

\f1In the Beginning . . .\b

\w\j\feHumanbeings, like their brothers among other animals, come into this world with a ravenous appetite, a boundless energy, and a glowing optimism. Ideas like freedom, liberty and the enjoyment of life are not questioned; they are not even matters for intense thought. They are taken for granted. A part of the natural birth-right of all living things.

Plenty of food, comfortable surroundings, friendly relations with other humanbeings and excitement for the mind are the basic elements for what make up what may be called a \f1quality of life\fe. These basic things are provided from the natural environment and by the family that surrounds a newborn child. When these basic elements are present, the humanbeing is happy; and is satisfied. But, when any of these things is in short supply or absent, the humanbeing like his brother animals expands the family, \fiextends the family\fe, to include more members. More land is needed to collect food and to provide for the comforts of the family. The extended human family seeks to establish a balance between its needs and the capacity of the surrounding environment to provide for those needs. When plenty of food, comfortable surroundings, friendly relations with other humanbeings and excitement for the mind are once again provided to all members of the human community, a balance is achieved.

\f1The Law of Nature\b

\feTime and change combine with growing needs to cause a tribal society to unfold - \fitribal life\fe - a way of life enjoyed by millions of people in the world. Over time, the tribal society becomes so distinct in its culture that it becomes a \fipeople\fe, different

from all others except that they are human beings. All of the basic needs of the human being are finally provided in balance and a human society is formed with all of the social, economic and political qualities that make it unique.

But, like the changing weather, the changing tide and the changes in other animal life, the tribal society changes to match the new variety that surrounds it. And, so the patterns of tribal society, its traditions, customs and everyday practices alter to meet the needs of the people.

The single most successful form of human society is the tribal society; a nation of people large enough to satisfy the needs of its members, but small enough to remain flexible and adaptable to change. There are, of course, larger human societies in towns, cities, states and empires. Beyond the city, however, empires and states are relatively recent forms of human organization. The tribal society has existed for tens of thousands of years, while modern states and empires have come into being and existed for only a few hundred years. When states and empires crumble, the tribal society is once again formed.

Tribal life is the primary form of human organization throughout the world. Though most tribal peoples are surrounded by states and empires created during recent centuries, the vast majority of the earth's citizens continue tribal society. There are several reasons for this: \f1Tribal society provides the individual human being with a clear identity. Tribal society contains enough variety that each person can reach his or her greatest creative potential as food gatherers, builders, community helpers, spiritual leaders, political leaders, artists, thinkers and countless other activities. Tribal society is manageable; it remains small enough to equal human sized

successes and human sized problems. Tribal society is equal to the power of human beings and balanced with the natural world. Tribal society is intensely human, vigorous and it is the chosen way of life of the \fired peoples \fethe world over.

\f10Original Power and the Foundations of Government\b

\feA Tribal society is a nation of people joined together by common ancestry, origins, heritage, language, beliefs and committment of mutual support - a common culture. Each society organizes according to its needs and wants, provides for its common desires, its defense and determines its own future. It is governed by its own traditions, customs and passions; and it establishes specific organizations or institutions made up of its members to perform special activities for the benefit of all or part of the society. Institutions are created to collect food, build homes, provide for spiritual well-being, encourage cooperation and mutual support, help the infirm, care for the sick, provide for the common defense and, among other things, make collective decisions. All of these institutions contribute to the \figovernance \fe of a tribal society. They perform activities within the society that cannot be performed by a single person, but contribute to the well-being of each individual. All together, they make up the \figovernment \fe of the society.

All tribal societies are governed by special organizations or institutions, though their character and form may vary from one nation to another. The form of \figovernance \fereflects the special needs and wants of each tribal society. And it is due to the unique character of each tribal society, its geographical location in the world, the natural environment along with the distinct passions of the

people that the various forms of government have developed throughout human history. Each form of government is suitable to the society that created it. So there are as many forms of governance - organization or institutions - as there are tribal societies. None can be said to be perfect or suitable for any other nation, but each can be said to reflect the the most desirable form of government suitable for the people who established it.

\f1Government and the People\b

\feNo nation exists without some form of government. Like the tribe itself, the government must reflect the needs and wants of the people who create it or it becomes a threat to the survival of the nation. When governments fail to meet the needs and wants of the nation - and many governments have and do fail - either the nation creates new organizations and institutions of governance or the nation dissolves - and many have. It is essential, therefore, for the governing institutions of a nation to change at a pace equal to or ahead of the people. It is through flexibility that the institutions of government continue to fulfill the needs and wants of the nation. Tribal institutions of governance must, as a result, maintain sensitivity to the changing needs and wants of the nation, and, they must be ever vigilant and active in their ability to adjust to the changing natural environment. Governments function in two important broad capacities: As the instrument or instruments by which the \fiinternal needs \fe of a nation are provided, and an instrument by which the \fexternal needs and interests \feof a nation are defended, protected or advocated.

Traditional and modern governments in tribal societies function as

the "glue" that holds the society together, and government is the organized instrument through which the society adjusts to the changing natural environment as well as the changing relations between nations. The continuous existence of a nation is dependent upon its government performing both internal and external roles. A successful and prosperous nation achieves a balance between its internal world and the external world. On the basis of this requirement, tribal societies and their governments have done very well. The people and their government must remain intimately connected, and tribal society proves this clearly.

\f1Question of Loyalty\b

\feA people remain a distinct, identifiable nation as a result of individual loyalties between individual persons, and between individual persons and the nation. To close the circle, the nation is, out of necessity loyal and committed to the well-being of the individual. But, as is only common sense, unless the individual sustains a commitment to the well-being of the nation, the nation cannot long endure. And, without the nation, the individual has nothing. The individual cannot survive without the nation. The individual has no identity, no support or meaning except as a part of the nation. It is, therefore, a necessary bond of commitment and loyalty that ensures the continuous existence of the nation. An \fact of will \fecauses the nation to come into being, and the same act can destroy a nation.

The loyalty one feels toward the nation must also be expressed toward the institutions of governance, for it is equally true that government cannot exist without the loyalty of those who created it. In this respect, loyalty is like a \fmandate \feto the nation and its

government. Without the mandate neither exists. With the mandate, the nation survives and the government performs its essential internal and external roles.

\f1"On Our Own!"\b

The tribal society grew out of the common and natural need among human beings for mutual support, common defense, and spiritual, physical and social comfort. Its success as a way of life is a tribute to the ability to satisfy these basic human needs and provide for an infinite variety of choices. But, despite the qualities of tribal life and its natural suitability to human beings, nations must struggle to secure and maintain this way of life. Natural environmental changes constantly challenge the tribal society. Neighboring nations compete for natural wealth, for land, and seek to impose their way of life on other nations. Each nation is truly on its own to make its own way.

The institutions of governance provide the internal glue to hold a nation together, but they must also promote the interests of a nation and defend those interests externally. Just as the people of a nation constitute themselves as a nation through traditions and customs, it becomes necessary for a nation to establish friendly relations with other nations. Between the people of a nation, a sacred contract is made - a \f1constitution\fe. Between nations, sacred contracts are also made in the form of alliances or compacts - \fitreaties\fe. Just as natural law constituted the nation, natural law also determines the relations between nations. While individuals in a nation have a place and the support of other individuals in a nation, each tribal society, each nation is on its own to determine how it will survive in the natural world and in relations with other nations. Among brother

animals, their nations choose to coexist with their neighbors or they are natural enemys.

If they are to survive as a nation, they must first choose to make a nation from the individua needs and wants of each person. If they are to survive as a nation, they must maintain a loyalty to the nation and its governing institutions. If they are to survive, they must find ways to deal with the external world - the natural environment and neighboring nations - that preserve the nation and permit it to prosper.

1: \f4Tribal Life & Government Questions (a)

2: \f4Tribal Life & Government Questions (b)