



CLIMATE CHART

We, Traditional Authorities of different indigenous peoples from all parts of the world who have formed the Indigenous Minga COP 25, are the protectors and guardians of life, we inhabit and coexist in the most biodiverse territories of the planet; and water in all its natural forms, rivers, air, forests, jungles, deserts, wetlands, mangroves, mountains, seas and oceans.

These elements of nature are directly linked to our spirituality, as well as to our survival, to our traditional foods and to our sacred medicines. We are here to echo our voices in all parts of the world. That they may know that there are indigenous peoples working for *buen vivir* (well living) and that we are defending life, nature and humanity, whether indigenous or not.

Land and territory are essential to ensure the continuity of human beings and their societies. It is the sustenance and climate balance without which living beings, regardless of origin, color and culture, would cease to exist. Human and non-human beings depend on the balance between the material and the spiritual. From the simplest and humblest to those in political control, everyone, without exception, depend on this system that is now unbalanced.

The patriarchal, capitalist and colonial system has brought us into this climate crisis. We see many representatives of states considering only mercantile and financial profit, without taking into account the importance of life. For this reason we understand that they are accomplices of all this destruction. If oil, gas, minerals and coal are in the depths of the earth, it is because Mother Nature left them buried there, to bring them into our environment is to contradict her wisdom.

Full and effective participation for free, prior and informed consent should not be understood only as an obligation of States, but as a right to be implemented by the indigenous peoples and nations themselves. According to their customs and traditions, respecting their political, social and territorial organization, in accordance with 169 ILO Convention and the United Nations Declaration on the Rights of Indigenous Peoples. Community consultation protocols must be binding and respected by States for any action related to our territories, our way of life, and our peoples.

We therefore recommend:

1. To put an end to the criminalization, persecution, imprisonment, disappearance and murder of our traditional leaders and authorities for protecting and defending our territory.

2. To the States and International Human Rights and/or Environmental Organisms, to investigate, together and in a transparent and responsible manner, the assassinations and to hold the intellectual and material authors of these murders accountable. In addition, that states guarantee the security and protection of indigenous leaders whose lives are under threat.

3. Reject the mercantilization of nature since lands and territories are priceless. Nature Based Solutions (NBS), Reducing Emissions from Deforestation and Forest Degradation (REDD+) and other compensation programs are not real solutions to climate crises. They are just neocolonial solutions that create conflicts within our peoples.

4. That Mother Earth is recognized and declared a subject of legal rights, for us the effects of the climate crisis is nothing more than Earth's cry for help.

5. Design and adopt real measures to protect our Mother Earth by leaving fossil fuels on the ground, preserving our waters, stop burning our forests, and stop exploiting our territories through mining and extractive industries. Stop thermal and hydroelectric plants and ensure responsible and sustainable practices for the treatment of all industrial, mining and urban waste. All efforts for the generation of non-conventional renewable energies must be oriented towards basic consumption on a community scale and not prioritizing the colonial extractivism of transnationals.

6. That effective participation be a right, recognizing our leaders, the guardian authorities of indigenous territories that today represent the most biodiverse spaces and water reserves in the world.

7. Protect the territories of uncontacted peoples in voluntary isolation, as well as those of unrecognized tribes and peoples, thus respecting their freedom to move freely in their ancestral territories.

8. To officialize the Indigenous Minga within the established spaces of the COP as a valid interlocutor of the indigenous peoples. We see a folklorization and invisibility of our peoples and our knowledge in the existing negotiation spaces, which are insufficient to address the challenges we face at a planetary level.

That is why we ask that the UNFCCC to recognize and support Minga as a monitoring body for the indigenous voice of the world. As a space for complementary, free and effective participation.

9. That the countries of Latin America ratify the Escazú Agreement.

Finally, we make a call to conscience and solidarity, it is time to bring together all the efforts around the world and put aside all our differences, ethnic, religious, political, social in the name of our love for the life that we all are. Our future generations cannot inherit a sick planet, we must heal it. It is up to us.

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Climate Letter sent by the Indigenous Peoples of the Minga to national, international and government representatives at the UN Conference of the Parties - COP/25, in Madrid/Spain.

MINGA INDÍGENA COP25 , 350.ORG and COESUS

COP25 Climate Charter Declaration Process

Madrid/Spain, 10 December 2019



Center for
Earth Ethics



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