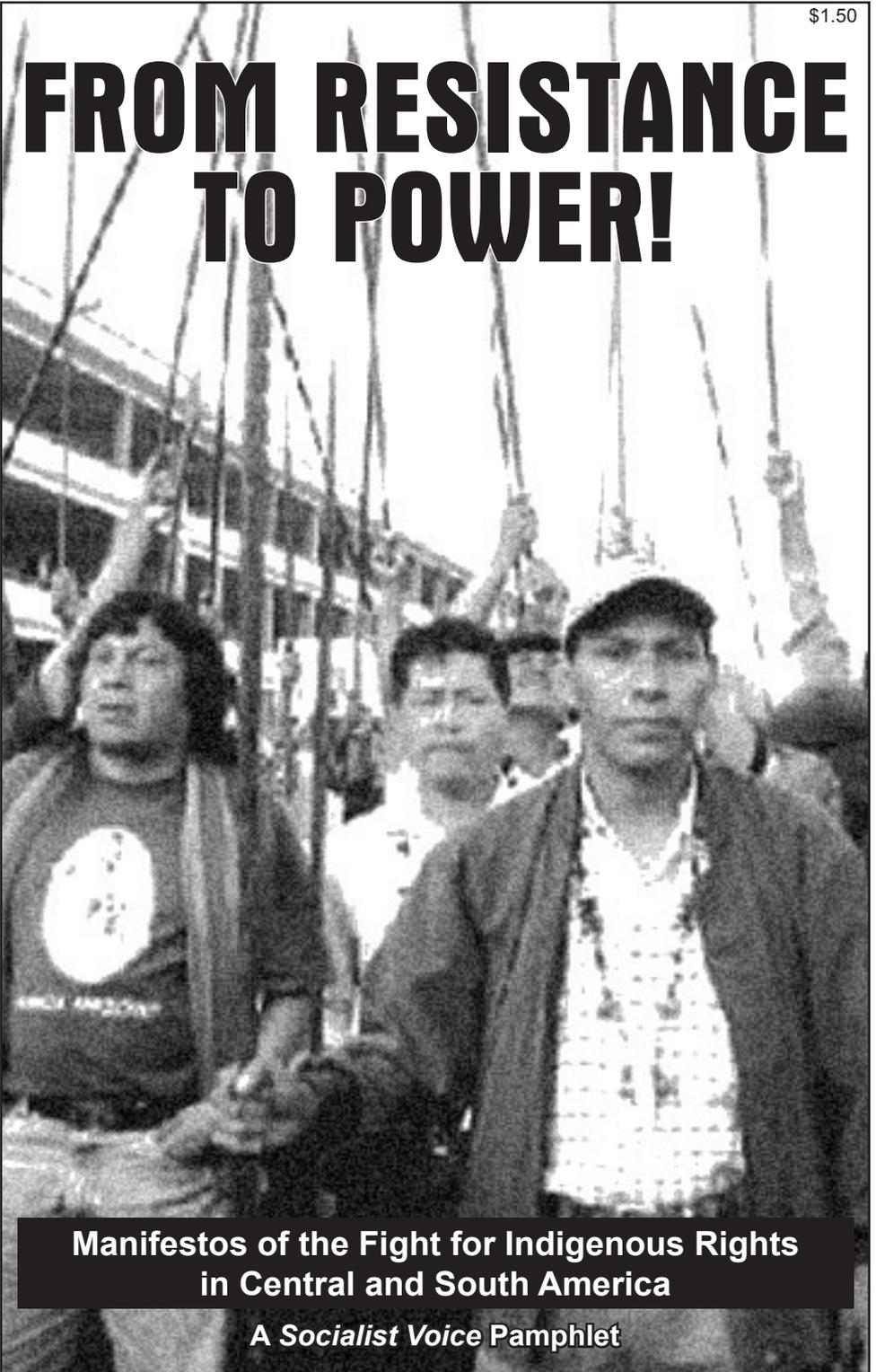


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FROM RESISTANCE TO POWER!



**Manifestos of the Fight for Indigenous Rights
in Central and South America**

A Socialist Voice Pamphlet

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ABOUT THESE DOCUMENTS

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Socialist Voice

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Declaration of Iximché From Resistance to Power!

(Socialist Voice, April 12, 2007)

Final declaration of the III Continental Summit of Indigenous Nations and Pueblos of Abya Yala – “From resistance to power” – March 26-30, 2007 in Iximché, Guatemala.

We the children of the Indigenous Nations and Pueblos of the continent, self-convened and gathered at the III Continental Summit of Indigenous Nations and Pueblos of Abya Yala realized in Iximché, Guatemala, the days of Oxlajuj Aq’abal, thirteen powers of the Spirit of the Dawn (March 26) to Kaji Kej, four powers of the Spirit of the Deer (March 30, 2007):

We hereby affirm the Declaration of Teotihuacan (Mexico, 2000), the Declaration of Kito (Ecuador, 2004) and ratify our millennial principles of complementarity, reciprocity and duality, as well as the struggle for our territories in order to preserve our Mother Nature and the autonomy and self-determination of our Indigenous Peoples. We announce the continental resurgence of the Pachacutic (the return) along with the closure of Oxlajuj Baq’tun (long count of 5,200 years) and as we approach the door of the new Baq’tun, we journey together to make of Abya Yala a “land full of life.”

We have survived centuries of colonization and now face the imposition of the policies of neo-liberalism that perpetuates the dispossession and sacking of our territories, the domination of all of social space and ways of life of the Indigenous Peoples, causing the degradation of our Mother Nature as well as poverty and migration by way of the systematic intervention in the sovereignty of our Nations by transnational companies in complicity with the government states.

In preparation to face and confront the challenges of the new times upon us, we now determine:

- To commit to the process of alliance among our indigenous nations, and among our indigenous nations and the movements for social justice of the continent that would allow us to collectively confront the policies of neo-liberalism and all forms of oppression.
- To make accountable the government states for the ongoing dispossession of our territories and the extinction of the indigenous peoples of the continent, due to impunity for the transnational corporations and their genocidal practices, as well as the lack of political will on the part of the United Nations in not advancing the Declaration on the Rights of Indigenous Peoples and failure to guarantee the full respect for the Universal Declaration of Human Rights.
- To ratify the ancestral and historical rights to our territories and the common resources of Mother Nature, reaffirming the inalienable character of these rights as being non-negotiable, unquantifiable, without

impediment, and unrenounceable even to the cost of our lives.

- To consolidate the processes now in effect to strengthen the re-foundation of the government states and the construction of pluri-national states and pluri-cultural societies via Constituent Assemblies with direct representation of the Indigenous Pueblos and Nations.
- To advance in the exercise of our right of autonomy and self determination as Indigenous Peoples, in spite of the lack of legal recognition by the government states.
- To ratify our rejection of the Free Trade Agreements that make vulnerable the sovereignty of our Pueblos and to remain vigilant against similar intentions to implement new commercial agreements.
- To reaffirm our decision to defend the nutritional sovereignty and struggle against the trans-genetic invasion, convoking all peoples of the world to join this struggle in order to guarantee our future.
- To ratify the struggle for the democratization of communication and the implementation of public policies that contemplate specific applications for indigenous peoples and the promotion of inter-culturality.
- To alert the indigenous peoples regarding the policies of the Inter American Development Bank, the World Bank and organizations of the like that penetrate our communities with actions of assistance and cooptation whose aim is the fragmentation of autonomous and legitimate indigenous organizations.

For the well-being of the Indigenous Peoples, we now decide:

- To demand of the international financial institutions and the government states the cancellation of policies that promote concessions for the extractive industries (mining, oil, forestry, natural gas and water) from our indigenous territories.
- To condemn the policies of exclusion of President Bush and the government of the United States demonstrated in the act of construction of the wall along the border with Mexico while at the same time attempting to expropriate the common resources of our Mother Nature of all the peoples of Abya Yala by implementing expansionist plans and acts of war.
- To condemn the intolerant attitude of the government states that do not recognize the rights of indigenous peoples, in particular those which have not ratified nor guaranteed the application of Convention 169 of the International Labor Organization.
- To condemn the imposter and terrorist democracies implemented by the neoliberal governments, which results in the militarization of our indigenous territories and the criminalization of our legitimate indigenous struggle and the movements for social justice throughout Abya Yala.

In order to enact these words and realize our dreams, from resistance to power:

- We constitute ourselves as the Continental Coordinator of Indigenous Pueblos and Nations of Abya Yala, creating a permanent vehicle of linkage and interchange, in order to converge our experiences and proposals, so that together we can confront the neo-liberal policies of globalization and to struggle for the definitive liberation of our indigenous Pueblos and Nations, of the mother earth, of our territories, of the waters, and entirety of our natural patrimony in order that we may all live well.

In this process we delineated the following actions:

- To fortify the organizational processes and struggle of the Indigenous Peoples with the full participation of our women, children and young people.
- To convene a Continental Summit of Indigenous Women of Abya Yala and a Continental Summit of the Children, Adolescents and Youth of the Indigenous Nations and Pueblos of Abya Yala.
- To convoke a continental mobilization of Indigenous Peoples to save Mother Nature from the disasters caused by capitalism, manifested by global warming, to be realized on the October 12, 2007.
- To actively engage the diplomatic mission of the Indigenous Peoples to defend and to guarantee the rights of our Indigenous Pueblos and Nations.
- To endorse the candidacy for the Nobel Peace Prize of our brother Evo Morales Ayma, President of Bolivia.
- To demand the decriminalization of the coca leaf.

“We have dreamt our past and we remember our future”

Iximché, Guatemala, March 30, 2007.

Declaration of Kumarakapay 'Constructing Indoamerican Socialism'

(Socialist Voice, August 24, 2007)

Final Declaration of the 1st International Congress of Anti-imperialist Indigenous Peoples of America – Abya Yala. Kumarakapay, Gran Sabana, Venezuela, August 9, 2007.

Meeting in the ancestral territories of Kumarakapay; which our indigenous brothers and sisters of the Pemón People inhabit; within the framework of the 1st International Congress of Anti-imperialist Indigenous Peoples of Abya

Yala; held in the Bolivarian Republic of Venezuela, August 7-9, 2007; conscious of our existence as peoples since millenarian times and with the full conviction of continuing to act in defense of life and the planet, the people united here, from 21 different countries of our continent, from Alaska to the Patagonia, have agreed to emit the following declaration:

We are youth, women, men, grandmothers and grandfathers of the originario [first] peoples, who since time immemorial have lived in Abya Yala; descendents from our aboriginal guerilla forefathers, defenders, precursors and founders of a free and sovereign homeland, of great liberators, such as Bolivar, Artigas, Morazan, Sandino etc.

Today we are living proof of ancestral struggles, meeting again as a anti-imperialist front, with delegations coming from Alaska, Argentina, Nicaragua, El Salvador, Uruguay, Bolivia, Colombia, Chile, Ecuador, Guatemala, Canada, Honduras, Guyana, Mexico, Panama, Peru, Surinam, United States and Venezuela.

We recognize that our struggle as indigenous originario peoples over thousands of years has had key moments in modern times, amongst those being transcendental continental encounters; the result of the diverse efforts by many peoples, communities and indigenous organizations carried out over a long of dialogue and having reached the point of putting forward conclusions and strategies that have strengthen the unity of the indigenous peoples of Abya Yala, expressed in diverse declarations such as those of:

The First Continental Encounter of Indian Peoples held in Quito in 1990; the Continental Campaign of 500 years of Indigenous, Black and Popular Resistance, which involved mobilizations across all of our continent on October 12, 1992; the Declaration of Temoaya of 1993; the 1st Indigenous Summit in Teotihuacan, Mexico, in 2000; the 2nd Continental Summit of Indigenous Peoples and Nationalities of Abya Yala, which was held in Quito in 2004; the Continental Summit of Indigenous Peoples and Organisations, realized in Mar de Plata, Argentina, in 2005; the Continental Encounter of Indigenous Peoples and Nationalities of Abya Yala, in La Paz, Bolivia, in 2006; and the 3rd Continental Summit of Indigenous Peoples and Nationalities of Abya Yala realized in Guatemala, in March of this year, 2007, out of which came the Declaration of Iximche, whose anti-imperialist positions we support.

We have decided to give continuity to these efforts, in the search for unionist processes; conscious that the Abya Yala, from Alaska to the Patagonia, is a continent ancestrally indigenous, committed to the struggles against domination since the era of colonialism up until current times; where the threat and aggression by the U.S. empire against the peoples of Abya Yala have been continuous and is taking us towards the imminent extinction of our cultures.

It is essential for the indigenous peoples of Abya Yala to constitute and give body, life and movement to a space with continental character to allow us to integrate and unite, based on our spiritual, moral, and combative wealth and resistance, with the fundamental objective of defending ourselves and defending our peoples and the entire planet from attacks, principally led by the U.S. empire.

We see imperialism as the highest phase of capitalism, through its distinct expressions, such as consumerism; the wastage of natural resources, which is taking us towards the destruction of biodiversity; the transculturalisation of the people which implies wiping out our essence; the loss of our ancestral values and the negation of our existence as people, converting itself into the most terrible threat encroaching over the lives and existence of our planet.

Conscious that an alternative to save the planet from voracious capitalism is the construction, execution and putting into march of the socialism of the 21st century on the basis of Indoamerican socialism, based on the principals of communality, solidarity, reciprocity, social justice, equality, complementarity and harmony with nature.

We recognize that the Bolivarian Alternative for the Peoples of Our America (ALBA), as a viable and just proposal to integrate the people of Latin America and the Caribbean in one single economic, political, cultural and social bloc where complementary harmony and the respect of our identity will be the guiding principles, values that coincide with our ancestral practices.

We declare:

The urgent necessity to initiate a collective process of construction of ancestral thought, born out of and generated by our realities, our forms of construction of knowledge and our languages.

Due to this, we have decided to constitute ourselves into the Continental Council of the Great Nation of Anti-imperialist Indigenous Peoples, whose temporary headquarters will be in Venezuela, and which will have as its fundamental objectives:

To be a space for the participation, articulation and integration of the diverse indigenous peoples of Abya Yala, and act as a single body in defense against the attacks, aggressions and threats of the empire, in all its forms.

Constitute a platform of discussion of anti-imperialist policies and organizations, emerging from each one of the indigenous communities, via their own organizations or communal councils.

To be the collective voice of the indigenous peoples and communities of America in support of the Bolivarian Alternative for the Peoples of Our America (ALBA), with the aim of reclaiming the originario rights of indigenous people, through the policies of the member governments of ALBA.

Push forward the construction of socialism of the 21st century through the contributions that Indoamerican socialism offers.

Promote the creation of the University of the Indigenous Peoples of Abya Yala, which seeks to consolidate spaces of formation that preserve our identity, culture, language and traditional medical practices, according to the necessities of each people, with multiple installations in all the continent.

Plan of Continental Struggle

We raise our voices, as anti-imperialist indigenous peoples, constituted in the Continental Council, against the governments of the empire, principally

the United States; against the transnational corporations that promote the privatization of natural resources, destroyers of our biodiversity, language and culture; against the organizations, mass media, press, radio networks and television at the service of the empire; and against all those that promote savage neoliberalism in all its expressions. We demand that they:

Stop the depraved exploitation of our natural resources that exist in our space, soil and subsoil; monocultures, the utilization of chemical fertilizers, insecticides, the risks with transgenetics, and the genetic manipulation of all living beings – contrary to the principals of life; the poisoning of our peoples that is carried out via the distribution and sale of dangerous canned and bottled chemical products.

Stop the violation of the intellectual property rights; the theft and extraction of medicinal plants; the persecution and harassment of community, alternative media and indigenous communications and journalists; the acts of violation of the right to information, which forms part of our original law.

Stop the installation of imperialist military bases in our countries and immediately withdraw existing ones.

We say no to U.S. or imperialist intervention in the revolutionary processes of the countries of Latin America, principally the Bolivarian revolution being headed by the president and commandante Hugo Chávez, and commandante Fidel Castro.

We pronounce ourselves against the genocide that is being committed against Iraq and Afghanistan and the people who make up those countries, as well as against the threat hanging over the brother country of the Islamic Republic of Iran.

We reject with our all strength any attempts at invasion or bellicose intervention against any nation of this free and sovereign world. We demand the unrestricted respect for the sovereignty of all Indo-Latin America countries. Whenever our nations are attacked by imperialism, the indigenous people will be ready to defend them from all points of view, and in diverse manners.

We support brother Evo Morales Ayma for the Nobel Peace Prize, for having achieved a space for participation in Bolivia in favour of the majority, and having avoided a social confrontation, led by the people in search of their liberation, which today they have found constitutionally.

We are against the state terrorism carried out by the empire; the criminalisation of the social movements; the repression which goes against truly legal and real freedom of expression; the impunity which surrounds the disrespectful freedom of expression that promotes hate, egoism, anger and resistance to changes in favour of the majority, the people.

We oppose in its entirety any international declaration on the rights of indigenous peoples that does not respond to the revolutionary processes, and that, on the contrary aims to grab media attention, and control and fragment communities. Likewise with the multilateral organizations, such as the World

Bank, Inter American Development Bank and the International Monetary Fund, that have indebted governments, and with that, the peoples.

We pronounce ourselves against the Zionist movements, which are one form of expression of this imperialism.

We back the efforts and struggles of the indigenous peoples carried out daily across the whole continent of Abya Yala, principally the current indigenous movements of Panama, El Salvador, Honduras, Uruguay, Argentina, Guatemala, where, not only are they not inexistent as they were believed to be, rather, the indigenous peoples are present, and each day are impeding the empire from continuing to destroy lives and communities in these important territories.

We salute the anti-imperialist governments of the continent, with the presence of Daniel Ortega in Nicaragua, Evo Morales in Bolivia and Rafael Correa in Ecuador, where the indigenous struggle has found backing and recognition for their demands.

Our fraternal support goes to the struggle of the indigenous peoples of Oaxaca and Chiapas in Mexico, expressed via the Popular Assembly of the Indigenous Peoples of Oaxaca (APPO) and the Zapatista Movement.

We back the policy of humanitarian and solidarity-based aid that is being carried out via the internationalization of the Missions of the Bolivarian Revolution, as a clear demonstration of what is Socialism of the 21st Century.

We call on all the peoples of Abya Yala to become part of this Continental Council of the Great Nation of Anti-imperialist Indigenous Peoples, as one more space of struggle against the empire, capitalism and neoliberal globalization that wants to impose itself; which does not substitute any other effort but rather complements our historic, local and regional struggles, so that we continue walking united, as one single body, as one single voice, towards the construction of the great homeland.

We invite everyone to participate in the 2nd International Congress of Anti-imperialist Indigenous Peoples, to be held next year, 2008.

To continue writing the history of our Indoamerican indigenous peoples, death to imperialism!

Homeland, Socialism or Death!

We will win!

*On the ancestral territory of Kumarakapay,
Gran Sabana, Venezuela,
on the 9th day of the month of August of 2007.*

Declaration of the 2007 World Encounter 'For the Historic Victory of the Indigenous Peoples of the World'

(Socialist Voice, October 24, 2007)

***The struggle is unceasing, we will continue our
resistance until our time comes!***

***A Formal Summons to World States by
Indigenous First Nations and Peoples***

Chimoré, Cochabamba, Bolivia, October 12, 2007

From the heart of South America, on this 12th day of October, 2007, the delegates of the indigenous first nations and peoples of the world, meeting in the World Encounter "For the Historic Victory of the Indigenous Peoples of the World," to celebrate the adoption of the United Nations Declaration on the Rights of Indigenous Peoples, hereby declare:

That, after 515 years of oppression and domination, here we stand; they have been unable to eliminate us. We have confronted and resisted the policies of ethnocide, genocide, colonization, destruction and plunder. The imposition of such economic systems as capitalism, characterized by interventionism, wars and socio-environmental disasters, a system that continues to threaten our ways of life as peoples.

That as a consequence of the neoliberal policy of domination of nature, the search for easy profits from the concentration of capital in a few hands and the irrational exploitation of natural resources, our Mother Earth is fatally injured, while the indigenous peoples are still being displaced from our territories. The planet is warming up. We are experiencing an unprecedented change in climate with ever-stronger and more frequent socio-environmental disasters, affecting all of us without exception.

That we are trapped in a great energy crisis, with the Age of Petroleum coming to an end, and without having found a clean alternative energy that can substitute for it in the necessary quantities to maintain that Western civilization that has made us totally dependent on hydrocarbons.

That this situation may be a threat that will leave us exposed to the danger that neoliberal and imperialist policies trigger wars for the last drops of the so-called black gold and blue gold, but may also give us the opportunity to make this new millennium a millennium of life, a millennium of balance and complementarity, without having to take advantage of energies that destroy Mother Earth.

That both the natural resources and the lands and territories we inhabit are ours for history, for birth, in law and for ever, and that the power to determine their use is fundamental to our ability to maintain our life, sciences, learning, spirituality, organization, medicines and food sovereignty.

That a new era is beginning, promoted by the original indigenous peoples, and bringing again times of change, times of *Pachakuti*,[1] in the times of the culmination of the *Quinto Sol*. [2]

That we welcome the adoption of the United Nations Declaration on the Rights of Indigenous Peoples, which is essential for the survival and well-being of the more than 370 million native peoples in some 70 countries of the world. After more than 20 years of struggle, it is responsive to our historical demand for self-determination of the peoples and recognition of ourselves and our collective rights.

The adopted declaration contains a set of principles and norms that recognize and establish in the international regulatory system the fundamental rights of the Indigenous Peoples, those that must be the basis of the new relationship between the Indigenous Peoples, states, and societies and cooperation throughout the world. In addition, therefore, to the other existing juridical instruments governing human rights, the declaration is the new regulatory and practical basis for guaranteeing and protecting indigenous rights in various spheres and at various levels.

We call on the member countries of the United Nations and encourage the indigenous peoples to implement and comply with this important instrument of historical significance. We censure those governments that have voted in opposition to the Declaration on the Rights of the Indigenous Peoples, and condemn their double standards.

That we pledge to support the historic effort being led by our brother Evo Morales, President of the Indigenous Peoples of Abya Yala, [3] in the construction of a new plurinational State. We will be vigilant in the face of any threat, internal or external, to the process in Bolivia and we call on the peoples of the planet to lend their support and solidarity to this process, which ought to serve as an example so that the Peoples, Nations and States of the world continue along this path.

Accordingly, the Indigenous Peoples and Nations of the world demand that the States fulfill the following mandates:

1. To construct a world based on the Culture of Life, in the identity, philosophy, world view and age-old spirituality of the original indigenous peoples, applying the aboriginal knowledge and skills, strengthening the processes of interchange and brotherhood among the nations and respecting self-determination.
2. To make national and international decisions to save Mother Nature from the disasters that are being brought about by capitalism in its decline, as manifested in global warming and the ecological crisis; reaffirming that the original indigenous culture is the only alternative means of saving our planet earth.
3. To replace the present models of development based on capitalism, commodities, the irrational exploitation of humanity and natural resources, the squandering of energy, and consumerism, with models that

establish life, complementarity, reciprocity, respect for cultural diversity and the sustainable use of natural resources as the principal priorities.

4. To implement national policies governing food sovereignty as a principal basis of national sovereignty, in which the community guarantees respect for its own culture as appropriate spaces and modes of production, distribution and consumption consistent with the nature of healthy pollutant-free foods for the entire population, eliminating hunger, because food is a right to life.
5. To repudiate schemes and projects for the generation of energy such as biofuel, which destroy and deny food to the peoples. Likewise, we condemn the use of transgenic seeds because it replaces our ancient seeding process and makes us dependent on agro-industry.
6. To recognize and re-evaluate the role of the original indigenous woman as the vanguard of the emancipatory struggles of our peoples in accordance with the principles of duality, equality and equity of relationships between men and women.
7. To adopt the culture of peace and life as a guide for resolving the world's problems and conflicts, renouncing the arms race, and to initiate disarmament in order to guarantee the preservation of life on this planet.
8. To adopt the just legal transformations that are necessary for the construction of systems and means of communication and information based on our world view, spirituality and communal philosophy, in the wisdom of our ancestors. To guarantee recognition of the indigenous peoples' right to communication and information.
9. To guarantee respect for and the right to life, health and bilingual intercultural education, incorporating policies of benefit to the indigenous first nations and peoples.
10. To declare water to be a human right, a vital element and social property of humanity and not a source of profit. Likewise, to encourage the use of alternative energies that do not threaten the life of the planet, thereby guaranteeing access to all basic services.
11. To solve cases of migration between countries in a mutually responsible way, adopting policies of free circulation of persons in order to guarantee a world without borders in which there is no discrimination, marginalization and exclusion.
12. To decolonize the United Nations, and move its headquarters to a territory that dignifies and expresses the just aspirations of the peoples, nations and states of the world.
13. Not to criminalize the struggles of the indigenous peoples, or demonize or accuse us of terrorism when we reclaim our rights and advance our ideas on how to save life and humanity.
14. To release immediately the indigenous leaders imprisoned in various

parts of the world, and in the first place Leonard Peltier in the United States.

The struggle is unceasing, we will continue our resistance until our time comes. We proclaim the 12th of October the “day of commencement of our struggles to save Mother Nature.” From our families, homes, communities, peoples, whether in government or without, we ourselves are determining and directing our destinies, we ourselves are assuming the will and responsibility to live well that has been bequeathed to us by our ancestors, to expand, from the simplest and least complicated to the greatest and most complex, to construct horizontally and mutually, each and every one, the culture of patience, the culture of dialogue and fundamentally the culture of life.

By the dead, the heroes and martyrs that lend meaning to our lives through their utopias and longings, we strengthen our identity, our organizational processes and our struggles to build the unity of the peoples of the world and to restore the balance, saving life, humanity and the planet earth.

We confirm our support for the award of the Nobel Peace Prize to brother Evo Morales for his ongoing and unconditional dedication to the good of humanity, the peoples, the planet and world peace.

Footnotes

[1] “Pachakuti is a Quechua word with multiple meanings. Literally meaning turning or returning (kuti) of the earth (pacha), it is translated alternatively as ‘new beginning,’ ‘reawakening,’ ‘revolution,’ or ‘renovation.’ ... It has replaced Tupaj Katari as the key symbol of indigenous resistance in the Andes, as demonstrated by its use in indigenous political parties’ names in Ecuador (Movimiento Unido Pluricultural Pachakutik) and Peru (Partido Inka Pachacúteq), as well as Felipe Quispe’s Movimiento Indígena Pachakutik. Pachakuti is also the name of a prominent 15th-century Inca leader who ruled during a time of territorial expansion (personal communication, José Antonio Lucero, 4 Dec. 2002).” – Donna Lee Van Cott, “From Exclusion to Inclusion: Bolivia’s 2002 Elections”, *J. Lat. Amer. Stud.* 35, 751–775, p. 764n.

[2] Literally, the Fifth Sun. See http://www.mexconnect.com/mex_/mysifthsun.html.

[3] “Continent of Life”. See <http://abyayala.nativeweb.org/about.html>.

Translated from *America Latina en Movimiento* for *Bolivia Rising* by Richard Fidler. Footnotes added by the translator.

The Qollasuyo Declaration on Climate Change

(Climate and Capitalism, March 28, 2008)

Statement issued March 19, 2008, at the conclusion of a conference of organizations of Indigenous Peoples held in the Qollasuyo district of the province of La Paz, Bolivia.

The Indigenous Peoples of Abya Yala [the Americas] have gathered in the International Conference on “The Role of Indigenous Peoples in the Protection of Bio-Cultural Diversity: The Effect of Deforestation and Gas Emissions on Climate Change.”

With great respect for our ancestors and our Mother Earth, we declare that:

The Indigenous Peoples, who inhabit the most fragile ecosystems on the planet, including tropical rain forests, deserts, moors, mountains and islands, are the most vulnerable to the effects of global warming. The impact of climate change endangers our Mother Earth, our culture, our environment and our livelihood.

These changes are the result of the Western model of development, which is based on a rapacious capitalism that does not respect Mother Earth. In this century it is estimated that the average temperature will rise 1.8°C to 4.0°C, accelerating the impact of climate change on Indigenous Peoples. We insist that industrialized countries are solely responsible for the changes that are profoundly affecting Mother Earth, and we reject any suggestion that indigenous peoples have any responsibility for them.

The catastrophic effect of these changes can already be perceived in our territories: chaotic climatic problems including prolonged rainfall, flooding and droughts, deglaciation, rising sea levels, the expansion of endemic diseases, fires in the tropical rain forest, changes in the growing season. They are breaking the chain of life, threatening the survival of our peoples, and inducing high rates of extreme poverty. Indigenous women are particularly affected.

Even though we suffer disproportionately from climate change today, change caused mainly by excessive exploitation of natural resources, we are marginalized when attention turns to the development of policies and programs to mitigate the impacts of climate change.

Multilateral agencies, the private sector, international NGOs and governments, etc. are proposing mitigation and adaptation policies that, although advanced as “solutions,” affect the exercise of our rights and outrageously assault our way of life. These supposed “solutions” include development of monoculture farming, production of biofuels, carbon sequestration, reduced emissions through avoiding deforestation and creating protected areas.

Historically, as different environmental pressures have affected our sur-

roundings, Indigenous Peoples have been able to use our traditional knowledge to adapt. Because we still have that ability, we can propose alternative approaches to adaptation and mitigation.

It is time for Indigenous Peoples to be full participants in the national and international processes, discussions and actions related to climate change, biodiversity, protected areas etc.

Therefore we demand:

1. Full and effective participation in the processes of the United Nations Framework Convention on Climate Change, the conventions on Biological Diversity and Protected Areas, and others.

2. Establishment of an indigenous expert group on climate change and traditional knowledge within the UNFCCC.

3. Coordination with agencies and specialized agencies of the United Nations such as the CBD, UNFCCC, UNESCO, FAO, UNICEF, GEF, UNPFII, UNDP and others that are involved in implementing actions and policies on climate change that affect Indigenous Peoples.

4. That the Permanent Forum [on Indigenous Peoples] recommend that a Special Rapporteur from the Office of the High Commissioner for Human Rights produce a report on the impact of Climate Change on Indigenous Peoples.

5. Projects and programs related to climate change and adaptation should:

- a. Fully respect the collective rights of Indigenous Peoples.

- b. Consult effectively in advance, to obtain free and informed consent.

- c. Be subject to the requirements of the UN Declaration of the Rights of Indigenous Peoples, Convention 169 of the ILO, and other relevant national and international agreements.

- d. Respond to the needs, priorities and real experiences of Indigenous Peoples.

6. The implementation of UNFCCC policies should be subject to the Universal Declaration on the Rights of Indigenous Peoples.

7. Financial mechanisms to ensure that Indigenous Peoples have access to funds for adaptation, capability development, technology transfer, etc. should be expanded and made more flexible.

8. Programs and strategies specific to the climate change mitigation and adaptation needs of Indigenous Peoples should be recognized and supported.

Adopted in Qollasuyo, La Paz, Bolivia, March 2008

Translation by Ian Angus, editor, *Climate and Capitalism*, www.climateandcapitalism.com

Acronyms in this statement: **CBD** Convention on Biological Diversity; **FAO** Food and Agriculture Organization (of the United Nations); **GEF** Global Environment Facility; **ILO** International Labour Organization; **NGO** Non-Governmental Organization; **UNDP** United Nations Development Programme; **UNESCO** United Nations Educational, Scientific and Cultural Organization; **UNFCCC** United Nations Framework Convention on Climate Change; **UNICEF** United Nations Children's Fund; **UNPFII** United Nations Permanent Forum on Indigenous Issues.

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From Resistance to Power!

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