our iwi and hapū, where connections to our ancestors and land are protected."***

Why it works: This phrase underscores that the child’s identity is not just individual but is tied to kinship and community. It places cultural identity within a collective responsibility and reinforces the idea that no external force can sever these bonds.

**7. Kotahitanga**

Meaning: Unity or Collective Strength. Often used to express the idea of coming together in a unified way for a common cause, this concept emphasizes collective power and solidarity.

Example: ***"We assert our child's right to their cultural identity, a right upheld through the kotahitanga of our iwi, hapū, and whānau, in unity with our ancestors."***

Why it works: This term speaks to the strength that comes from collective unity. By invoking kotahitanga, it implies that the right to cultural identity is supported and protected by the collective will of the community, reinforcing its absolute and inviolable nature.

**8. Ahi Kā**

Meaning: The keeping of the home fires burning, signifying the ongoing presence, life, and stewardship of the ancestral land and people.

Example: ***"We assert our child's right to their cultural identity, as protected through the ahi kā of our whenua, where our ancestors’ spirit and knowledge continue to guide us."***

Why it works: Ahi Kā represents the enduring connection to land and ancestors, and invoking it reinforces that cultural identity is rooted in a living, continuous relationship with both the land and the people who have cared for it.

**9. Te Ao Māori**

Meaning: The Māori world or Māori worldview, encompassing Māori customs, values, spirituality, and social systems.

Example: ***"We assert our child's right to their cultural identity, grounded firmly in te ao Māori, where tikanga and ancestral knowledge form the foundation of their being."***

Why it works: This phrase grounds cultural identity in the entire Māori worldview, emphasizing that it is a holistic and integral part of the child’s life that cannot be separated from their heritage.

**10. Mauri**

Meaning: Life force or essence. Mauri is the intrinsic vitality or life energy that exists in all things—people, land, and resources.

Example: ***"We assert our child's right to their cultural identity, a right that is sustained and protected by the mauri of our people and land."***

Why it works: Invoking mauri highlights that the child’s cultural identity is not just a social or legal right but a spiritual and essential force that connects them to the universe, the land, and their ancestors.

**11. Whakamana**

Meaning: Empowerment or Authority.

Example: ***"We assert our child's cultural identity, with the whakamana to define their future, protected by our ancestral rights and wisdom."***

Why it works: Whakamana emphasizes the act of empowering and granting authority, aligning with the idea that the child’s right to cultural identity is something they are given power to uphold and protect.

**12. Te Mana o te Whenua**

Meaning: The authority of the land.

Example: ***"We assert our child’s right to cultural identity, grounded in the te mana o te whenua, where the land, culture, and people are inseparable."***

Why it works: This phrase emphasizes the sovereignty of both the people and the land, reinforcing that the child’s cultural identity is not just a personal right but also tied to ancestral land and heritage.

**13. Tūrangawaewae**

Meaning: A place to stand or a place of belonging.

Example: ***"We assert our child’s right to their cultural identity, anchored firmly in the tūrangawaewae of their ancestors, a place where they are rooted and protected."***

Why it works: Tūrangawaewae represents the place where one stands strong and connected to their identity. It reinforces the idea that cultural identity is tied to the land, family, and ancestry, making it inviolable.

**14. Rangatira**

Meaning: Leader or Chief.

Example: ***"We assert our child’s right to their cultural identity, which is honored and protected by the rangatira of our iwi and hapū."***

Why it works: By invoking rangatira, the phrase highlights leadership and responsibility in preserving rights and sovereignty. It frames cultural identity as a chiefly right and duty to protect.

**15. Pūkenga**

Meaning: Skills, expertise, or knowledge.

Example: ***"We assert our child’s right to their cultural identity, safeguarded by the pūkenga of our tīpuna, passed down through generations."***

Why it works: Pūkenga suggests that cultural identity is not only a birthright but also something deeply embedded in knowledge, skills, and traditions passed through generations, making it sacred and untouchable.

**16. Te Kākahu o te Whānau**

Meaning: The cloak of the family (symbolizing protection, warmth, and nurturing).

Example: ***"We assert our child’s right to their cultural identity, wrapped in the te kākahu o te whānau, protected by the love and strength of our collective heritage."***

Why it works: This metaphor of a protective cloak underscores the idea that the child’s identity is shielded and nurtured by the broader community, reinforcing the child’s autonomy within a strong, protective cultural framework.

**17. Tikanga**

Meaning: Customs, protocols, or values.

Example: ***"We assert our child’s right to their cultural identity, preserved and respected through the tikanga of our iwi and hapū."***

Why it works: Tikanga is central to Māori customs and laws. By invoking tikanga, the phrase emphasizes that cultural identity is safeguarded by sacred, ancestral customs and practices that have governed the community for generations.

**18. Aroha**

Meaning: Love, compassion, and care.

Example: ***"We assert our child’s right to their cultural identity, upheld by the aroha of their whānau and community, whose duty it is to protect them."***

Why it works: Aroha emphasizes the deep care and compassion that binds the community together, making the protection of the child’s cultural identity not just a legal or social duty, but a moral and emotional one.

**19. Whānau**

Meaning: Family or extended family, which also includes a broader sense of kinship and community.

Example: ***"We assert our child’s right to their cultural identity, supported and strengthened by the love and guidance of our whānau."***

Why it works: Whānau speaks to the communal responsibility and support system that ensures the child’s cultural identity is nurtured and protected by a collective family unit, not just an individual.

**20. Te Ao Māori**

Meaning: The Māori Worldview.

Example: ***"We assert our child’s right to their cultural identity, in full alignment with the teachings and philosophies of te ao Māori."***

Why it works: Te Ao Māori emphasizes that the child’s right is not just a personal entitlement but is rooted in the broader Māori worldview, which governs how identity, heritage, and rights are perceived and protected.

**21. Te Korowai o te Iwi**

Meaning: The cloak of the tribe or the protection of the tribe.

Example: ***"We assert our child’s right to their cultural identity, safeguarded by the te korowai o te iwi, which extends through generations."***

Why it works: This phrase evokes the sense of protection and nurturing provided by the iwi (tribe), reinforcing the idea that sovereignty and cultural identity are safeguarded by the ancestral bonds and collective care of the tribe.

**22. Hauora**

Meaning: Health, wellbeing, or holistic wellbeing.

Example: ***"We assert our child’s right to their cultural identity, which is integral to their hauora, ensuring their spiritual, mental, and physical well-being."***

Why it works: Hauora emphasizes that cultural identity is central to the holistic health of the child, reinforcing that this right is not just political but vital for their overall well-being and autonomy.

**23. Whenua**

Meaning: Land.

Example: ***"We assert our child’s right to their cultural identity, which is inseparable from the whenua of our tīpuna, a right that is embedded in the land."***

Why it works: Whenua represents the land, a key concept in Māori sovereignty and cultural identity. By invoking whenua, the phrase reinforces that cultural identity and autonomy are deeply intertwined with ancestral land, further emphasizing its sacred and untouchable nature.

**24. Mātauranga**

Meaning: Knowledge, wisdom, or understanding.

Example: ***"We assert our child’s right to their cultural identity, upheld through the mātauranga of our tīpuna, guiding them with wisdom passed through generations."***

Why it works: Mātauranga links cultural identity to the deep knowledge and wisdom of ancestors, further asserting that cultural heritage and sovereignty are rooted in a knowledge system that is non-negotiable.

**Conclusion:**

The key to asserting sovereignty and absolute autonomy through language is using terms that emphasize the inseparable relationship between identity, culture, land, community, and ancestral wisdom. These phrases build on traditional Māori concepts of leadership, kinship, spiritual connection, and the collective responsibility to protect the next generation. Each of these words or phrases underpins the idea that cultural identity and autonomy are sacred, inviolable, and permanent, further strengthening the assertion of sovereignty for the child and their future.

**Harmoniuos Māori concepts to assert sovereignty and autonomy**

1. Tino Rangatiratanga (Self-Determination)
2. Mana Motuhake (Self-Governance)
3. Whakapapa Tuku Iho (Ancestral Legacy)
4. Kaitiakitanga Whenua (Land Stewardship)
5. Mana Whenua (Land Authority)
6. Tino Mana (Absolute Authority)
7. Whakapapa Mauri (Life Force)
8. Kaitiakitanga Tangata (Human Stewardship)
9. Whanaungatanga (Kinship)
10. Manaakitanga (Respect and Care)

**Annex 3:**

**Certified copy of the birth certificate**

**Annex 4:**

**Universal Declaration , International Covenant, Convention & Natural Law**

The concept of parental autonomy, or the right of parents to raise their children according to their own values, is well-established in both international human rights law and natural law principles. Several international legal instruments and natural covenants support the idea that parents have the right to make decisions regarding their children’s upbringing, education, and welfare, without undue interference from the state or government. Below are key articles and natural covenants that affirm this right.

**1. Universal Declaration of Human Rights (UDHR)**

The Universal Declaration of Human Rights (UDHR) is a foundational international document adopted by the United Nations General Assembly in 1948. It contains provisions that explicitly affirm parental rights to raise children without interference from the state.

**Article 16 (1) – The Right to Marry and Found a Family**

"Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family."

This article guarantees the right of individuals to form a family and, by extension, the right to raise children within the context of that family. While not specifically about parental autonomy over children, it establishes the family unit as a fundamental human right.

**Article 16 (3) – Parental Rights and Responsibilities**

"The family is the natural and fundamental group unit of society and is entitled to protection by society and the State."

This article implicitly acknowledges the sovereignty of the family and its right to protection from state interference. It suggests that the family has a primary role in guiding the upbringing of children, and that the state's role is to protect the family unit rather than control it.

**Article 26 (3) – The Right to Education**

"Parents have a prior right to choose the kind of education that shall be given to their children."

This is one of the most direct affirmations of parental autonomy in international human rights law. It recognizes the right of parents to make decisions regarding the education of their children, which is a crucial part of parental authority. This article clearly states that parents can choose an educational path for their children without state interference, as long as it respects the fundamental rights of the child.

**2. International Covenant on Civil and Political Rights (ICCPR)**

The International Covenant on Civil and Political Rights (ICCPR), adopted by the United Nations in 1966, is another key international treaty that supports parental rights.

**Article 23 (1) – The Right to Family and Parental Rights**

"The family is the natural and fundamental group unit of society and is entitled to protection by society and the State."

Like the UDHR, the ICCPR recognizes the family as a fundamental unit that should be protected, and by implication, it grants parents the autonomy to raise their children without state interference. This can be read as a natural right to decide what is best for one’s family and children.

**Article 18 (4) – Freedom of Thought, Conscience, and Religion**

"The States Parties to the present Covenant undertake to have respect for the liberty of parents... to ensure the religious and moral education of their children in conformity with their own convictions."

This article extends parental autonomy by recognizing the right of parents to educate their children in line with their religious and moral beliefs, without state interference. It reaffirms the idea that parents have a fundamental right to direct the upbringing and education of their children based on their own convictions, which is an important part of family sovereignty.

**3. Convention on the Rights of the Child (CRC)**

The Convention on the Rights of the Child (CRC), adopted by the UN in 1989, explicitly supports the rights of parents to raise their children. While it recognizes the rights of the child, it also reaffirms the primary role of parents in a child's upbringing.

**Article 5** – Parental Guidance and the Child’s Evolving Capacity

"States Parties shall respect the responsibilities, rights and duties of parents or, where applicable, the members of the extended family or community as provided for by local custom, legal guardians or other persons legally responsible for the child, to provide, in a manner consistent with the evolving capacities of the child, appropriate direction and guidance in the exercise by the child of the rights recognized in the present Convention."

Interpretation: This article grants parents the primary responsibility for guiding the child’s upbringing in a way that is consistent with their evolving capacity. It affirms that the parent’s rights to guide and educate the child are paramount but also acknowledges that this right should be exercised with the child's best interests in mind, considering the child’s developmental needs. Importantly, it recognizes local customs and parental rights as crucial in providing guidance.

**Article 18 – Parental Responsibilities and State Assistance**

"States Parties shall use their best efforts to ensure recognition of the principle that both parents have common responsibilities for the upbringing and development of the child."

Interpretation: This article affirms that both parents have equal rights and responsibilities for the child’s upbringing, which includes the right to direct their child's education and socialization. It emphasizes that the state should assist parents but not intervene inappropriately in the family’s choices or rights.

**Conclusion**

Several international law instruments as well as God’s law also support the autonomy of parents over their children, including:

1. The Universal Declaration of Human Rights (UDHR), especially Article 16 and Article 26, which uphold the right to form a family and to make decisions about children's education.

2. The International Covenant on Civil and Political Rights (ICCPR), particularly Article 23 and Article 18, which recognize the family as a fundamental unit and affirm parental rights to educate children according to personal convictions.

3. The Convention on the Rights of the Child (CRC), notably Article 5 and Article 18, which emphasize parental responsibility for child-rearing and provide for guidance without state interference.

Together, these principles also affirm that parents have fundamental autonomy to raise their children, free from excessive state interference, within the framework of protecting the best interests of the child where the Holy word of God and our origin from our Creator God provide us with the ultimate and supreme authority to raise our children.