ALLIANCE OF MOTHER NATURE’S GUARDIANS
« I am very concerned about the death of our forests. It is a direct threat to our communities and the future of our grandchildren. If they go on destroying the forest, if they go on destroying nature, the whole of Mankind is put at very serious risk.

This is why I want to tell each one of you, my indigenous brothers all over the world, that we must gather in order to be united. It is the only way to protect our rights, our lands, our forests, our mother nature, our rivers, everything the invaders are destroying.

Through this Alliance, we are weaving a bond which leads me to hope that there will be more of us day after day to open our hearts to Mother Nature, without whom any life is impossible.

Love and respect to each one of you. »

Chief Raoni Metuktire
Kayapo people, Mato Grosso State, Brazil
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Brasilia, 14 April 2015, in front of the Brazilian Congress, the call for the Alliance of Mother Nature’s Guardians. Left to right: Chiefs Pirakuman Yawalapiti, Melobo Ikteng, Aritana Yawalapiti, Raoni Metuktire, Davi Yanomami, Afukaka Kuikuro and Tabata Kuikuro.
What is the Alliance of Mother Nature’s Guardians?
WHAT IS THE ALLIANCE OF MOTHER NATURE’S GUARDIANS?

AN INTERNATIONAL MOVEMENT FOR PEACE AND FUTURE GENERATIONS

In a world in complete upheaval, with limited lands and resources, mankind, whose population has doubled in less than 50 years, is compelled to face unprecedented challenges. The beginning of this third millennium is a major milestone which reminds us that the future is not to be built against one another, but with one another.

In these days of virtual hyperconnectivity, never has the link between Man and Nature been so loose; as a result, never have we been so close to the abyss.

The exacerbated dogma of ethnocentrism has reached its limits: by triggering a new massive extinction of plant and animal species, while turning a deaf ear to the alarm calls sent by nature, we are rushing towards the irreversible, the non-return point of no return.

On the forefront of the fight against climate changes, to which they are particularly vulnerable, indigenous peoples have so far been left behind in the international negotiations deciding on our common future. More and more present on the international scene, they wish to be in charge of their own destiny again and open new avenues to ours by the same token.

That is how Chief Raoni, respected throughout the world for his involvement in defending forests, has initiated, with the help of other great Amazon chiefs, an innovative project—in terms of form and content—for an alliance. The Alliance of Mother Nature’s Guardians was launched during the 2015 UN Climate Change Summit in Paris (COP21, November 30 - December 11, 2015) with the support of officials and organizations[11] known worldwide for their actions to protect the planet.

Above, left to right: Humberto Piaguaje, Secoya people (Ecuador); Roberto Mukaro Borrero, Taino people (USA); Raoni Metuktire, Kayapo people (Brazil); François Paulette, Dene people (Canada); KanatoYawalapiti, Yawalapiti people (Brazil).
The Alliance of Mother Nature’s Guardians is a movement uniting and gathering the driving forces involved in the preservation of the environment, and whose goal is to work for future generations and peace. By raising awareness, it participates in spreading a bio-centered vision of the world with man as one of the links of the chain of being.

The Alliance aims at raising hope and intends to show all over the world, through concrete propositions and actions, that the indigenous peoples and their allies are not an obstacle to a necessary development, but that on the contrary, they are inescapable allies to implement the energy and economic transition mankind needs to continue its wonderful adventure.

The Alliance wishes to act as a project builder and catalyst in the upcoming decades, and to offer propositions and actual alternatives to preserve human rights, the environment and the climate in order to protect humanity from devastating conflicts that would take place if that exponential degradation goes on.

Through highly symbolic actions, which will raise awareness, by upgrading and implementing sustainable development projects showing that Man can evolve without destroying while staying tuned to his environment, the Alliance will participate in restoring balance in the natural order of things, in forging stronger links between our society model and the reality, and in redistributing the cards of the future.

Chief Raoni hopes that this Alliance, his brainchild, will survive him for a long time, to become an acknowledged and respected moral authority, a powerful and independent international voice, with one major ambition: helping on a long-term basis to redefine a lasting paradigm for men and nature.
What is the Alliance of Mother Nature’s Guardians?

Chiefs Raoni Metuktire, Davi Kopenawa Yanomami, Pirakuman Yawalapiti, Aritana Yawalapiti, Megaron Txucarramãe, Afukaka Kuikuro and Tabata Kuikuro, respected chiefs of the iconic peoples involved in the fight against deforestation and Brazilian Amazon, decided to plant together the roots of the Alliance of Mother Nature’s Guardians during a meeting in Brasilia, in April 2015.

While the damage inflicted on the last three big rainforests of our planet (Amazon, Southeast Asia and tropical Africa) is almost irreversible and these « green lungs » are close to asphyxiation, these Guardians, aware that other natural environments are also on borrowed time, have asked indigenous representatives from all over the world to join them, whether they be from forests, steppes, icy lands, islands or deserts, along with major activists for the environment, to convey during the COP21- a message to all the peoples of the world.

In Paris, a group, proving the necessity of a joint action, managed to convince others that an immediate and unprecedented mobilization is necessary to save the forests, the oceans and other natural environments vital to the regulation of the global climate and the priceless biodiversity they shelter.

If oceans are the cradle of life, primary forests are the result of millions of years of the creativity of life. They are irreplaceable natural laboratories.

From the tiny part that has been studied, mankind has drawn considerable benefits. Besides, their destruction is not only an aggravating factor of global warming, it also generates poverty, by cutting off local populations from their food supplies.

It is in the interest of humanity to save rainforests and primary forests.

Researcher Antonio Donato Nobre for instance, from the National Institute for Space Research of Brazil (INPE), whose study « the climate future of the Amazon » has won global recognition, shows that the biggest rainforest in the world has already « reached a standstill » as a climate controller.

Why did the Amazon Guardians of Mother Nature wish to ally with their brothers from the other continents?

Above, left to right : Benki Piyako, Ashaninka people (Brazil) ; Antonia Melo da Silva, Movimento Xingu Vivo Para Sempre (Brazil) ; Marishöri Samaniego Pascual, Ashaninka people (Peru) ; Hindou Oumarou Ibrahim, Peul people (Chad).
According to the researcher, the zero deforestation target is no longer sufficient to save the Amazon which stores almost 118 billion tons of carbon dioxide every year. The answer must be immediate: « A war effort to reforest the Amazon is imperative. » He recommends the support of autochthonous populations and an international mobilization to fulfill that aim.

It is all the more important since the disastrous economic consequences inherent in the aridification of Brazil stem from the excess of an ecocidal economic cooperation policy, actively supported by the other continents, especially Europe.

Massive illegal imports of wood, mining activity, the construction of hydroelectric dams, cultivation of soybean, leather, meat imports, etc. are problems. As for the forests in Southeast Asia, they are being devastated by palm oil monoculture. Our daily consumption is flooded with products resulting from deforestation to such an extent that day after day, most citizens slowly and unwillingly consume and waste the forest.

The global war effort must be extended to other natural environments that are threatened. It merely foreshadows a new development model by means of an energy transition and a local economic restructuring.

The indigenous peoples, first victims of a system coming to an end, wherever they are, are undoubtedly our precious allies. Their Alliance is a testimony to that effect: the Guardians of Mother Nature are the guardians of the future.
From November 30 to December 12, 2015, the 21st Conference of the parties to the United Nations Framework Convention on Climate Change (COP21/CMP11), also called « 2015 Climate Paris Summit », took place.

Even though everybody claimed that time was of the essence for the future of the planet, the only aim defined by the 195 participating states was to maintain global warming below 2°C° by 2100 compared to the pre-industrial era, without determining the terms and conditions.

Used to being shunned from these major international meetings, indigenous peoples have the best insight into their inefficiency to make and act upon realistic decisions.

In June 1992, Chief Raoni took part, along with numerous other indigenous leaders from South America and other places, in Eco 1992, the Rio Earth Summit.

A founding moment in the history of great international negotiations which was a milestone with regards to how States considered the climate issue so far.

The meeting between the Chief and French President François Mitterrand and a great number of other international political officials three years before, during an unforgettable world tour with singer Sting, triggered the implementation of what was to be the most ambitious programme of international cooperation for the protection of the environment. The PPG7 (Pilot Programme for the Conservation of Brazilian Amazon Forests) was formalized during the Rio Summit.

That global initiative have led, between 1992 and 2009, to very tangible results : the protection, in Brazil, of 45.5 million hectares of indigenous lands (70 identified territories and 115 differentiated others), and the creation of reserves covering over 2.1 million hectares, ensuring their preservation. In October 2005, funding commitments were over 350 million euros, 85% from community partners (EC - 65 million euros, Germany, the United Kingdom, the Netherlands, Italy and France).

Surprisingly, the important success of that programme and of its applications did not result in its adoption, adaptation or rejection. A different approach was chosen.

In 2008, one year before the end of the PPG7, the UN-REDD Substitution Programme (UN Collaboration Programme on the reduction of emissions from deforestation and forest degradation in developing countries) opened the market of forest carbon. Controversial, it considers the preservation of a complex ecosystem only by measuring greenhouse gas emissions.

The local decrease in emissions thanks to REDD incentives do not guarantee that deforestation activities will come to an end nationwide. These activities could be moved to another territory whenever alternative solutions are not offered to the actors of deforestation.

Indigenous peoples, especially during the 2012 UN Conference on Sustainable Development in Rio+20, wrote up several documents criticizing the REDD Programme.

They expose the commodification of living beings and natural resources, along with the implementation of long-term logging contracts, which worsen the degradation of indigenous lands and threaten their sovereignty.

Not only do REDD projects and their variations give an arbitrary value to forests, on the basis of unreliable calculations to determine the amount of carbon kept captive, they also ensure the ongoing exploitation of fossil energies. The carbon credits they emit are indeed used to make up for and not decrease the pollution created by the companies using them.
Unlike the PPG7 which allowed for significant advances, recent figures show the inefficient fight of the REDD Programme against deforestation. Since 2013, after eight years of decrease, the deforestation rate has been on the rise again on Brazilian territory.

In this context, the non-ratification by Brazil of the agreement against deforestation, signed by 32 countries at the UN in 2014, is alarming and shows the necessity of a dialogue with that country containing the largest rainforest area in the world.

The different international negotiations on climate, aiming at stabilizing greenhouse gas, have failed so far. According to scientific observers and NGOs, the agreement established during COP21 in Paris, even if implemented by the biggest CO²-emitting countries (USA, China, India, European Union), is still inadequate. Current projections mention a warming between 2.5°C and 3°C, when the agreement intended to limit it to 2°C.

In June 2014, international partners from Instituto Raoni, led by the NGO Planète Amazone, organized meetings at the highest level in Europe so that Chiefs Raoni and Megaron could outline their project of an unprecedented Alliance of autochthonous traditional Chiefs and conservationists looking toward COP21.

On that occasion, both indigenous leaders of the Kayapo people were praised in the Chamber of the French National Assembly by its President Claude Bartolone, a distinction reserved for heads of states.

Numerous personalities such as His Majesty the Prince of Monaco, His Majesty the Prince of Wales, His Majesty the King of Norway or former Prime Minister Michel Rocard have also accepted to begin a dialogue about that campaign entitled « S.O.S. Amazonia Tour ».

These meetings helped lay the foundations of a strategy for the defense of the forest, their lands and ancestral cultures, as well as start international projects for sustainable development alternatives.
What is the Alliance of Mother Nature’s Guardians?
What is the Alliance of Mother Nature’s Guardians?
THE ALLIANCE OF MOTHER NATURE’S GUARDIANS IN ACTION

THE OPERATIONAL FRAMEWORK OF THE ALLIANCE

As the deforestation of the three large rainforests of our planet (the Amazon, Indonesia and tropical Africa) are reaching a point of no return, as these « green lungs » are suffocating, the representatives of autochthonous peoples worldwide intend to meet with their allies to be better heard in international negotiations on climate and development.

In December 2015, in Paris, they met to give birth to the Alliance of Mother Nature’s Guardians, and incite States to take urgent measures to save the Amazon and rainforests, these controllers of the global climate, priceless reservoirs of biodiversity and holders of breathing air, our most precious water resource –of which we are mostly made.

Protecting and supporting autochthonous peoples means preserving the last natural environments of the planet, a vital battle fought by the Guardians.

This battle for a real implementation of their consistently violated rights goes hand in hand with the preservation of their territories and their cultural diversity.

That fight is nowhere near over, and cannot be won without support. Actions of resistance, available resources and forces must be pooled.

The Alliance is a tree of life which will slowly become reality to connect caring preservation and development initiatives towards a creative future.

Above: Delegation of Kayapo and Munduruku indigenous representatives, led by Chief Raoni, sealing their union during COP21 in Paris.

Opposite : 1 - Chief Benki Piyako Ashaninka (Brazil) and Nicolas Hulot (France) ; 2 - Sonia Guajajara, coordinator of the APIB (Articulação dos Povos Indígenas do Brasil - Brazil) ; 3 - Tom Goldtooth, from the organization IEN (Indigenous Environmental Network - USA).
To grow stronger, the Alliance of Mother Nature’s Guardians structures its strategy around three themes: political battle, legal battle and media battle.

The latter is last but not least because the highest instance of the UN admitted it: the international public opinion must be alerted, it alone has the power to influence governments and companies. With that in view, the Alliance relies on:

- Pooling legal and political forces, to increase the number of autochthonous representatives to international instances and governments, to actually implement international conventions and the rights of indigenous peoples through joint claims or pleas, and on the other hand, to prompt international instances to acknowledge the rights of nature and the crime of ecocide: when nature is wounded, so is the whole of mankind.

- Setting up an international media tool, to better inform peoples, coordinate their actions, heighten global public awareness and support claims and campaigns.

- Setting up a forum of regular exchanges between peoples on their own territories, to develop ancestral cultures and knowledge of environmental management and devise projects of « home-grown development », along with a lasting upgrading of traditional knowledge and natural resources.

THE FOUNDERS WANT THAT ASSEMBLIES ARE HELD ON A REGULAR BASIS, ON EVERY CONTINENT, ON THE LAND OF THE PEOPLE OF A REPRESENTATIVE OF THE ALLIANCE, TO CREATE PERMANENT BONDS BETWEEN THE DIFFERENT ALLIES.
The Alliance of Mother Nature’s Guardians in action

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The founders want that Assemblies are held on a regular basis, on every continent, on the land of the people of a representative of the Alliance, to create permanent bonds between the different allies.

Thus, they will stay in touch with nature and actual issues by sharing their traditional knowledge, pooling knowledge and sharing lasting management techniques of ecosystems.

The members of the Alliance will travel to meet and keep, thanks to new technologies and timely trips, a permanent connection.

A delegation, formed as an Assembly, will also travel around the world to defend the propositions and plans of the Alliance to States and major international meetings.

Part and parcel of the mechanisms implemented by the UN for autochthonous peoples, the Alliance, network of influence, opens an alternative channel for international negotiations dealing with major global issues.

To that purpose, it will develop tools adapted to the way of life of traditional indigenous populations.

The presence of other Amazon Chiefs and representatives iconic of the struggle against deforestation makes that meeting historical.

Coming from further territories, these guardians of the forest are well-known and are already taking part, like Chief Raoni, together with Brazilian indigenous organizations, in numerous protest and plea actions for the respect of their rights.

Thus, the Kayapo have met and know most of these great leaders who will come for the first time to their homelands.

The variety of the peoples represented and the willpower of their dignitaries to implement projects between their respective communities will pave the way towards a larger alliance bound to become global.

Such is the significance of that meeting. The last time a meeting of such a magnitude took place was in 1989, in Altamira.

The numerous indigenes present, among whom Chief Raoni, had agreed to fight together, with the support of a few associations and personalities, against a dam project called Kararao. This project was cancelled after the World Bank withdrew its financial support.

It made its way back in 2009 under the name Belo Monte.

Chief Raoni and his allies did not give up the fight, and are trying again to create a clash of consciences, similar to the one which led, in the wake of Chief Raoni’s world tour, to the creation of the PPG7, Pilot Programme for the protection of rainforests initiated by G7, whose scale remains unrivalled.
The Alliance of Mother Nature’s Guardians in action

1 - Chief Raoni Metuktire, Kayapo people (Brazil); 2 - Chief Megaron Txucarramãe, Kayapo people (Brazil).
The founders of the Alliance of Mother Nature’s Guardians

Chief Raoni (Kayapo people), Chief Megaron (Kayapo people), Chief Davi Kopenawa (Yanomami people), Chiefs Aritana and Pirakuman (Yawalapiti people), Chiefs Afukaka and Tabata (Kuikuro people), traditional Amazon chiefs, holders of great knowledge, guardians of the biggest «green lungs» in the world, sealed a covenant in Brasilia in April 2015 laying the foundations of an international alliance during COP21.

Chief Raoni Metuktire and Megaron Txucarramãe, representatives of the Kayapo people

Chief Raoni Metuktire, indigenous chief of the Brazilian Amazon, famous worldwide for his lifetime battle for the defense of the Kayapo people, of indigenous peoples and the «green lungs» of the planet, is one of the most iconic international figures for the defense of the planet these days.

After taking part in the unification of the indigenous territories of Xingu, in the creation of the biggest protected rainforest reserve in the world (180,000km²) and sensitizing global public opinion to the indigenous cause and the tragedy of deforestation, he wishes to bequeath to all peoples, the creation of an international alliance of the guardians of Nature.

Chief Raoni Metuktire has been toiling for over half a century to preserve the ancestral lands of his people, but his fight has long been global; he has become one of the most convincing and unofficial ambassadors in the world since his world tour in 1989, with his nephew Megaron Txucarramãe and singer Sting.

Let’s mention that he was awarded the first Public Price for Peace in 2014.

Chief Raoni has been dreaming for a long time that his message of union and alliance between autochthonous peoples and all the protectors of the planet be heard; he also hopes to pass on a sustainable road map for the future to humanity. With the help of his nephew and faithful disciple, Chief Megaron Txucarramãe, he took the opportunity of COP21 to found an alliance and weave long-lasting bonds between autochthonous peoples from all the continents, all threatened by economic and demographic pressures worsening climate disruptions, of which they are the most efficient whistleblowers but also the first victims.
The founders of the Alliance of Mother Nature’s Guardians

CHIEFS PIRAKUMAN AND ARITANA, REPRESENTATIVES OF THE YAWALAPITI PEOPLE

3 - Chief Pirakuman Yawalapiti (Brazil); 4 - Chief Aritana Yawalapiti (Brazil).
The Yawalapiti people live on Upper Xingu, a river in the State of Mato Grosso, in Brazil.

After undergoing a tragic measles epidemic and attacks in the mid-20th century, the Yawalapiti people scattered in several villages of the different peoples of Xingu. The Yawalapiti gathered again with the support of the Indian specialist (sernatista) Orlando Villas-Bôas before the creation of the Xingu Park in 1961.

They are currently facing serious pollution problems due to chemical fertilizers used in intensive soybean and corn culture.

Few in numbers in the 1950s, they almost vanished before their population increased again.

In the 2000s they started an important programme of oral and audiovisual transmission to conserve their culture. Elders taught their youth traditional craft and the Yawalapiti language in learning workshops. They acquired audiovisual equipment to record oral rites and traditions and broadcast them in documentary films.

The project was such a success that several nearby tribes expressed their wish to obtain the same means in order to create their own audiovisual memory for future generations.

That remarkable strategy of the Yawalapiti to preserve their culture has made them world ambassadors of the indigenous battle.
The Yanomami people are well-known for their struggle against illegal gold prospectors, a fight they won after coming close to extinction, due to mortal epidemics when they first came into contact with the Brazilian population in the 1980s. Yanomami lands are shared between the north of Brazil and Venezuela.

In Brazil, the indigenous Yanomami lands, i.e. 9.6 million hectares, are located both north of the Amazonas State and the Roraima State.

The 8.2 million hectare Alto Orinoco-Casiquiare biosphere reserve, is Yanomami territory in Venezuela, the biggest indigenous territory worldwide.

Nowadays, the Yanomami people are praised all over the world for the beauty of their culture and the variety of their ancestral knowledge, in particular thanks to the involvement of some of their charismatic representatives whose sustained efforts contribute to preserve their culture, threatened by an ever stronger outside pressure.
Chief Afukaka Kuikuro has also launched an important programme to preserve and transmit Kuikuro culture in particular thanks to the video recording of traditional rituals and ceremonies.

The Kuikuro people are the most important in the Upper Xingu region, counting approximately 500 indigenes in three villages south of the Indigenous Xingu Park: Ipatse, Ahukugi and Lahatuá.

A specific tradition is the Péqui, a tree that only grows in the Brazilian savanna, whose fruit has nutritional qualities and therapeutic properties. For every new birth, a seed is planted in the village of Chief Afukaka as a symbolic guarantee of food for future generations.

Affected by devastating epidemics from the end of the 19th century to the mid-20th century, the number of Kuikuro people decreased drastically, which compelled them to go north and benefit from the systematic vaccination programmes set up by Indian protection foundations.

Population rose again in 1960 following vaccination campaigns which enabled them to recover their lands. During the 1950s, the Kuikuro and Yawalapiti peoples contributed to their revival.

Symbol of that solidarity and exchange tradition, Chief Afukaka is a key figure to federate forces around the project for an Alliance of Mother Nature’s Guardians.
Above: 1 - Mindahi Bastida, Otomi people (Mexico) ; 2 - Hugo Jabini, Saramaca people (Surinam) ; 3 - Tom Goldtooth, Nation Navajo (USA), and Gert-Peter Bruch, founder of Planète Amazone (France) ; 4 - Mundiya Kepanga, Huli people (Papua New Guinea) ; 5 - Chief Raoni Metuktire, Kayapo people (Brazil) and François Paulette, Nation Dene (Canada) ; 6 - Faye Fredericks, Wapishana people (Guyana) ;
THE CONSTITUTION OF THE ALLIANCE OF MOTHER NATURE’S GUARDIANS: 17 PROPOSALS FOR THE PLANET AND FUTURE GENERATIONS

On November 2015 in Paris, during its Constituent Assembly, the Alliance of Mother Nature’s Guardians approved its first 17 proposals for the planet and future generations. They build upon the Constitution of the Alliance and aim at devising road maps to be implemented by States.

Thus, the Guardians of Mother Nature offset the Paris agreement for the climate, ratified by many states gathered for COP21 (November 30-December 12, 2015).

At the invitation of Chief Raoni Metuktire, indigenous representatives, personalities involved in the protection of the environment and NGOs, opened a new path of hope for the future.

Once ratified by the various signatories, the founding text of the Alliance (and its 17 proposals and recommendations) was presented to the President of the French Republic, hosting the COP21, and to the UN Secretary General.

On December 4 and 5, Chief Raoni and the new members of the Alliance also took part in an event called the International Rights of Nature Tribunal, set up by Global Alliance for the Rights of Nature, and other organizations such as Amazon Watch and Planète Amazone.

Together, they went over and exposed the crimes against the environment such as GMO plants and pesticides used by industrial agriculture, the commodification of nature by means of carbon compensation mechanisms, hydraulic fracturing and oil drilling in general, as well as big hydroelectric dams such as the Belo Monte dam, which was under construction.

Another major event, organized as part of the creation of the Alliance of Mother Nature’s Guardians by Planète Amazone at the COP21 Climate Generations area on December 10: the “Oceans and forests on the verge of collapse Conference: act to bring fresh air to the planet” with Chief Raoni, Paul Watson (founder of Sea Shepherd), Valérie Cabanes (spokesman of the citizen movement End Ecocide on Earth, Gert-Peter Bruch (founder of Planète Amazone), and French actor Pierre Richard.
PROPOSALS AND RECOMMENDATIONS OF THE ALLIANCE OF THE GUARDIANS OF MOTHER NATURE TO THE STATES AND TO THE INTERNATIONAL COMMUNITY FOR THE PRESERVATION OF CLIMATE AND FUTURE GENERATIONS

Following the Assembly of the Guardians of Mother Nature, which occurred on November 28th, 2015 in Paris, indigenous representatives, personalities and organizations, from around the globe, reminded us that indigenous populations represent 370 million people, in more than 70 countries and 5 continents. They form more than 5,000 different groups, and speak more than 4,000 languages, most of which might disappear by the end of the 21st century.

As a consequence, they are alerting States and the international community to:

1. Adopt at the United Nations General Assembly the Universal Declarations of the Rights of Mother Earth, voiced during the Peoples’ World Conference on Climate Change in Cochabamba, April 2010.

That Declaration is a call stating fundamental and universal principles whose mission is to achieve the recognition of the rights of the Earth and all its living beings, such as the foundation of a culture of respect necessary to the sustainable and common development of humankind and the Earth, and to unite all inhabitants of the Earth around a common and universal interest: the Earth is alive, she is our common home and we must respect her for the well-being of all and future generations.


In its article 3, the right of indigenous peoples to self-determination is raised. “By virtue of that right, they are free to determine their political status and pursue freely their economic, social and cultural development."

It is also explained in the following article 4 that “Autochtonous peoples, while exercising their right to self-determination have a right to autonomy and to manage their own internal and local affairs, as well as having the ways and means for financing their autonomous activities.”...

This Declaration also establishes in unequivocal terms the individual and collective rights of indigenous peoples, and more specifically those relating to spirituality, earth, territory and resources, culture, identity, language, employment, health and education.

It insists on the right for indigenous peoples to perpetuate and reinforce their institutions, their culture, and their traditions, as well as to promote their development according to their needs and aspirations.

It also forbids any shape of discrimination towards them, and encourages their active participation to all relating to them, particularly regarding their right integrity as a distinct people, and to ensure their economic and social development in a free manner.

The recognition of the territorial rights, and the use and protection of natural goods, as well as their spiritual relationship to the earth, occupy a major place in the demands of indigenous peoples.

Those issues were at the center of the negotiation in the United Nations Declaration for the Rights of Indigenous Peoples, and are today they are threatened by the growing colonization linked to the development of big infrastructure projects, and disrupted by the intensification of mining and agro-industrial activities.
3. Universally ratify and apply strictly the 169th ILO. This Convention is based on the principle of respect for indigenous and tribal peoples’ cultures and lifestyles. Not only does it recognize the right to their land and its natural resources, if also demands that their sincere opinion be taken into account before any project, during free and informed consultations.

As of now, only 22 states have ratified it. France, which is hosting the COP 21, still has not ratified it, even though it shelters numerous indigenous communities and one of its “departments”, French Guiana, is in the Amazon.

4. Consider that a community may accept or refuse any project on its territory even before the impact assessment phase and that its decisions must be accepted as final and binding.

It is also required that environmental and social impact studies be completely independent, thus not financed by sponsoring firms or states. Governments must recognize and accept the protocols written up by indigenous communities by virtue of their right to self-determination.

5. Consider that the rights of indigenous and tribal peoples are to be applied on the ground and also underground to protect them from unwanted mining projects.

6. Preserve fossil fuels in the soil by ending exploration and all forms of extraction to protect Mother Nature, as recommended by indigenous knowledge and scientifically supported climatic constraints. In order for real everyone’s real interests to be protected, we ask that unjustified influence of all fossil fuel industries end in elaborating international and domestic policies, and that the oil industry be kept from participating in global negotiations on climate.

The immediate ending to public funding and other subsidies to exploration for fossil fuels, extraction, infrastructures, and investment in resources is necessary to find a path towards a fair transition, based on clean and renewable energy, for all, but more importantly for communities who are on the frontlines.

We urge all governments to coordinate their efforts for an immediate transition towards a future where a clean, decentralized and democratic energetic model is 100% fed by renewable and sustainable sources of energy.

Extraction, transportation and consumption of fossil fuels have caused great prejudice to the earth, the air, the water, the atmosphere and all forms of life, contributing in a major way to our climatic crisis and to the ongoing mass extinction. These prejudices are disproportionately at the expense of those who do not benefit from the economic and political systems which cause them, and carry no responsibility in this crisis, lacking the sufficient resources to adapt to climate change. This includes communities directly suffering from extraction and the use of fossil fuels, and those who fight on the climatic crisis’ frontline.

7. Follow guiding principles regarding companies and human rights, adopted by the United Nations Human Rights Council in June of 2011, and quickly adopt an international treaty establishing binding obligations towards transnational companies and States regarding human rights, which would include indigenous and tribal peoples’ rights, that would respect in more general terms all obligations applicable to indigenous peoples by virtue of international instruments in force.

8. Strictly apply the United Nations Convention against Corruption by the signatory States, in order to curb the plague of illegal wood trade (30% of the global market) and endangered species. Steps must be also taken to fight land dispossession or illegal acquisition and biopiracy.

9. Amend the Convention on biological diversity to recognize and enhance the protection of ancestral traditional know-how and fight against biopiracy.

10. Adopt an international Convention defining “eco-crimes” to reinforce the fight against organized environmental criminality.

Profits generated by environmental crimes are very substantial while prosecutions are rare and penalties are light; this is true for endangered species trafficking as well as waste trafficking and other types of deliberate pollution.
11. Favour the establishment of a new international cooperation program to walk indigenous peoples and local communities through a global project for the restoration and sustainable preservation of the Amazon and other primary forests in the world.

Inspired by the exciting success of the PPG7, a new international cooperation program should finish the work for Brazilian rainforest conservation which has already been done, then later be implemented African and Indonesian rainforests, as well as other primary forests on this planet, while taking local specificities into account.

Traditional indigenous chiefs of the Brazilian Amazon who founded the Alliance wish for this program to include funding for the demarcation and granting of property titles to indigenous communities and to include surveillance of all indigenous lands in Brazil. That supervision will have to be applied for any project of that type on all indigenous lands worldwide.

12. Urgently sanctuarize all primary forest spaces of this planet, traditionally under the watch of indigenous peoples, the UN having already recognized that their presence is a guaranteed factor of the non-deterioration of those invaluable environments. Indigenous populations must once and for all own and guard these territories and cannot be evicted. The Alliance underlines the need for creating as soon as possible, with the support of States, an international legal status to efficiently protect these vital ecosystems from any form of predation. These ecosystems must not be used as part of a carbon market, payment schemes for environmental services (PES), REDD programmes, and clean development mechanisms.

13. Alert states and the international community to protect and ensure a future for the oceanic biodiversity. If oceans die, we will die. The decrease of marine species, reduction in oxygen production, increase in carbon dioxide, methane, nitrates and water vapor, acidification and coral bleaching, chemical, nuclear, plastic and sonic pollution, unprecedented famine of marine species and numerous other factors are a danger for the oceans. The root cause is escalating human populations, escalating consumption of resources, escalating populations of domestic animals and a complete lack of initiative, courage and passion by political world leaders. The root cause is escalating human populations, escalating consumption of resources, escalating populations of domestic animals and a complete lack of initiative, courage and passion by political world leaders. For hundreds of millions of years the Ocean has been the life support system for the entire planet providing most of the oxygen we breathe, providing food, sequestering carbon and regulating climate through ocean currents, winds, tides and the interdependence of the diversity of species within it.

So, to protect and ensure the future of oceanic bio-diversity we need to implement the following actions:

- Cease all world government subsidies to industrialized fishing operations.
- Ban all industrialized fishing technologies like super trawlers, longlines, drift nets, purse seiners, all plastic monofilament nets and lines etc.
- Enforce international regulations against illegal fishing operations.
- Ban all commercial whaling activities.
- Encourage diversity by encouraging population growth in the fishes, marine mammals, sea-birds and all other indigenous marine organisms.
- End the feeding of fish-meal (some 40% of the fish caught) to domestic animals like pigs, chickens, domestic salmons, fur bearing animals and domestic cats.
- Stop the dumping of chemicals, plastic, agricultural run-off and radioactive materials into the sea.
- Stop sonic pollution in the form of sonar exploration for oil and sonic weapon systems.
14. Recognize through the UN and UNESCO the bio-cultural sacred sites of tribal and indigenous peoples and local communities, along with their land and governance rights on these sites.

15. Internationally regulate in binding manner the construction of large hydroelectric dams, in order to abide by recommendations from the World Commission on Dams’ 2000 final report.

The Alliance also recommends the dismantling of large dams built in violation of the right to consent or to preliminary, free and informed consultation of the affected indigenous peoples, and of all applicable obligations in force.

16. Recognize rights for future generations, in particular through the adoption of the declaration of rights (and duties) of humanity.

The text aims to « remind that the present generation has a duty to protect the heritage bequeathed by past generations, but also make choices which engage its responsibility towards future generations ».

The text establishes four fundamental principles. It establishes the principle of responsibility, equity and solidarity between generations, the principle of the human dignity, the principle of continuity of the existence of humanity, and finally non-discrimination due to the belonging to a generation.

17. Recognize the international crime of ecocide over which the International Criminal Court would have jurisdiction.

The crime of should be characterized by « a vast damage or destruction which would have the effect of gravely and durably altering global municipals or ecosystemic services on which a population of a subgroup of a human population depends ». The ecocide incrimination would apply to the damages caused to human beings and would extend to the essential components of life, this to ensure the continuity of life and humanity itself.

It enforces on the current generations a duty to protect the environment for future generations. It therefore grants rights to generations to come.

Hence, the ban on ecocide would guarantee the human right to a healthy environment for humanity, that is to say current and future generations, and would establish the right for nature to be protected.

To claim these rights, autochtonous peoples require the right to litigate in their traditional language.
Above: Chief Raoni encourages Norwegian children to make a positive impact on the future. Oslo, June 2014.
Above: Sônia Guajajara (coordinator of APIB - Articulação dos Povos Indígenas do Brasil), Chief Raoni, Marishöri Najashi (ambassador of the Alliance), and Gert-Peter Bruch (president of Planète Amazone), presenting the Alliance of Mother Earth’s Guardians at the Free Earth Camp 2017, that took place in Brasília in the end of April.

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