

EXHIBIT B

DECLARATION OF:

Chani Phillips, Ph.D.

Contact Information:

Address:

Phone:

Email:

Declaration of: **Chani Phillips**

pursuant to 28 U.S.C. § 1746, under penalty of perjury.

CHANI PHILLIPS

1. I am over the age of eighteen, suffer no legal disabilities, have personal knowledge of the facts set forth below, and am competent to testify. I understand I am making the statements in this Declaration under oath. This Declaration is true and accurate to the best of my knowledge. **YES**

2. I am a member of: **Cheyenne River Sioux Tribe**

3. Do you own, reside upon, or stand to inherit land impacted by the Dakota Access Pipeline? **Yes, I will inherit my mother's land.**

Do you practice your Native religion/spirituality on the land or around the water impacted by this pipeline? **YES**

4. Do you practice your traditional Native religion/spirituality? If so, what practices and/or rituals do you keep? How often?

Yes, I practice our traditional Lakota Spirituality as an integral part of my daily life. Our spirituality is not simply rituals and practices, but rather it is the heart and spirit of who we are as Lakota people. I engage in smudging, Inipi/sweat lodge ceremony, Sundance, Wopila/GiveAway ceremony, Hanbleceya, Naming ceremonies, Rite of Passage rituals, Cannupa/Pipe ceremony, and many other Lakota spiritual practices and ways of life.

5. What is the relationship of Lake Oahe to your religious/spiritual practices?

The spiritual view of our Lakota people is that Lake Oahe is sacred water that is integral to our Lakota spiritual rituals. In a Lakota prophecy the DAPL pipeline correlates with a terrible Zuzeca/Black Snake which was foreseen to come into the Lakota homelands and cause destruction of Mother Earth/Water, our people, and cultural ways of life. Our Cheyenne River Sioux Tribe believes that "the very existence of the Zuzeca/Black Snake under our sacred waters in Lake Oahe will unbalance and desecrate the water".

One of our primary Lakota spiritual beliefs is that everything is interconnected. Mother earth, water, environment, animals, people, etc. If we damage one part, we damage the whole. Thus, we cannot truly identify the separate effects of DAPL's destruction of the earth, water, flora, fauna, marine life, animals, cultural fishing and hunting, and cultural and spiritual ways of life. It is all related. ***The inevitable contamination of the water and earth by DAPL will cause a cultural, spiritual and literal genocide of my tribe and the Great Sioux Nation.***

Lake Oahe feeds the Missouri River which is our source of drinking water for Cheyenne River Sioux Reservation, Standing Rock Sioux, the Oceti Sakowin (Seven Council Fires known as the Great Sioux Nation, and another 17 million Americans downstream. DAPL would carry the most toxic tar sand oil which causes: birth defects, high rates of cancer and other terminal illnesses, and high rates of death. This would result in cultural genocide for our reservations, culture, spirituality, people and way of life. It is disheartening to know that once our primary water source is contaminated, that we will not be able to hunt and fish in cultural ways as part of spiritual ceremony, as the marine and wildlife will also be contaminated.

6. What do you think will be the impact of the Dakota Access Pipeline running beneath Lake Oahe on your religious/spiritual practices?

We see the earth and water as our mother and we are one with her, not separate from her. Right now as DAPL is drilling/boring under Lake Oahe, we feel spiritually violated as though Unci Maka/Mother Earth is being penetrated and raped by DAPL. Our sovereign/treaty rights are not being honored so we cannot stop the rape violation from happening. These violations cause spiritual trauma and PTSD for our Great Sioux Nation.

When we say Mni Wiconi (Water is Life), we mean this literally, symbolically and spiritually. The sacred role of water is central in our spiritual beliefs and ceremonies. We abstain and partake in water as fundamental parts of our ceremonies. Once the sacred water of Lake Oahe/Missouri River becomes violated, unbalanced and poisoned - our spirituality and cycle of life is violated.

DAPL's crossing under Lake Oahe is another historical cultural violation of our 1851 and 1868 sovereign treaty rights which guarantee our freedom to self govern and make choices that affect our land, water, and practice of spiritual and cultural ways of life. These violations cause more historical PTSD in our Lakota people. Violation of our treaty rights to protect our earth and water is an inherent message that honoring treaties is not important, Native rights and needs do not matter, and that Native people do not deserve to have their own power and control.

DAPL has desecrated approximately 380 Native ancestral burial grounds and sacred sites. Desecration of sacred spiritual sites along the river will continue to happen as the water and earth is contaminated by DAPL. We feel spiritually terrorized and traumatized by the destruction of the sacred. An analogy would be the disrespect and violation that many Americans would feel if DAPL were to dig up and install a pipeline through the Arlington Cemetery, desecrating the remains of American people and heroes that are honored in that resting place.

We are traumatized by the spiritual violations DAPL has committed against our Lakota people and the water, and we are literally fighting for our survival.

7. Do you want Bruce Afran to represent you in the claims his legal team is filing in order to stop the Dakota Access pipeline from carrying oil on your tribal lands? YES!

I declare under penalty of perjury that the foregoing is true and correct.

Executed on: 2-15-17
(date)

Chau F. Phillips
(signature)

CHANI PHILLIPS, PH.D.

BIO SKETCH

Dr. Chani Phillips is an enrolled member of Cheyenne River Sioux Tribe. She is a Clinical Psychologist and a Licensed Mental Health Counselor in full time private practice, with 29 years of professional psychology training and clinical experience. She has a Master's Degree in Health Communication from Stanford University, and a Masters Degree and Doctoral Degree in Clinical Psychology from the Fielding Institute.

Dr. Phillips has been a professor at various universities and for years she trained Masters Level Mental Health Counselors and professionals. She has been a cultural-sociological research consultant for the Strong Heart Study, the first longitudinal study of cardiovascular disease in Native Americans. For the past 33 years she has been an international keynote presenter, and workshop/retreat facilitator in areas of: cross generational trauma, PTSD, and Native wellness, psychology and Spirituality.

Dr. Phillips' work is an integration of Native American and multicultural ways, wellness and experiential healing and growth processes. She is committed to her vision of working with individuals, families, communities, and corporate groups to facilitate their mental, physical, emotional and spiritual well-being. Her core life mission is in helping our native people and communities to heal.