



THE 33 PEACE ACCORDS OF THE NEW WORLD ALLIANCES [FOUNDATION]^{PTT}

A Diplomatic, Ethical, and Sovereign Framework for Humanity and All Worlds

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High Commissioner for NWA[F] Global Policy and Intergovernmental Affairs

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The New World Alliances [Foundation]^{PTT} (NWA[F]) is the continuing evolution of the original New World Alliances^{PTT} (NWA), founded by Sir Larry Swart, whose vision, mission, and humanitarian foundations remain central to the organisation today. All definitions are to our Translations as a team of Global Ambassadors
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ACCORD 5

THE INDIGENOUS SOVEREIGNTY & CULTURAL CONTINUITY ACCORD

A Diplomatic Instrument of the New World Alliances [Foundation]^{PTT} Affirming the Sovereignty, Sacred Rights, and Enduring Continuity of Indigenous Peoples

EXECUTIVE SUMMARY

Why Indigenous Sovereignty Is the Fifth Pillar of the NWAF Peace Architecture

Indigenous nations are the first guardians of Earth. Their languages, laws, cosmologies, and ecological knowledge systems form the oldest living governance structures on the planet.

The New World Alliances [Foundation]^{PTT} recognises that:

- Indigenous sovereignty is inherent — not granted, not delegated, not extinguished.
- Cultural continuity is essential to the survival of identity, land, and future generations.
- Indigenous ecological knowledge is indispensable to planetary restoration.
- Aboriginal Native [Māori], First Nations, Te Moana nui a Kiwa [Pasifika]^{PTT2025}, Aboriginal, Tribal, Arctic, Amazonian, Andean, African, and all Indigenous peoples hold unique legal, cultural, and spiritual traditions that must be protected.
- The 142 signatory states and 300 COR regions each contain Indigenous nations whose rights must be upheld.

This Accord unifies the strongest protections across:

- UNDRIP
- NWA[F] Peace and Trade Treaty^{PTT}
- International human rights law
- Regional Indigenous rights systems

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- Aboriginal Native [Māori] tikanga and legal personhood jurisprudence
- He Whakaputunga o Rangatiratanga o Nu Tirenī 1835^{PTT2025}
- Te Tiriti o te Waitangi (1840) (Treaty of Waitangi)
- Customary law traditions
- Rights of Nature movements
- Interfaith ethical teachings
- Ecological and anthropological science

It stands inside the Stadium of Light (the NWA[F] Declaration), forming the fifth boundary stone of the Peace Architecture.

This Accord is **not legally binding** but **binding in principle** — a universal commitment to honour Indigenous sovereignty, protect cultural continuity, and uphold ancestral rights.

PREAMBLE

The Parties to this Accord,

Standing within the Stadium of Light established by the **NWA[F] Global Humanitarian & Sovereign Cooperation Declaration**, Recognising that Indigenous peoples are the original custodians of their lands, waters, languages, and cosmologies; Affirming that Indigenous sovereignty is inherent, inalienable, and continuous; Recalling the **UN Declaration on the Rights of Indigenous Peoples**, the **Universal Declaration of Human Rights**, the **International Covenants**, and regional Indigenous rights frameworks; Honouring Aboriginal Native [Māori] tikanga, including:

- Rangatiratanga (self-determination)
- Whakapapa (ancestral lineage)
- Mana whenua (authority over land)
- Kaitiakitanga (guardianship)

Honouring Indigenous teachings worldwide affirming kinship with land, water, sky, and all living beings; Recognising that colonisation, displacement, assimilation, and cultural erasure have caused profound harm; Affirming that Indigenous peoples have the right to cultural continuity, self-governance, and the protection of their sacred knowledge;

Hereby proclaim the **Indigenous Sovereignty & Cultural Continuity Accord**.

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PART I — DEFINITIONS

Article 1 — Definitions

Indigenous Peoples Communities with ancestral ties to lands, waters, and territories predating modern states.

Sovereignty Inherent authority over land, culture, governance, and identity.

Cultural Continuity The preservation and transmission of language, traditions, knowledge, and identity across generations.

Customary Law Indigenous legal systems grounded in ancestral teachings, practices, and governance.

Free, Prior, and Informed Consent (FPIC) The right of Indigenous peoples to approve or reject actions affecting their lands, resources, or rights.

Indigenous Data Sovereignty The right to govern the collection, ownership, and use of Indigenous data.

Sacred Sites Places of spiritual, cultural, historical, or ancestral significance.

PART II — GENERAL PRINCIPLES

Article 2 — Inherent Sovereignty

Indigenous sovereignty is inherent, inalienable, and continuous.

Article 3 — Cultural Continuity

Indigenous peoples have the right to maintain and transmit their culture, language, and identity.

Article 4 — Land, Water & Resource Rights

Indigenous peoples have the right to their lands, waters, territories, and resources.

Article 5 — Free, Prior & Informed Consent

No action affecting Indigenous rights shall occur without FPIC.

Article 6 — Protection of Sacred Knowledge

Indigenous knowledge, stories, and traditions shall be protected from exploitation.

PART III — RIGHTS AND PROTECTIONS

Article 7 — Right to Self-Determination

Indigenous peoples have the right to:

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- Self-governance
- Cultural autonomy
- Political participation
- Customary law systems

Reflecting:

- UNDRIP Articles 3, 4, 5

Article 8 — Rights to Land, Water & Territory

Indigenous peoples have the right to:

- Land restitution
- Protection of sacred sites
- Sustainable resource use
- Environmental stewardship

Reflecting:

- UNDRIP Articles 25–32
- Aboriginal Native [Māori] mana whenua
- First Nations land rights jurisprudence

Article 9 — Protection from Cultural Erasure

Indigenous peoples have the right to:

- Language preservation
- Cultural revitalisation
- Protection from assimilation
- Safeguarding of ancestral memory

Article 10 — Indigenous Data Sovereignty

Indigenous peoples retain the right to govern:

- Cultural data
- Genetic data
- Linguistic data
- Territorial data

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- Spiritual knowledge

Reflecting:

- UNDRIP
- NWA[F] Peace and Trade Treaty^{PTT}
- Aboriginal Native [Māori] data sovereignty frameworks
- He Whakaputunga o Rangatiratanga o Nu Tirenī 1835^{PTT2025}
- Te Tiriti o te Waitangi (1840) (the Treaty of Waitangi)

Article 11 — Rights of Indigenous Children

Indigenous children have the right to:

- Cultural identity
- Language
- Community belonging
- Protection from forced removal

Reflecting:

- UNCRC
- UNDRIP Articles 7, 14, 22

Article 12 — Ecological Guardianship

Indigenous ecological knowledge shall be recognised as essential to planetary restoration.

Reflecting:

- Rights of Nature jurisprudence
- Aboriginal Native [Māori] Kaitiakitanga
- Indigenous ecological governance

PART IV — OBLIGATIONS OF SIGNATORIES

Signatories commit to:

- Recognise Indigenous sovereignty
- Uphold FPIC
- Protect sacred sites
- Support cultural revitalisation

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- Respect customary law
- Ensure Indigenous participation in governance
- Protect Indigenous children
- Honour Indigenous ecological knowledge
- Prevent cultural appropriation and exploitation

PART V — FOUNDATIONAL INSTRUMENTS

This Accord draws upon:

1. International Law

- UNDRIP
- UDHR
- ICCPR
- ICESCR
- UNCRC
- ILO Convention 169

2. Regional Indigenous Rights Systems

Americas

- Inter-American Court Indigenous land rights jurisprudence

Africa

- African Commission Indigenous rights frameworks

Asia-Pacific

- Aboriginal Native [Māori] legal [person]hood
- Aboriginal land rights
- Te Moana nui a Kiwa [Pasifika]^{PTT2026} customary law

3. Indigenous Law

- Aboriginal Native [Māori] tikanga
- He Whakaputunga o Rangatiratanga o Nu Tirenī 1835^{PTT2025}
- Te Tiriti o te Waitangi (1840) (the Treaty of Waitangi)
- First Nations governance

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- Andean Pachamama law
- Arctic Indigenous governance
- Customary law traditions

4. Global Jurisprudence

- NWA[F] Peace and Trade Treaty^{PTT}
- He Whakaputunga o Rangatiratanga o Nu Tirenī 1835^{PTT2025}
- Te Tiriti o te Waitangi (1840) (the Treaty of Waitangi)
- Inter-American Court rulings
- Constitutional Indigenous rights cases

5. Ethical & Spiritual Traditions

- Indigenous cosmologies
- Teachings on kinship and guardianship
- Interfaith teachings on stewardship and dignity

PART VI — IMPLEMENTATION

This Accord:

- Is not legally binding – but is binding in principle
- May be adopted by governments, Indigenous nations, institutions, and civil society
- Serves as a global ethical framework for Indigenous rights
- May be invoked by NWA[F] Ambassadors

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PART VII — SIGNATURE / AUTOGRAPH

For the New World Alliances [Foundation]^{PTT}

Name: Ambassador Paul Ashcroft

Title: High Commissioner for Change

Date: 23rd May 2026

Seal & Signature:



For Ambassadors and Envoys

Name: Ambassador Brendan Michael Merrick

Title: CEO & Head of World Affairs

Seal & Signature:



Name: Ambassador Petronella Merrick

Title: Global Chief of Staff

Seal & Signature:



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Name: Sovereign Joseph & Karen House of Taiapa

Title: Special Global Envoy Office | Peace & Trade Treaty^{PTT}

Seal & Autographs:



Name: HRH Queen Nana Adjoa Akyekuma 1

Title: Consular General for African Consulates & Affairs

Seal & Signature:



Observers / Endorsing Bodies

Name:

Institution:

Signature:

New World Alliances [Foundation]^{PTT}

Name: Sir Larry M Swart

Title: Founder & Chairman

Seal & Autograph:



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PART VIII — FINAL DECLARATION

Let it be known:

Indigenous sovereignty is eternal.

Indigenous cultures are sacred.

Indigenous peoples shall endure, flourish, and lead.

This is the covenant of ancestral continuity.

This is the promise to the First Peoples of Earth.

This is the Accord of sovereignty, dignity, and truth.

So it is declared.

So it stands.

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