

Sky Spirit Shamans: A Perspective Paper on Racism & Cultural Appropriation

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We acknowledge that our Sky Spirit Shamans program is situated on the traditional homelands of the Wašiw (Washo, Washeshu) and Numu (Northern Paiute). We honor and acknowledge them, as well as the other Nevada tribes, Newe (Western Shoshone) and Nuwu (Southern Paiute) Peoples, along with all Indigenous Peoples – past, present and future – of the Americas and of all the continents of Earth. All these lands are sacred to Indigenous Peoples and we appreciate the opportunity to live, learn and enjoy their territories. We aspire, in some small way with the words that follow to honor them all, and to help co-create a more aware, just, and equality-based world going forward.

with support from Carolyn Smith, Christopher Daniels, Dahlahk PahtahIngee, Dana Bratcher, Daniel Kearns, Erin Gerych, Hannah Sitze, Jessica Daylover, Julie Golden, Kelsey Bair, Matthew Embry, Rhonda Gerych, Tabor Griswold, Vanessa Lewandowski, Varina Bleil, and Viola Goodwin

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[\(https://www.alchemistmovement.org/\)](https://www.alchemistmovement.org/)

Note: any errors in judgment are completely my own (DLS)

One of the highest values I have held my entire life is *integrity*. This has expressed in both healthy ways (such as striving to reach personal and spiritual potential in my path of service for example) and in unhealthy ways (such as workaholism and perfectionism). One shadow of perfectionism can be an unwillingness to look deep within at the secret, denied or repressed aspects of the self (also called the personal unconscious or shadow), and this work takes fierce courage for most everyone. However, the gift in the allure of integrity has been my *unceasing* discovery of how I may be and do better in this world, never settling for anything less than what I believe to be ideal for the greater good, especially in my path of service. Since the journey is *unceasing*, there's a good chance I will never arrive at any ideal or standard that will feel like perfection or even completion. So, in short, I acknowledge that I am flawed, and that this paper is not a definitive truth. Rather, I invite you to a journey of discovery, to help honor the spirit of healing that's much needed in our world.

Given my value of integrity, what right do I have, since I am in a White body, to create and teach a program called Sky Spirit Shamans during an era when we are awakening to the detrimental effects of racism, colonialism and cultural appropriation? Perhaps no right at all, but I have lived and carried my medicine fully, and honored it, since I was first gifted it. I have done everything I know to make myself worthy, in humbleness and humility. I may not have a

right, but I do have responsibility. This paper offers my best thinking of where I am in the discovery of integrity in my practice and teaching of shamanism and these thoughts are always subject to change as my consciousness expands. I welcome wisdom from any and all who read or hear this, and especially from People of Color. We will explore more of the nature of shamans and shamanism later, but for now we will touch on this. “Shamanism” is a term that’s been used by anthropologists over time and across continents and cultures to apply to specific skillsets and roles in communities across geographical boundaries. These skillsets and roles are most often derived from Indigenous Peoples and Cultures, and they have become more and more infused into our modern-day world where many are seeking deeper experiences of life’s mysteries and healing than what is found through Western cultures and medicine.

For me, this is the conundrum I face each day. The Earth and all her children are in peril. How may humanity choose to evolve in honoring and respectful ways of all life on this planet if we do not adopt the practices of the Indigenous Peoples, the ones who carry the wisdom of Earth-honoring ways? If we are to adopt them, how may we do so with as much integrity and respect to Indigenous Peoples as possible?

The theme of access to shamanic practices in the age of awareness of cultural appropriation has been an area of exploration for several of the students who are part of our Sky Spirit Shamans family as well. As such, in 2020 we formed a think-tank for expanding our exploration of ethical issues, with emphasis on addressing racism, de-colonization, and cultural appropriation. This paper, though told in my voice, offers a response and at times, a summary of our collective wisdom that promises to be on-going in nature as our personal and collective awareness expands.

Through this work, we seek to help illuminate the context of racism in our culture for anyone who might be interested. We especially hope to inspire those who identify as healers, light-workers, medicine people, shamans, etc. to take a closer look at how our identification, wisdom, messages and services show up in the broader context of a world in need of deeper healing, in honoring and respecting all people, but especially People of Color. We also intend that our exploration on integrity and ethics be shared as a gift in our broader community, to stimulate critical, collaborative thinking of the ethical issues that are inevitably experienced, for the purpose of supporting the most accessible, beneficial and enlightened spiritual services possible to all who receive spiritual support.

In this space we will explore:

- The complexities of White culture, including matters of White-privilege, racism, colonialism, supremacy, cultural appropriation and how they may be addressed ethically.
- The role of oneness, in its shadow of spiritual bypassing, as well as its guiding light in our evolution.

- Several prophecies that may inform our work as shamans, visionaries and/or evolutionaries.
- Shamanism defined.
- The context of Sky Spirit Shamans, and our evolution in addressing cultural appropriation, racism, etc. that may be considered and/or adopted by others.
- The utility of ethics in our evolution as shamanic practitioners.
- A working “Code of Ethics” that may inspire community participation in their refinement amongst light-workers, with the intention of collectively providing ethical services across many populations.

If any readers, especially White ones, are feeling uncomfortable at this stage of the reading, please know that it is a natural and necessary discomfort that may lead to an expanded awareness going forward. Although we will be touching on very sensitive issues around White-privilege, racism, colonization, cultural appropriation and more, just know that this is a safe space to settle into exploring. In order to receive this information, please be grounded, embodied, and in a selflove-centered space. Breathe and take breaks as needed and check in for support. We highly recommend Resmaa Menakem’s book, *My Grandmother’s Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies* as a resource for understanding and releasing the trauma response held in our bodies. Our minds are of limited use on this journey when we have trauma stored in our bodies.

Regardless of our skin-color, race, ethnicity or cultural backgrounds, we have all grown up in some ways programmed and traumatized by the reality of racism. Because of our brain developmental stages, we internalize everything we learn as an invisible truth during the first seven or so years of life. It’s our duty, each of us, to excavate and reveal this socialization to become more conscious, especially where we may otherwise cause harm to ourselves or others. This paper is not about blaming, even as we tell the hard truth. No one person can be held responsible for the totality of the wounding-cultures we live in and that inform our beliefs about the world.

There will also be messages of hope and unity, of the potential to co-create a truly honoring, just and equitable world. This space is intended to create essential healing for us all, especially for People of Color and for spiritual entrepreneurs who care deeply about the consequences of the services we provide.

Clean pain is about choosing integrity over fear (Menakem, p. 166).

So let’s override our fear and reluctance to take a hard look at ourselves and our world, knowing we will arrive at a deeper understanding, each of us free to ponder and these concepts and let them inform us uniquely.

Role of White Culture & Cultural Appropriation

Everything within a settler colonial society strains to destroy or assimilate the Native in order to disappear them from the land - this is how a society can have multiple simultaneous and conflicting messages about Indigenous peoples, such as all Indians are dead, located in faraway reservations, that contemporary Indigenous people are less Indigenous than prior generations, and that all Americans are a "little bit Indian." These desires to erase - to let time do its thing and wait for the older form of living to die out, or to even help speed things along (euthanize) because the death of pre-modern ways of life is thought to be inevitable - these are all desires for another kind of resolve to the colonial situation, resolved through the absolute and total destruction or assimilation of original inhabitants (Tuck & Yang, p. 9).

As I've seen in my national trainings on culture through my former career teaching about culture and other community health-related topics, White culture may be challenging to see, especially for White people in the United States, as its qualities may lie beneath our conscious awareness. For this reason, many people are drawn to other cultures, which has led to a vast assimilation of multi-cultural expression, often referred to as a "melting pot" in the United States. Related to the invisibility of White culture is a lack of awareness of White privilege and of White supremacy. I grew up in South Florida during the volatile and sometimes violent desegregation of the public school system in the very early seventies. I felt frightened much of the time, as hurling rocks, race riots and bomb threats became routine experiences. Once during a bomb threat, when all the ten-year-old children were standing vulnerably in front of the school, we had either a sniper threat or drill, where we were ordered to lie on our bellies on the hot blacktop.

In many ways I was aware of the untruth and harm of racism, even as a child. But I wasn't always aware enough, and when I ponder some of the messages I received growing up in a White-supremist community, as well as ways I unconsciously bought into and contributed to it, I still cringe. The journey of unearthing the programming I received has been a life-long journey. It's possible for White people to go through our entire lives without critically examining or acknowledging our race and the privileges afforded to us simply because we inhabit White bodies. Fortunately, so many of these aspects came into view during the events of 2020, continuing into 2021, especially around police brutality (see the reference for Resmaa Menekem's *My Grandmother's Hands* for an excellent perspective on this problem). But what will we create from our expanding awareness? First let's take a closer look.

This has resulted in large numbers of Americans who are white, racist, and proud to be both; an even larger number who are white, racist, and in reflexive denial about it; and another large number who are white, progressive, and ashamed of their whiteness. All of these are forms of immaturity; all can be trauma responses; and all harm African Americans and white Americans (Resmaa Menekem, p. 271)

All cultures contain beauty as well as challenges and struggles. For the purposes of this discussion, we will pause to take a hard, but essential, look at White culture in the United States. We indeed have a “settler colonial society” that has invaded and dominated People of Color, often to exploit human and other natural resources to benefit the dominate culture. White culture would even be accurately noted as “White-body supremacy,” as noted and discussed brilliantly by Resmaa Menakem in *My Grandmother’s Hands*. Historically, “whiteness” was a contrived construct, created by plantation owners out of fear that their slaves, of different races and ethnicities (including people we would now classify as White), would rise and prove to be a powerful threat to systemic structures. Therefore, plantation owners lured poor White slaves and workers with the dangling carrot of power and wealth, separating them from Black and Brown bodies. Therefore, White culture speaks to the erasure of ethnicities, the supremacy of light-skinned bodies, and the domination over Black and Brown bodies. These dynamics have contributed to continued, ongoing systems of oppression that favor White, cisgender, heterosexual males, and able-bodied persons and experiences; there is inherent privilege to those who qualify in all or most of these categories. In addition to slavery, inequality, racism and genocide, White culture is also connected with the creation of ravaging technologies related to the industrial revolution, with related factors of exploitation, corporatization, capitalism, greed, consumerism, Earth abuse, individualism, and competition, etc.

Change culture and you change lives. You can also change the course of history (Resmaa Menakem, p. 246)

We cannot deny that White-bodied people have been responsible historically for genocide of Indigenous and other non-White people and for stripping those who remain of their individual, spiritual and cultural identity. Resmaa Menekem also shares in great depth the degree of trauma stored in White-bodied people, based on generations of brutality and trauma experienced and witnessed in Europe prior to the American colonies. As we explore ways to restore honor, integrity and equity to races that have been undervalued and traumatized in our world, we are actually creating pathways that serve healing for all races.

So let’s narrow our lens to the Natives of the Americas. Many in the Indigenous Tribes are not practicing their ways as a result of the very debilitating multi-generational trauma based on legislation banning Native spiritual practices, forced acculturation, and genocide. We, as White people, can’t ask nor expect Indigenous Peoples to save us, now that we’ve caused so much harm to the planet they desire to protect and support. Nor can we sidestep their role and wisdom as if we may show up as saviors at this late stage of the game. We will all have to heal our Earth and all our relations together. We all have to rise up to correct the damage together, to co-create what has been called in prophecy The Fifth World of Peace as we transcend the destructiveness of the Forth World of Separation. We will explore this and other prophecies further below.

Looking at the shadow of White culture, we may also see expressions of the light. There have been beneficial and healing technologies over time, of course. There have been champions of nature, of human rights, and more. We may ponder: Could it be that the most beautiful values and expressions of loving care, community, and compassion, etc. in White culture come from more communal Indigenous cultures or that they are lost aspects of our cultures from long ago? These aspects too are beautiful and essential to explore, and to encourage and support more expression.

We observe that another component of a desire to play Indian is a settler desire to be made innocent, to find some mercy or relief in face of the relentlessness of settler guilt and haunting... Directly and indirectly benefitting from the erasure and assimilation of Indigenous peoples is a difficult reality for settlers to accept. The weight of this reality is uncomfortable; the misery of guilt makes one hurry toward any reprieve. (Tuck & Yang, p. 9).

The idea of “playing Indian” is to dance in the realm of cultural appropriation. Wikipedia notes that, “cultural appropriation is the adoption of an element or elements of one culture or identity by members of another culture or identity. This can be controversial when members of a dominant culture appropriate from disadvantaged minority cultures.”

Here’s an example of both damaging legislation and cultural appropriation in historical context. In North America, Indigenous youth were sent to “American Indian Boarding Schools” beginning in the late 19th century and well into the 20th. Indigenous youth were stolen from their families, plus stripped of their languages, spirituality and cultures to “save their souls.” At the same time, White families could purchase headdresses and other “toys” to pretend to be Native. There were even clubs for mimicking Natives. The freedom for Indigenous Peoples of the North Americas to practice spirituality was denied until The American Indian Religious Freedom Act in 1978. This act restored legal rights to practice traditional religious ceremonies, spiritual and cultural practices, plus access of sacred sites and use of sacred items. However, by then much had been lost and the fear of retribution to practice slow to dissipate.

As in this example, and in countless others, we see that across the Americas and throughout the world, so much spiritual wisdom has been hidden, lost or compromised by the colonization of Indigenous Peoples and other People of Color by White colonizers. For those of us who share Indigenous wisdom as White spiritual practitioners, shamans, medicine people, etc., it’s imperative that we be mindful of the dynamics of acting as if we have a right to practice and teach this wisdom. It’s a sacred gift to offer, not a privilege that we’re entitled to commodify. If we have come by this sacred knowledge and wisdom, it is through the demonstration of trust, from teacher to student across eras and geographies. That we may access and be entrusted with this wisdom at all is a profound miracle. One way to deepen our reflections on this is

through our spiritual practices, meditations, and reflections of our own ancestral role in colonization. One way to give back is to serve in anti-colonialism efforts, perhaps by championing Indigenous rights to land reclamation, to economic and political equality, and to ensure greater expressions of sovereignty.

I have to confess that I too have identified profoundly and ideologically with Indigenous wisdom, culture, and spirituality for most of my life. When I began working with the tribes in the late nineties into the two-thousands, I quickly realized that my admiration, when expressed as imitation, was a form of disrespect. I completely honor that response, especially as it may reflect high levels of trauma and unhealed pain. When I have the opportunity to witness the pain of the colonized, in presence and compassion, I come to honor the truth of all that's been lost. I let myself be in the unflinching vulnerability of questioning my whole life at the same time. It is only fair to let myself be torn apart, to let myself feel that pain of deepest questioning of my perceived identity and identification, as others have been in the claws of the White ravenous kind.

Anger is completely just, and my culpability complete, in that I have benefited from the privileges granted to those in this White-dominated world. Being White, I feel a deep and profound sense of shame at times in acknowledging this truth, and I know that shame is mine to heal, to atone for, and not to project onto others, which only activates embodied trauma and potentially results in even more harm. Nor do I feel that it's ethical to sidestep this shame in any way. Rather, in order to be who I feel that I am, I know that I must stand to face these shadows and fears, within and without, in all the ways they've shown up through time.

As a result of this deep inner work, my whole life is dedicated to healing and rebalancing: one person, one ceremony, at a time. My partner, Dahlahk PahtahIngee (Mountain Eagle, Washo Elder) and I dream – as we continue to refine the conjoining of our medicine – of sharing our combined wisdom with all who seek it, so that they too have access to their own inner wholeness and divinity, beyond the pain of historical trauma and the enduring consequences. I do not wish to show up as hero or savior, but rather as partner and ally who is willing to acknowledge the shadow of White supremacy. Those pathways are just beginning to open, after years of listening and just being with others' stories and struggles.

Coming straight from my heart, if I could not live this path, sharing the wisdom that I have been blessed to receive, contributing to the New Earth, I would literally have no reason to be here on this planet. I've sang all the songs, drunk all the wine, made all the love. These things hold no compelling candle flame in my reason *to be* now. As my body enters the long phase of flickering and fading youth, as I enter the generativity of my elder years, there is only Spirit giving me breath after yet another near-death experience. Since I am yet here, and I am shown what is mine to do, I show up in fierce courage. Thanks Be, Spirit. Thy will be done...

There are ways that my privilege can be medicine, for myself and others, when I remember humility, when I remain in eagle view, when I let Spirit lead, and when I stay in my heart and set fear aside.

The Devastating Truth & Promise of Oneness

In a moment, we will be discussing several prophecies that connect us with our sense of oneness, across all the races. Although oneness may be a spiritual truth and goal for our ways of being here on Earth, it is not so much a reality for those who have *not* benefited from the privilege of White supremacy. So, before we explore oneness, I have to note that spiritual fluff like, “we’re all one,” “it’s all love and light,” and other expressions of unity consciousness, or “that was in the past and we’ve come so far,” or “I have lots of Black friends so I’m not racist,” have been used to negate or bypass the very real pain that some have experienced as a result of White-supremacy, racism, genocide and other atrocities. The question asked may be, “Why can’t we just move on?” And yet, our history dictates our current reality, to the detriment especially to People of Color, and we cannot ethically choose to un-see this. It’s important that we become ever-more mindful of our ways of communicating, so as not to diminish the experiences of others. What happened in the past has very real implications for everyday life in this era. Spiritual bypassing fails to acknowledge the very real and ongoing consequences of systems of oppression and of White-privilege in general. It is an erasure of responsibility and accountability. It allows us to avoid the truly hard questions, such as: “What am I going to do now with this awareness?” and “What am I willing to give up or to contribute to create a more just, peaceful and equitable world?”

We absolutely have to address the very real consequences of our historical trauma in very practical ways, without bypassing reality. But some who are more awakened would say that unity consciousness is the very goal we ultimately seek in creating a new world of peace, joy, harmony and honor. My sacred path has been dynamic, diverse, but every road brings me back to the one source. I trace Reiki to Japan, to Tibet, to the stars. I trace my shamanic tradition to Peru, to Lemuria, to the stars. The Stargate experience flows directly from the stars. So too, with the Akashic Records. The Ancestors of this Land, my beautiful guides who have supported my work so lovingly, also share wisdom of their connection to many sacred sites, all the way to Egypt, Tibet, Atlantis, Lemuria, and the stars. Dahlahk and I both identify strongly as star-beings as well.

Obviously, many White people have an affinity for nature, plants, and animal kind. From early years of youth, we may expand our imaginations and consciousness into union with Spirit, to see ourselves walk beside a lion, horse, bear, unicorn. So is this affiliation with nature a form of cultural appropriation? Archetypally, should someone have washed Christopher Robin’s mouth with soap when he began to talk to Pooh and Piglet? Many Indigenous people, like Black Elk and Fools Crow, chose to share their wisdom with those who were willing to honor the teachings. Dahlahk and others have blessed us to live and share these ways, knowing it is our evolution as a species, as we are called to awakening and taking responsibility for the air, water, plants, animals, Earth.

My Grandmother taught me the Gaelic origin of my name. My spiritual journey reconnected me with the old ways. My male ancestors wore stag antlers for the hunt on high holy feast days. They bedded the prepared maidens and maids in the fields and forests that night following the ceremony and celebration, to honor the goddess energy of Earth and fertility. Each and all days, the plants and animals were messengers and medicine from the gods to them. These memories are still embedded in my DNA. They still visit me in Dreamtime. They still inform my relationship to all that is. My ancestral roots merge with what I am living now.

We all, regardless of race, come from an Indigenous background, pre-Christianity, pre-industrialization. Yet the influences of religion and technology have tragically all but obliterated our Earthly historical roots, often carried only by oral tradition. When I consider, how we have had, each of us, so many lives, shown up in so many ways, I feel in our diversity a reflection of the same source. For thousands of years on Earth, most of humanity has created division and separation, on an unconscious and sometimes conscious level. The true tragedy of oneness is that we live in a reality that's so far from it. But I believe this a contrary, and very painful, expression of our divine nature.

I am so grateful for this time of awakening when we are remembering our true nature. I honor all levels of consciousness. We are each and all always doing the best we can based on our level of awareness. I honor all wisdom as wisdom that is worthy; however, hate is never wisdom. Perhaps as we weave each of our spiritual paths together into a divine tapestry in service to our evolution, honoring each and all in their truth and experiences, our hearts may expand as we learn to live as expressions of love. This is my Dream.

Role of Prophecy in our Evolution

*When the ancient Masters imagined the times of the Seven Heavens,
the ancient prophecy foretelling the dawn of a new era on planet Earth,
they placed their dreams and hopes in the hands of a new human.*

*A person that despite chaos and crisis unswervingly seeks
the shining light of the stars and sees opportunity to dream a new
destiny for humanity. ~ Alberto Villoldo (citation unknown)*

There have been many prophecies of these times, the most popular, perhaps, from the Mayans regarding 2012 as an end of an era and a new beginning. We may want to explore a few prophecies, to gain a broader view of current events. For example, as told by Thomas Banyacya, Sr., the Hopi have predicted these times of social, political and environmental devastation, where humanity would be forced to choose a path aligned with nature or meet with demise. He advises that prayer, meditation and other spiritual practices will help to rebalance the Earth.

In the Hopi prophecy they say the storms and floods will become greater. To me it's not a negative thing to know that there will be great changes. It's not negative, it's evolution.

When you look at it as evolution, it's time, nothing stays the same. You should learn how to plant something. That is the first connection. You should treat all things as spirit, realize that we are one family. It's never something like the end. It's like life, there is no end to life. ~ Floyd Red Crow Westerman

In congruence with this Hopi prophecy, Bruce Lipton and other renowned scientists articulate that we are in the process of the first *human-made* extinction on planet Earth. They say that our only hope is to come together as one human species, to return to animistic, Indigenous, Earth-honoring ways. If we choose to ignore this call, we may have to kiss this beautiful planet as we know it goodbye, and surrender into a harsh, withering death cycle for our children's children.

Animism is a way of approaching life that emphasizes relationships. Animists see the world as full of persons, both human and other-than-human, and prioritize living in respectful ways with these others. Animism is largely about ethics or core values that get expressed through practices, rituals, and traditions. ~ (Dr. Daniel Foor, as quoted by Rob Brezsnay)

Here are a few other prophecies to explore.

Above we mention the transformation from The Forth World of Separation to the Fifth World of Peace. *In Sacred Path Cards*, author Jamie Sams tells us of the prophecy of the Whirling Rainbow, the promise of peace through equality and “the understanding that all races are one... When all pathways to wholeness are respected by all cultures, the prophecy of the Whirling Rainbow will be completed” (p. 153). She tells of how before the time of the “white buffalo” return, there would be Ancestors of the Red Race being born in White bodies. “They will learn to walk the Earth Mother in balance again and reform the ideas of the White chiefs. These children will be tested as they were when they were Red ancestors by unnatural substances like firewater to see if they can remain on The Sacred Path” (p. 154). Some say this cycle began with the flower children of the sixties. Our Earth-changes serve as catalyst, where the Warriors of the Rainbow will have to awaken, remember their true identity, and understand the true nature of unity as we collectively heal the planet from the harm that we have caused.

The changes in our Earth Mother would create fear in her children, which would later lead to the understanding and unity of One Planet-One People ~ Sams (p. 155).

The White Buffalo prophecy also talks about a time of radical changes, where the birth of a white buffalo calf would mark the beginning of the changes, a *coming-together time*, of all the nations working as one. This calf, named Miracle, was born in 1994 (on August 20, my 32nd birthday!) outside of Janesville, Wisconsin on the Heider farm. There has since been the birthing of several white buffalo calves. In fact, there was a mature white buffalo on the neighboring property when we moved into OdaBe, our sacred sanctuary and training site for

Sky Spirit Shamans. This Era of the White Buffalo may reflect the visions of Black Elk and Crazy Horse where they saw all the nations coming together as One.

There is a prophecy shared by many Indigenous Peoples, where there are sightings of the eagle (of the North Americas, symbolic of science, technology and the sacred masculine) and condor (of the South Americas, symbolic of spirituality, Earth-honoring and the divine feminine) flying wing to wing with one another, as marking the time of an emerging era of peace and a profound shift the consciousness on Earth. There are also California Condors; however, they have been endangered. In 1982, only 23 of these condors survived worldwide. As a result of exemplary conservation partnerships initiated by the Yurok Tribe, and intensive captive breeding and reintroduction efforts, there are now over 300 California condors in the wild in California, Arizona, Utah, and Baja California. Some shamans of the South Americas, specifically the Q'ero of Peru, felt called to share their wisdom throughout the Western Hemisphere with the specific intent that it would blend into North American cultures to serve the Shift in Consciousness. We are called into such a *turning-over time*, where eagle and condor have been sighted flying together, and where collectively we all evolve into another kind of human sharing peace, compassion, Earth-honoring ways. This new human may be called Homo Luminous.

Between now and what may become per the prophecies, many of us, myself included, feel as if we are between worlds, without a strong toehold in either space as the third-dimensional structures appear to be crumbling beneath our feet. During these shifts, some may feel called to tending and healing the ills of the third dimension's historical contexts and systems – for example addressing environmentalism, racism and homelessness, etc. I believe that we all must be attentive to these causes in whatever level we feel called by Spirit. To spiritually bypass them in order to avoid our discomfort or shame is truly a disservice to the whole of us, and not at all healing, honoring or shamanic. It's not good medicine. Some too, like me, may be called to focus more awareness on anchoring in the new paradigm of unity. Such people may show up as visionaries, seers, writers, teachers, artists, scientists, innovators, etc., who show the world intriguing new possibilities, technologies, and evolutionary solutions to long-term problems, and more.

FAKE ENLIGHTENMENT: If your quest for spiritual enlightenment doesn't enhance your ability to witness and heal the suffering of your fellow humans, then it's fake enlightenment. If your quest for spiritual enlightenment encourages you to imagine that expressing your personal freedom excuses you from caring for the health and well-being of your fellow humans, then it's fake enlightenment. If your quest for spiritual enlightenment allows or encourages you to ignore racism, bigotry, plutocracy, misogyny, and LGBTQ-phobia, it's fake enlightenment. ~ Rob Brezsny

So how do shamans show up in these roles? I would say we are accountable for holding both views and roles – as practical solutions people as well as visionaries. That's part of what it

means for us to dance between worlds. We dance in the world of spirit in order to bring uncommon wisdom into the world that directly responds to our consensus reality. But this brings up an important conflict to face and address. On one hand, identifying with shamanic work as a White person infringes on people and communities of color who have held these practices since time immemorial. We have to explore in what ways we, as White shamans, may cause harm.

On the other hand, we have been blessed with receiving wisdom that informs our sacred paths of service to the Earth and to others. In some traditions, to walk away from our medicine, or to choose not to express our sacred gifts, at best withholds value from those who may best be served, and at worst, may cause harm to ourselves or to our families by violating our agreement with Spirit. As shamans, we are conscious dreamers, who are able to hold many levels of perception at once, seeing the great expanse, and responding energetically through ceremony, ritual, vision quest, to become innovators in the multi-dimensional realms. So let's talk more about shamanism.

Shamanism

Firstly, we acknowledge the problematic nature and controversy around acculturating the term "shaman," by anyone who is not Indigenous. The term "shaman" may be rooted in Tungus, German, Russian and Siberian culture. It's been used by anthropologists over time and across continents and cultures to apply to specific skillsets and roles that are similar across geographical boundaries. The term was historically used to refer to healers in Indigenous Cultures of the past and present.

Nonetheless, shamanism has become something like a hot offering over the past several years, across cultures, showing up in many variations, as many people seek deeper expressions of healing than can be found through Western medicine. Some are drawn to enhance their experience of the great mysteries of Spirit in their lives. There's been both shadow and light in this expansion.

In shadow aspects, people have been harmed by medicine ceremonies provided without a safe energetic container, where participants gain unhealthy or dangerous spirits attached to them rather than the healing they seek. In addition, ceremonies may be offered without adequate support, for example, such as through plant medicine ceremonies that may create dramatic transformation without sufficient integration support, leading to mental health crises. As another example, years ago, there was a culturally appropriated and adapted new age "Spiritual Warrior Retreat" with an endurance and sweat lodge ceremony where three participants died and several more were injured.

But there are also light aspects and expressions. There's so much beauty in shamanism – the desire to serve the Earth, other people, and all our relations, inclusive of all beings with whom

we share the planet. It seems that expansion of these values would surely provide benefit in ways that are much needed in times like these. I know that for me, these teachings have dramatically enhanced the teaching and services I provide. I've also been on an organic shamanic path, I believe, since my first near-death experience at eight years old, where afterward I began to recover my past-lives in Indigenous cultures. I've also witnessed many shamans and students of shamanism serve our community in heroic ways, transcending untold fears, habits, restrictions and more. I have also encountered so many who are on a shamanic path, as set by Spirit, but who have no support for the strange and even dangerous things they encounter without access to education and support. For these people especially, it's so important, I believe, to step up for them, to share wisdom and empower them in their path of service by helping them safely explore their sacred gifts and how to share them with integrity.

Before I share my sense of the nature of shamanism, first I will tell you what it's not, and why it's not, as these contexts have been misused to cause harm in some instances:

- *It is not a path of seeking and finding endless spiritual bliss, of living "love and light" every day.* Rather, we have to face the shadows within and without. As we do our own work around shame and blame, we may come into a space of neutrality and inspired service around shadow, so we respond from love rather than fear in its many forms, such as anger, grief, shaming, and the need for control.
- *"Shaman" is not a cool title to bandy around, or a way of dressing and adorning meant to impress friends and acquaintances. It is not a justification for offering unsolicited advice or healing upon others. It's also not a way to antagonize our families of origin by pushing their notion of "weird."* All of these intentions are an affront to the spirit of shamanism. This path doesn't make you special. In fact, it makes you distinctly un-special. Without humility, there is no integrity.
- *It is not a fluffy boost for low self-esteem or an avoidance to doing our deeper work, while still gaining a cool title.* In fact, doing the work is likely to further wreck self-esteem, at least in the short term. In order to serve with integrity, we must fully embrace our own healing at every level.
- *It's not a path for seekers, who like to dabble in many spiritual traditions and wisdom without honoring the learning journey and integration in a committed way.* Instead, this is a way of living in alignment with Spirit, day to day, fully honoring our tradition, rites and ceremony, as well as the spiritual guidance we receive. It's definitely not a path for spiritual wimps.

*Shamanism is purely and wholly a path of commitment and heartfelt service –
to our communities, to our world, to our Earth,
and to the journey of conscious evolution that we all share.*

The process of becoming and being a shaman is a journey of allowing Spirit to shake us up and wake us up, so thoroughly that sometimes we will feel like we're spinning. It's a calling answered by a choice, a lifestyle, a commitment to carrying and sharing the light of Spirit as we dance between worlds and anchor in honoring ways of living into this dimension. It's a path of stepping up on behalf of other beings, of all our relations, especially the most vulnerable in our population. We have passion, respect, and love in our hearts for our communities and all the souls we call family – human, land, animals, plants, rocks and trees, and all the ancestors and spirits, seen and unseen. We show up for our families, through practical advocacy, through ceremony and ritual, and through the transformational powers of sacred fire. It means standing for a world that's more healthy, just, honoring, and equality-based.

Sky Spirit Shamans

In embracing this destiny, a path where my heart, soul and spirit meet service, Sky Spirit Shamans was birthed, an offering for our community and world, in deepest humbleness, honoring and gratitude to the Ancient Ones, our Ancestors, and all the Indigenous Peoples and Cultures who have provided healing wisdom since time immemorial.

I, Denise Sheehan, received the greatest, life-changing wisdom from many teachers in my path as Shaman, Reiki Master Teacher, Certified Life Coach, and Stargate Experience Facilitator. In an ethereal way, I was also activated as galactic shaman, whereby I experience direct contact through spiritual-journey with the Ancestors of this Land, Ascended Masters, Archangels, Star Families and other Spirit Guides who desire to work through me in sharing the ancient healing and wisdom-traditions, in service to all life and to our beloved Earth herself. Sky Spirit Shamans, a two-year program, was birthed in 2017, created in response to a sense of calling, and an offer of support of and service to my guides.

It seems I have a natural tendency to dance between worlds and to see the unseen, but I never thought I would be able to access the sacred teachings of our Indigenous Peoples, given the White body in which I reside. Without seeking access to a teacher or the teachings outside of books, Spirit provided a miracle in the form of a best friend and teacher of shamanic traditions, Jeffre TallTrees of Sacred Rainbow Mesa (<https://www.sacredrainbowmesa.com/>). It has been the honor of a lifetime to be able to share, with the support of my teacher, the wisdom that I've been gifted by her, along with the other wisdom-teachings that came along too in my journey. I also acknowledge and am ever-mindful of my privilege, as a White-bodied person to share as I do.

I have also been honored to include the teachings of Dahlahk PahtahIngee and other Indigenous instructors who bring essential wisdom into our spaces. Dahlahk, especially, has brought something uniquely beautiful to our offerings, as he has become more involved as faculty as the program evolved. We are so honored to include his wisdom carried from his Ancestors. He also teaches us what it is to live as an Indigenous Person in this time, to carry the

atrocities of the past, and also to embody hope and wisdom for the future. His own life experience becomes a map for our expanding awareness, as well as for our own social justice inspirations.

My Name is Mountain Eagle. I am from the First Nations here in North America. Washeshu is what we call ourselves, which translates as "All the People." This includes land, air, water, animal, human and those other untold entities. In my life, I learned many things from "All the People," Nature as my teacher. I witnessed and remembered the songs and stories of my Elders and Ancestors. My life has been shaped by the both the hardship and beauty of my People. I returned into this life, after a long sleep from Earth, protecting the medicine of my People. I bring you all practices that many humans have forgotten, that connect each and every one of us to the source of creation. Our intentions are very great and powerful. We are given life in the image of the creator, which is full of love, respect, honor, courage and compassion, all of which can be added to the pool of intention. Our intentions go into an electromagnetic wave, which surrounds the Earth so that healing can begin. I have come to honor you, my Brothers & Sisters, by offering you a custom from the Washeshu, sharing myself in this way with each and every person who wishes to be a good caretaker, manager, and listener. ~ Dahlahk PahtahIngee

Sky Spirit Shamans is a non-traditional, evolutionary form of neo-shamanism, integrating multiple modalities, including Indigenous *Washeshu* (Washo) wisdom, Incan Medicine Wheel, Stargate, Co-Active and Real Love Coaching, Reiki, and psychic capacity. Our shamanic content is not traditional, nor rooted in any one culture. Because of the strong influence of the stargate in our healing work, we may consider ourselves galactic shamans, as we experience Earth in the context of the totality of our multi-Universe and our multi-dimensional reality; we dance in both the physical and non-physical realms, and we understand that consciousness is shifting across our Earth to promote conscious evolution.

So what do we explore on our journey as Sky Spirit Shamans? First and foremost, we engage with multiple healing modalities to heal ourselves. Without such healing, we dwell in the land of fear and shadow, creating intentional or unintentional harm as we go through life, whether we become aware or not. We awaken and activate innate and archetypal spiritual and shamanic gifts and abilities in a creative, empowering community of support through ceremony. We become energetic activists in service to All-That-Is, with grace and ease. We show up fully to facilitate and empower healing for others, whether they have the means to pay or not, inclusive of all races, ethnicities, cultures, classes, abilities, genders and sexual identities, etc., expressing fierce courage in facing the malevolent energies and spirits in this world, to protect and free those who come to us for help. Above all, we commit our lives to service – to Spirit and to Earth. When we call on Spirit to support us, we trust. When Spirit calls

us to a particular path, we trust and follow, no matter how our minds may guide us elsewhere. As called by Spirit, we may show up as healers, environmental activists, social justice advocates, and more. Each journey is unique, bringing us into alignment with Spirit, helping us to reveal and share our unique sacred gifts.

Seeing ourselves as a hollow bone or clear channel for Spirit allows our egos to surrender softly into the process of serving. Ultimately, this is the path of love, helping us to expand our hearts to embrace love of all life. It takes us on a journey of releasing all that's not-love within ourselves, which, by the way, is not always pleasant to face.

As we've discussed, "cultural appropriation" may be viewed as adopting elements of another culture, especially in a way that disrespects the original culture. These are some aspects of cultural appropriation that we consider as Sky Spirit Shamans, to ensure the greatest level of respect, honoring and integrity possible, of people, cultures, Spirit and self:

- Facing Injustice:
 - We cannot look away from the past and present implications of racism and colonization. If we are here in service to the global shift in consciousness – and we are – then this too is essential to the journey. If we look away, we are not who we say we are. Our inner work helps ensure that our thoughts, words and actions do not contribute to a culture of racism and colonization.
 - We actively create and cultivate a culture of honoring, directly addressing racism, bigotry, plutocracy, misogyny, and LGBTQ-phobia.
- Inclusion:
 - We prioritize empowering Indigenous Peoples and communities to share their wisdom, to be involved in co-creation in products and services, to listen to their voices to help us grow in cultural awareness and competency.
 - Whenever we practice, open sacred space for an event, etc. we may honor the ones on whose stolen, sacred land we stand; whenever possible, we may ask permission from the local Indigenous Peoples to practice or hold events.
 - We elevate, empower and support BIPOC (Black, Indigenous and People of Color) through recruitment, scholarship, community outreach, mentoring, travel and logistic support, sponsoring training, hosting ceremonial events, providing honorariums, donations, and other financial support.
- Personal Awareness and Integrity:
 - Real Love coaching and Restorative Justice principles are components of our work, which empowers community building through the ability to see and to tell the truth

about ourselves, to own up to our mistakes, and to be held accountable, which is essential for any practitioner dedicated to this work.

- We consider every aspect of our choices and actions and their alignment in service to the greater good.
 - We honor our connection with Spirit and the sacred gifts we are here to explore.
 - We do not claim to belong to any other race or culture. We are not “Peruvian shamans,” even though the Incan medicine wheel serves as a foundation for our journey. Our shamanic content is not traditional, nor rooted in any one culture.
 - There is a legacy of trust, teacher to student, teacher to teacher, where expressed permission is given for students becoming teachers, and where adaptations may be made over time to keep content relevant.
 - We consider our communication in order to ensure that our words are healing and honoring. We may ponder our use of the title, “shaman,” as there may be more accurate terms to describe our path of service.
 - It’s infinitely important to explore the implications of our choices and upgrade our thoughts, communications and actions around cultural appropriation. We may encounter anger or hostility as we go, and it’s important to feel solid in our choices and actions. When challenged by others for identifying as or for serving as shamans, it’s important to stand in integrity, not defensiveness. We engage as an active listener and demonstrate respect and reverence for the question and the asker, which can transform the experience for both/all parties.
- Supporting Conscious Evolution:
 - The length, depth and support of training is comprehensive, not superficial like a weekend retreat or a few plant medicine ceremonies.
 - Indoctrination in any shamanic program is an invitation to Spirit to work through us, to transform us and our lives. It won’t necessarily be an easy process. We get what we need to show up in service, with integrity.
 - We host an ethics think-tank to create a comprehensive code of ethics, plus to integrate and address systemic approaches to anti-racism, decolonization and cultural appropriation, while providing a working foundation for a collective code of ethics development process.

Decolonization will require a change in the order of the world... This is not to say that Indigenous peoples or Black and brown peoples take positions of dominance over white settlers; the goal is not for everyone to merely swap spots on the settler-colonial triad, to take another turn on the merry-go-round. The goal is to break the relentless structuring of the triad - a break and not a compromise... Breaking the settler colonial triad, in direct terms, means repatriating land to sovereign Native tribes and nations, abolition of slavery in its contemporary forms, and the dismantling of the imperial metropole (Tuck, Yang, p. 31)

What we've done to date as Sky Spirit Shamans is only the beginning. We have a commitment to on-going exploration for addressing racism, decolonization and cultural appropriation, which includes possible structural changes to Sky Spirit Shamans. We are very excited to be considering and implementing these enhancements to our planning:

- Provide Indigenous community outreach and support, including the formation of an Elders' Council for supporting their needs and expression, as well as opening to receive wisdom and advice to deepen integrity our path.
- Create accountability structures with model language for marketing and product copy for all our programs and offerings to ensure the most ethical presentation of our work as possible, which can include peer review of each other's websites.
- Expand our awareness of marketing, commodification and selling that deny and dishonor the spirit of shamanism and spirituality in general. Also, in the interest of respectful transparency, we may:
 - Clearly identify ourselves by race, especially if we are White.
 - State our values around anti-racism, equity, and accessibility work.
 - Articulate how we define our service population when relevant, and note how we are creating accessible, non-violent spaces for marginalized communities and especially for BIPOC people.
- Consider a name change for the program to one that's accurate, but without sense of cultural appropriation.
- Establish leadership from our multiple *ayllus* (families of students) for specific ethics-related topics and/or projects. We will explore our collective values and code of ethics, to enhance and clarify the codes we live and practice by; identifying and articulating ethical issues that come up, so we can create meetings to work through array of ethical solutions together as needed, plus:
 - Create a resource-review group for exploring racism-related issues.
 - Create ethics thinktank for the broader community, supported by Alchemist Movement (<https://www.alchemistmovement.org/>) and Sky Spirit.
 - Share in community service projects – serving the Earth, community members, international causes, etc.
 - Create a safe space and support group type setting to consider in our personal growth journeys (like exploring limiting beliefs and other shadows).
- Expand the structure of the program to be even more comprehensive, perhaps even to a 2-1/2 or 3-year program. Additions/expansions may include:
 - Pre-program Training on Racism
 - Deeper exploration of cultural appropriation in shamanism
 - Antiracism, Trauma, Power & Privilege plus How to be an Ally
 - Advocacy, Decolonization, Social Justice & Restorative Justice Training
 - Cultural competency, including creating safe spaces, with inclusivity and access to all service and events for People of Color as trainers and also as students, including recruiting, scholarships, etc.

- Consent Culture
- Environmental Activism – Lifestyle to Lobbying
- Co-Active Coaching
- Real Love Coaching
- At least one 4-day Vision Quest at Mountain Eagle School or other sacred sites, with prep and supervision by Dahlahk
- Beading and leather-work
- Discussion on the deep implications of being “self-referencing” as shamans (how fear and pain avoidance corrupt the process and when/why peer review is needed)
- A pass/fail evaluation at one-year to determine continued participation. Criteria may include and be quantified around these themes:
 - Provide all session notes - typed
 - Demonstrate commitment to the practices
 - Demonstrate heart-fullness
 - Demonstrate respect for the path

Below I’ve included a discussion of ethics, along with a working-document, the Sky Spirit Shamans code of ethics.

Ethics Defined

So, what is ethics? *Ethics* is, to me, an extension and clear articulation of what may be included in a more personal view of *integrity*. Codes of ethics are articulated standards that help to inform us in a way that above all, *we do no harm*. This is important, especially for those in helping professions. At the same time, shamans are self-referencing, in that we have experiences and make our own meaning in response. One way of viewing self-referencing is exploring how we may step outside of societal norms to follow a path that’s more authentic to us or truer to our connection with Spirit. Is there a contradiction between following codes of ethics and becoming self-referencing?

To respond to this question, it may be useful to look at the distinction between moral, immoral, and amoral.

- Someone who is moral follows societal principles of “right” or legal behavior, perhaps without question, and these principles may or may not be beneficial just because they are perceived to be so. For example, look at the way cultural norms and the perception of “right” have shifted as a consequence of the civil rights movement.
- Someone who is immoral knowingly violates those principles, as in rebellion, simply for the pleasure of it, potentially in a way that causes harm.
- Someone who is amoral doesn’t know the difference between right and wrong, and could unwittingly and unintentionally cause harm to others. Looking deeper, we may consider that as amoral, we may transcend limiting beliefs, even about what we think is

right and wrong. So that in consciously becoming amoral, we acquire a sense of ethics that transcends cultural norms and reflects our internal compass and values, for the greater good of all.

The development of a code of ethics can help us to build a moral compass or character, and at times may ground us in our best thinking when we may be confused or tempted off course. At the same time, as self-referencing shamans we may acknowledge the complexity of the human condition and the limitations of any set-in-stone principles meant to be applied in any and all situations. To have a committee for on-going reflection and adaptation can challenge each and all of us in a way that enhances consciousness, even as it strengthens the moral compass of the entire community. At the very least, when we may choose to stray from prescriptive standards of behavior, it's helpful to have the self-awareness to know why and how it may inform the quality our services.

Let me clarify. In my former career around community health, I created and taught many ethics courses. What I learned is that guidelines can seem relatively clear on the surface, and then suddenly come to life in fascinating ways when groups gather to explore the deeper implications and applications in the real world. I found such value in the ways that groups would think about issues and talk through them. This can involve an element of vulnerability, in that we may discover perceptions that shift our reality. We may find ourselves evolving into new, more informed truths. For me, this is the path of authenticity *with* integrity, as we expand our consciousness in this process.

So, just as we undergo a consciousness and paradigm shift in our world and community dynamics, we may find value in collaboratively responding to complex truths. A code of ethics may provide a dynamic foundation for complex exploration, interpretation and revision as needed. It is the nature of a collaborative to deeply commit to investigating any potential conflicts and to create resolution with integrity. It's not that there's an absolute truth from all perspectives, but that there is strong motivation to open to exploring sometimes uncomfortable truths, to expand wisdom, and to act in ways that promote well-being and thriving for all members of our community.

May this foundation for a code of ethics initiate some depth of thought as they apply to ourselves and the way we live, knowing all that we think, say, do and be impacts many others in addition to ourselves. May we be willing to explore these on our own, and in community, and to let them evolve and grow as we do. May they serve in our paths of empowerment, integrity, and transformation.

Code of Ethics: A Working Document

Personal Integrity

- Stay consistent and true to your spiritual practices, rituals and ceremonies so that you are always aligned with walking your talk.
- Show up with the spirit of service, allowing your visionary spirit, joyful nature and loving heart to guide your experience.
- Contribute to the heart-fullness of sessions and events by balancing your own energies prior. Please see healthcare or other professionals as needed.
- Enhanced self-awareness provides the foundation for integrity. Remain involved in your own healing journey – physically, mentally, emotionally, and spiritually. Acknowledge personal issues that may impair, conflict with, or interfere with professional performance and relationships, in ways that protect the vulnerability of those we serve. As needed, consult with helping professionals and cease providing services until healing has been completed. We may also engage in peer exchange, having our personal and professional presence assessed, and supportive recommendations offered.
- Whenever there's a perceived potential ethics or moral violation involving you or the community, seek assistance by reporting this situation as quickly as possible to appropriate authorities (withholding information that would violate confidentiality guidelines in any way).
- Seek to be conscious of any conflict or potential conflict of interest, openly disclosing any such conflict, and offer to remove yourself when a conflict arises.

Professional Conduct

- Never engage in illegal or immoral behaviors with clients or colleagues at events or in your private practice, including, but not limited to:
 - Touching genitals or breasts
 - Asking clients to disrobe
 - Making suggestive sexual comments, jokes or references
 - Initiating or pursuing romantic/sexual relationships with clients/students
 - Using drugs or alcohol before or during sessions or events
 - Promising ability of our services to provide healing or a cure
 - Diagnosing imbalances or disease; recommending medications or abstaining from medications
- We only provide services for which we've become qualified through training, education and/or personal experience, and for which we've achieved competence.

- We are aware of the potential for deep and rapid transformation amongst those we serve. We operate only with full disclosure about our offerings and consent of our clients. We support to the greatest extent possible physical safety and emotional health. We demonstrate loving regard for all life by ensuring those we serve have follow-up support as needed. Be completely honest in all communications, including but not limited to:
 - Convey credentials, certifications, qualifications, expertise, training background, and experience clearly and accurately on websites and all other formal materials.
 - Be clear on value (benefits, nature of services) and pricing for all services and trainings offered.
- Although we may engage in referral services, always hold client confidentiality with regard to names, conditions, etc. unless you have explicit permission to share. Whenever guided, refer clients to other healthcare providers and psychological services in addition to or in lieu of services provided by you. Maintain, store and dispose of any records, including electronic files and communications, in a manner that promotes confidentiality, security and privacy and complies with any applicable laws and agreements.
- Honor all professionals in the community. Refrain from making negative statements about other professional providers in our community.
- Never use another person's copyrighted material in your classes, website or literature without permission and/or giving credit. Failure to abide by this code may result in legal action.
- Encourage clients and students to use their own inner guidance in determining who to go to for services and/or training. Respect their right to terminate professional services or training at any time.
- In all ways, cultivate cultural awareness, empathy, and wisdom. Refrain from unlawful discrimination in all professional activities, including age, race, gender orientation, ethnicity, sexual orientation, religion, national origin or disability. Engage with everyone in culturally-honoring ways to the fullest extent possible. Actively engage in anti-racism in all aspects of life.
- Be mindful of personal and organizational ambition, as well as the potential harm that marketing strategies and monetary focus have on our helping profession and clients. Strive to create space for actively serving those with no means to pay or make donations.
- Be grateful for all the gifts Spirit has blessed you with and for all the ways the Universe supports your expression of them. Whenever possible, provide payment or love offerings for the organizers of events and services, who contribute many hours of

preparation through marketing, preparing, and space organization. Balance in giving and receiving provides a foundation for thriving for us all.

Code of Ethics Sources – Adapted from:

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- The International Coach Federation, www.coachfederation.org
- Draft 10 August 2001. csp.org/code Copyright © 1995 - 2001 Council on Spiritual Practices, [Code of Ethics for Spiritual Guides by Council on Spiritual Practices, R. Jesse, Convener](#) is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](#). Kindly reference this source work using the link csp.org/code:

https://csp.org/docs/code-of-ethics-for-spiritual-guides?fbclid=IwAR3I5bUVDdFXOOqP_5_di7K7orpZ_yQTovy0D1jEsdVu_fcN9mON9HD4_9xg

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