

V Continental Indigenous Summit of Indigenous Nations and Pueblos of Abya Yala
November 10-16, 2013 Resguardo La Maria Piendamó, Cauca [Colombia]

Declaration of La Maria Piendamó
Friday November 15, 2013

Life is sacred, life is harmony. Living with Wellness is life and harmony.

In order for a Full Life with Wellness, there must be Peace!

Considering:

That we as Indigenous peoples of Abya Yala have resisted and will continue to resist with dignity and in peace, in accord with our paradigm of Living with Wellness, taking collective actions to fight against the violation of our rights brought about by the historical and systematic exclusion by the states and the dominant society. Given this, we reaffirm the validity of our own laws, of international treaties such as the ILO Convention 169, the UN Declaration on the Rights of Indigenous Peoples, and of relevant national laws, and thus we reject all forms of exclusion and discrimination by the States who have a moral obligation to implement our recognized rights.

That the neoliberal economic model which currently is the only paradigm under which the majority of governments are implementing, and which the others cannot escape, has imposed policies of theft and looting of the commons in our territories (land, water, forests, biodiversity, oceans, air and our traditional knowledge) through legal mechanisms such as Free Trade Agreements (FTAs) and Bilateral Investment Treaties (BITs), legal contracts with multinational companies such as for example the recent threat against the sovereignty of Indigenous Peoples under negotiations known as the "Agreement of the Alliance of the Pacific".

This new neoliberal economic project, through successive national governments who have radicalized their extractive economic policies in alliance with multinational companies backed by national oligarchies, is subsidizing the continuation of the capitalist model. Furthermore, these policies have militarized territories, protest is criminalized and mobilizations of Indigenous Peoples and social sectors are penalized with repression, persecution, prosecution of authorities and Indigenous and community leaders, producing an State policy aiming to guarantee the institutional support for looting and predation.

This predator model of irrational exploitation has endangered life of all beings on the planet and the government states have made evident that they do not have policies or strategies to effectively counteract the impacts of climate change and its effects. Instead however, the prevailing economic interests pretend to consider carbon as a commodity, and now they want to create a fund to put our forests on the market via the REDD program. Furthermore, in an effort to solve their crisis by shifting the climate burden towards our territories, they they have agreed on the concept of "green economy" and the marketing of the beauty of our mountains, forests,

rivers, lakes, traditional knowledge and conservation areas, such as the territory of Uncontacted Peoples, thus rendering our territories and the living environment of all beings ever more vulnerable, without consultation or consent of our people, deepening the exclusion under which we are forced to live.

The neoliberal policy is in a generalized structural crisis. The crisis is economic and environmental, it involves climate, energy, food, and the migration of thousands of human beings as never before in history, with the accompanying loss of social morality, and yet still the alternatives proposed are based on the free market principles and further privatization in order to bring salvation from the crisis. And so in response the Indigenous Movement intends to strengthen our alternative economy of Living with Wellness (Sumak Kawsay), building upon our community economies, which should be recognized, strengthened, and exercised by all Peoples, and so strive to establish this indigenous economic model as state policy alternative to post-neoliberalism.

That the Indigenous Peoples of Abya Yala, exercising self-determination, having met in the Territory of the Indigenous Reserve of La Maria Piendamó, Cauca [Colombia] land of peace, coexistence, dialogue and negotiation, with the participation of more than four thousand delegates of Indigenous Peoples, Nations of Abya Yala, and after three days of discussion and debate about our situations, we formulated our proposals, we have exchanged our experiences in order to continue strengthening ourselves at the local, national, continental and global levels, and guided by our traditional spirituality and the wisdom of our elders, WE RESOLVE:

1. To recognize the historical significance of the territory of La Maria Piendamó as a space of coexistence, dialogue and negotiation between Indigenous peoples and the State of Colombia; we affirm that here in La Maria Piendamó has flourished the word, a spirit of coexistence and dialogue between a diversity of cultures that we have encountered in the V Indigenous Summit, but we can not help to feel outrage at the assassination of two Indigenous brothers during the the V Summit, and we call for peace to come to Colombia and to all Indigenous Peoples of the world
2. To ratify the Declaration of the II Continental Summit of Indigenous Women of Abya Yala, the Declaration of the Indigenous Youth Assembly, and the Declaration of the II Continental Summit of Indigenous Communication.
3. To commend the enduring resistance of our Indigenous Peoples and social sectors of the continent against the neoliberal capitalist model, recognizing the political struggles in diverse national and global arenas which represent how the We the Peoples continue on the path of fighting for dignity and in defense of Mother Earth, struggles for which we now demand respect for sovereignty and self-determination, tolerance, legal guarantees, sincere mechanisms of dialogue, consultation for free, prior and informed consent and the full and effective implementation of all the human rights recognized by the States of the continent and in the entire world.
4. To commend the Indigenous, social and popular Minga in Colombia under the leadership of Indigenous Peoples grouped under the National Indigenous Organization of Colombia (ONIC) and the agrarian strike directed against the damaging impacts of Free Trade Agreements upon the activities of campesinos (rural farmers) and Indigenous Peoples. Just as the present Peace Dialogue process initiated in Cuba between the government of Colombia and the FARC; we urge

the parties to include in this process the participation, proposals and aspirations of Indigenous Peoples within a framework of social justice to ensure an effective peace for all people.

5. We recognize and salute the collective and judicial actions taken by the Indigenous Peoples of the Amazon of Ecuador in their fight against the oil company Chevron-Texaco for environmental pollution and its social, territorial and cultural impacts. The decision of the National Court of Justice ratifies payment for damage caused, a decision which we demand compliance and enforcement of the judgment. We call on all Indigenous Peoples of the continent and the world to take legal and collective actions in defense of territory and life, taking as reference the jurisprudence established under the National Court of Justice of Ecuador and the Interamerican Court of Human Rights.

6. To reject the action of the Constitutional Court of Guatemala that annulled dictator Efraín Ríos Montt's sentence of eighty years in prison for the genocide of Maya people, which was issued by the Supreme Court of Justice of Guatemala.

7. In 2014 the United Nations will host the World Conference on Indigenous Peoples in New York where the States will present their reports and will analyze the application of the "UN Declaration on the Rights of Indigenous Peoples". The V Summit states that those attending should be legitimate representatives of territorial organizations of representation of our Nations and Pueblos, so we call on the organizers of the UN to accredit unrestrictedly, so that the proposals elaborated before, during and after the V Summit can be presented.

8. To recognize the role of Indigenous Peoples of Abya Yala and of the world in the exercise and enforcement of collective rights through actions and proposals aiming at the realization of Plurinational states, policies of Living with Wellness, the respect and protection of the rights Mother Earth, democracy and community economies.

9. We express our solidarity with the Cuban People for its historical struggle against the immoral economic blockade imposed by the U.S. empire, and we demand the immediate release of the five Cuban political prisoners.

10. We manifest our solidarity with our brothers and sisters who are victims of states' violence for their Indigenous resistance in defense of life and territory. Similarly, we condemn structural violence against Indigenous women.

We make collective commitment to:

1. Strengthen the unity of organizational processes and the self government of Indigenous Peoples and Nations in their own territories, at the national, continental and global levels, in order to strengthen and reinvent strategies of resistance to the neoliberal and extractive economic model.

2. Actively participate within the continental processes of Indigenous articulation towards continental summits of Indigenous Peoples, women, youth, media and other manifestations of Indigenous Peoples that contribute to the coordination and unity of Abya Yala, under the

leadership of our territorial organizations: COICA , IOTC , CICA and Waq'ib KEJ .

3. Continue and radicalize our measures in the struggle for the defense and recovery of our territories despoiled by extractive industrial activities, armed conflict, mega-development projects and all other forms of violence that affect the integrity of our territories and destroy the harmony and the ways of life of Indigenous Peoples .

4. Denounce the assassinations, the criminalization, the persecution, and the prosecution of our traditional authorities of Indigenous Peoples, leaders of our nations, by the military, political and judicial authorities of the states, and we call for the complete cessation of these acts.

5. Exercise our own and collective rights in the territories of the Indigenous Peoples of Abya Yala, especially the right to free and informed prior consultation and consent; we demand that States implement and respect the rights recognized in the international legal frameworks and instruments, and engage in legal actions before the appropriate international bodies to bring justice forward regarding the violation of the individual and collective rights of Indigenous Peoples.

6. Implement the model for Living with Wellness as the alternative of Indigenous Peoples to all humanity. In this framework we are committed to building life plans and community strategies for Living with Wellness with each of our Nations and Peoples (territory, education and culture, health, economy and production, institutional development, community organization and conflict resolution).

7. Strengthen participation of women as actors in the structures of the Indigenous Peoples, and all other national and international institutions, and so also guarantee the exercise of rights and access to justice in the present and future so that participation is equal/dual/complementary (women-men), and shall also include the Indigenous Youth. Only this way will we ensure the sustainability of our cultural identity and organizational processes.

8. Recognize the active and decisive role of women in the resistance to extractivism and ensure their participation in decision-making power in the exercise of self-determination of Indigenous Peoples.

9. Promote the creation of the Youth Council of Yala Abya ensuring equitable and effective participation in the organizational process of Indigenous Nations and Peoples, as a coordinating body for articulation of joint agendas with participation of young people in order to organize the First Continental Summit of Indigenous Children and Youth in the framework of the VI Continental Summit of Indigenous Peoples.

10 . Declare October 12 as a day of Continental Indigenous Resistance against the assault of extractive capitalism and the plundering of natural resources by mega-mining, petroleum and hydrocarbon exploitation, mega-development projects, in reaffirmation of the self determination of Indigenous Peoples.

11. Effectively and strategically implement a "Diplomacy of the Peoples" in the framework of solidarity among Indigenous Peoples of the region and promote "diplomatic missions" so that we can strengthen the impact and the advocacy for our collective rights in face of the Government

States and before the international agencies in order to demand urgent attention to serious situations of violation of the collective rights of Indigenous Peoples .

12. Strengthen our own economic systems as Indigenous Peoples by strengthening our community commerce cooperatives, with barter and trade, fairs of products, and community markets. We shall promote seed recovery and the plant knowledge of our grandparents, articulated from the grassroots community bases, with inter-bioregional scope and networks superceding national borders, and extending across continents in order to ensure the healthy nutrition for our nations and in harmony with the natural world, guided by the Sumak Kawsay – Living with Wellness.

13 . We call for a Continental Indigenous Minga to realize Life in its Fullness, and Living with Wellness for the protection and defense of our territories, with self-determination, autonomy and self-government, with our own ways of development, and to create our own systems of defense (Guardia Indígena) in our territories.

14 . Articulate and develop an indigenous continental agenda of communication, with actions and campaigns to influence the legal framework and the public policies regarding median and communication in context of the States, and to empower the weaving processes of our the own communication systems, traditional and modern, as fundamental axis for the defense of our territories.

15. Revitalize our own education systems with wisdom of our elders from our territories in order to address the alienation of our children and youth from their cultural identity and traditional territories, and defend the systems of intercultural education in the countries of Abya Yala.

16 . Always consider the active participation of our wisemen and wisewomen and spiritual guides in the activities and events within our territories, and beyond in intercultural horizons.

We demand:

1. Of the States, the recognition and implementation via political reconstitution of Pluri-national States, which implies the peaceful coexistence of Peoples and Nationalities each with their own systems of life along with the respect of individual and collective rights; thus taking a step towards the realization of post-neoliberal states, rejecting their neoliberal policies of of capitalism, and their vertical superstructures.

2. That States shall develop public policies that recognize diversity, autonomy and self-determination, and to declare Mother Earth and Water and all other elements of the territory as living beings and legal subjects of rights.

3. For States to implement the right to prior consultation in order to obtain the free, prior and informed consent of the community, and to respect the results the community consultations undertaken by Indigenous Peoples in relation to public policies, laws and mega projects in our territories, in compliance with our own laws and the Convention 169 of the ILO.

4. We demand from States a mandatory implementation of the rights of Indigenous Peoples as recognized in the ILO Convention 169 and the UN Declaration on the Rights of Indigenous Peoples, which guarantees self-determination of Indigenous Peoples, among other rights.
5. We demand the immediate suspension of exploration, exploitation, and the incremental use of agro-toxic and transgenic organisms in the territories of Indigenous Peoples.
6. We reject Free Trade Agreements and Bilateral Investment Agreements that violate the collective rights of Indigenous Peoples, in violation of the Pachamama (Mother Earth), and whose effects are threat to the life systems of Indigenous Peoples.
7. We Demand the cessation of persecution and criminalization of social movement leaders, as well as the destruction of Indigenous and Social organizations of human rights defenders and defenders of the rights of Pachamama (Mother Earth).
8. We demand of the UN system an urgent Universal Declaration of the Rights of Pachamama (Mother Earth) on the occasion of the World Conference on Indigenous Peoples in 2014.

Territory of the Indigenous Reserve La Maria Piendamó, Cauca [Colombia] Nov. 15, 2013