



# Pan-Tribal Confederacy of Indigenous Tribal Nations

The Only Multi-Racial Worldwide Indigenous Confederacy In Existence

## **Evo Morales: Forests, indigenous peoples are not for sale (Yet...?)**

Dear sisters and brothers spread all over Gaia/Caras hermanas y caros hermanos dispersados por Gaia:

### **Evo Morales: Forests, indigenous peoples are not for sale**

*Sunday, November 28, 2010*

The 2011 UN climate conference in Cancun, Mexico, is not expected to agree to sharp cuts in greenhouse gas emissions. But the UN and rich nations will push for the conference to endorse a carbon trading scheme to protect forests, known as Reduced Emissions from Deforestation and forest Degradation (REDD).

Below is an “open letter to the indigenous peoples of the world” from Bolivian President Evo Morales. Released in September, the letter calls for the protection of the world’s forests, and also for opposition to REDD and other carbon trading schemes.

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I am deeply concerned because some pretend to use leaders and indigenous groups to promote the commodification of nature, and in particular of forests through the establishment of the REDD mechanism and its versions REDD+ and REDD++.

Every day an extension of forests and rainforest equivalent to 36,000 football fields disappears in the world. Each year, 13 million hectares of forest and rainforest are lost. At this rate, the forests will disappear by the end of the century.

The forests and rainforest are the largest source of biodiversity. If deforestation continues, thousands of species, animals and plants will be lost forever.

More than three quarters of accessible fresh water comes from uptake zones in forests, hence the worsening of water quality when the forest condition deteriorates.

Forests provide protection from flooding, erosion and natural disasters. They provide non-timber goods as well as timber goods. Forests are a source of natural medicines and healing elements not yet discovered.

Forests and the rainforest are the lungs of the atmosphere. Eighteen percent of all emissions of greenhouse gases in the world are caused by deforestation.

It is essential to stop the destruction of our Mother Earth.

During the climate change negotiations, everyone recognises that it is essential to avoid the deforestation and degradation of the forest.

However, to achieve this, some propose to commodify forests on the false argument that only what has a price and an owner is worth taking care of.

Their proposal is to consider only one of the functions of forests, which is its ability to absorb carbon dioxide, and issue “certificates”, “credits” or “carbon rights” for a carbon market.

This way, companies of the North have the choice of either reducing their emissions or buying “REDD certificates” in the South according to what is cheapest for them.

Through this mechanism, developed countries hand their obligation to reduce their emissions to underdeveloped countries, and the South will once again fund the North.

However, they will not only have cheated their commitments to reduce emissions, but they will have also begun the commodification of nature, starting with the forests.

The forests will start to be priced by the CO<sub>2</sub> tonnage they are able to absorb. The “credit” or “carbon right”, which certifies the absorptive capacity, will be bought and sold like any commodity worldwide.

To ensure that no one affects the ownership of “REDD certificates”, a series of restrictions will be put into place, which will eventually affect the sovereign right of countries and indigenous peoples over their forests and rainforest.

So begins a new stage of privatisation of nature never seen before, which will extend to water, biodiversity and what they call “environmental services”.

We assert that capitalism is the cause of global warming and the destruction of forests, rainforests and Mother Earth. But they, with the word “green economy”, seek to expand capitalism to make nature a commodity.

To get support for this proposal, some financial institutions, governments, NGOs, foundations, “experts” and trading companies have offered a percentage of the “benefits” of this commodification of nature to indigenous peoples and communities living in native forests and the rainforest.

But nature, forests and indigenous peoples are not for sale.

For centuries, indigenous peoples have conserved and preserved natural forests and rainforests. For us, the forest and rainforest are not objects. They are not things you can price and privatise.

We do not accept that native forests and rainforest be must reduced to a simple measurable quantity of carbon. Nor do we accept that native forests be confused with simple plantations of one or two tree species.

The forest is our home, a big house where plants, animals, water, soil, pure air and human beings coexist.

It is essential that all countries of the world work together to prevent forest and rainforest deforestation and degradation.

It is an obligation of developed countries, as part of its climate and environmental debt, to contribute financially to the preservation of forests. But not through making it a commodity.

There are many ways of supporting and financing underdeveloped countries, indigenous peoples and local communities that contribute to the preservation of forests.

Developed countries spend many times more on war than on fighting climate change. Even during the financial crisis, many nations have maintained or increased their military spending.

It is inadmissible that, by using the needs of some communities and the ambitions of some leaders and indigenous “experts”, indigenous peoples are expected to be involved with the commodification of nature.

Indigenous brothers and sisters, let us not be confused. Some tell us that the carbon market mechanism in REDD will be voluntary. That is to say that whoever wants to sell and buy, will be able, and whoever does not want to, will be able to stand aside.

We cannot accept that, with our consent, a mechanism is created where one voluntarily sells Mother Earth while others look on.

Faced with the attempts to put our forests and rainforests on the market, indigenous peoples with peasants and social movements of the world must fight for the proposals that emerged from the World People’s Conference on Climate Change and the Rights of Mother Earth [held in Cochabamba in April].

These included:

- 1) Integrated management of native forests and rainforests, not only considering its function as a carbon sink, but all its functions and potential.
- 2) Respect the sovereignty of developing countries in their management of forests.
- 3) Full compliance with the Rights of Indigenous Peoples established by the United Nations Declaration on Rights of Indigenous Peoples. Give recognition and respect to indigenous peoples territories; indigenous knowledge for the preservation of forests; and ensure indigenous peoples’ participation in the management of forests and rainforests.
- 4) Funding from developed countries to developing countries and indigenous peoples for integral management of forest as part of their climate and environmental debt. No establishment of any mechanism of carbon markets or “incentives” that may lead to the commodification of forests and rainforests.
- 5) Recognition of the rights of Mother Earth, which includes forests and rainforests. To restore harmony with Mother Earth, putting a price on nature is not the way.

Indigenous brothers and sisters, together with our peasant brothers and social movements of the world, we must mobilise so that the conclusions of Cochabamba are taken up in Cancun.

[Abridged from Bolivia Rising.]

Thanks for reading. Now, please, ACT too!

**Yet**, there is another side of the coin (too). Although I (we) agree with (almost) everything that Evo wrote in his “Open Letter to the Indigenous World” (and should work/fight for the global implementation of its essence) it is to be feared that in Bolivia itself the basic principles that Evo cites are not respected by his own government. Quite the contrary.

For some time I heard “rumors” (information passed on to me from inside Bolivia and other countries) of a project to cut into two a legal Indigenous Territory and National Park in order to satisfy Brazilian commercial (= governmental) interests. Brazilian soya and “bio-fuel” would reach the ever-hungry pollution giant China much faster (= cheaper) via Chilean ports at the Pacific coast. And the concerned Indigenous Territory stands in the directest way.

But of course there are also other economic capitalist interests behind the intention to have a road constructed within and cutting through the National Park and Indigenous Territory. Minerals and Timber.

Not only Indigenous Peoples in Paraguay, Peru and Ecuador already know that Brazilian capitalist interests and willing local governments are a lethal combination. For Indigenous Life. And Mother Earth (as we know and need Her).

So this threat (I enclose below an article of the concerned Indigenous communities) has to be taken very seriously. And we have to confront Evo with his own words (to the global Indigenous Community) in the face of what's going on in his very own Plurinational Bolivia!

It cannot be ruled out that the concerned Indigenous Communities (or at least part of them and/or their leadership) is following other objectives (than righteous and noble ones). Here in Brazil (everywhere?) Indigenous leaders and organizations have been bribed, and /or instrumented to fulfill the will of strong capitalist-governmental-transnational lobbies as their useful spearheads against their own people and cultural survival.

I have wished to go to see it with my own eyes, to hear about it with my own ears, to meet sisters and brothers (who have invited me) in the concerned Bolivian areas. In order to be able to understand empirically the situation and report on it to the global Indigenous Community and environmental organizations worldwide. Yet, the economic situation doesn't allow me such travel. Remunerated work (and other forms of financial feedback) have gotten to an almost complete standstill and I'm thus without the means necessary to hit the road and go to work and research there.

One World – Many Cultures – One Love  
Un Mundo – Muchas Culturas – Un Amor  
Greetings/Saludos from/de arDaga

Indígenas del TIPNIS objetan carretera Villa Tunari-San Ignacio de Moxos

RESOLUCIÓN N° 0004/2010 DE LA SUB-CENTRAL DEL TERRITORIO INDÍGENA Y PARQUE NACIONAL ISIBORO SÉCURE AUTÓNOMO DE LOS PUEBLOS INDÍGENAS MOXEÑO, YURACARÉ Y CHIMAN, JUNTO A LA CENTRAL DE PUEBLOS ÉTNICO MOXEÑOS DEL BENI

En la ciudad de la Santísima Trinidad, capital del Departamento del Beni, en fecha 29 de Abril del 2010, en instalaciones de la Subcentral del Territorio Indígena Parque Nacional Isidoro Sécure – TIPNIS, nos reunimos los representantes del TIPNIS y de la CPEMB, con el objeto de manifestar ante la opinión pública y autoridades competentes nuestra profunda preocupación por la situación de los pueblos indígenas ante los megaproyectos que se vienen impulsando en nuestro país.

#### VISTOS Y CONSIDERANDO

Que, los pueblos indígenas del TIPNIS en 1990, iniciamos el proceso de cambio, con la marcha hasta la ciudad de La Paz en demanda de territorio y dignidad, logrando que el gobierno mediante D.S. 22610, reconozca al Parque Nacional Isidoro Sécure como Territorio Indígena de los pueblos Chiman, Mojeño y Yuracaré que habitan en el territorio. Unidos los pueblos indígenas que protagonizamos la Marcha. Exigimos la instalación de una Asamblea Constituyente, con el fin de que seamos reconocidos e integrados bajo un nuevo modelo de desarrollo del país que nos incluya.

Que, desde el nacimiento de la República los pueblos indígenas han sido atropellados en sus derechos, excluidos de las políticas de desarrollo económico, social ambiental y cultural, discriminados, por la ineficiencia de estructuras de gobierno incapaces de identificar las verdaderas realidades; es así que nace la demanda por la autonomía de los pueblos indígenas.

Que, en 1991, el gobierno nacional ratifica el Convenio 169 de la OIT, mediante Ley 1257 de 11 de julio de 1991, donde en sus partes principales establece el derecho a la consulta a los pueblos indígenas y el derecho a decidir su propio desarrollo de acuerdo a sus usos y costumbre.

Que, la Declaración de Naciones Unidas por los Derechos de los Pueblos Indígenas, reconoce nuestros derechos a la libre autodeterminación y la autonomía de la gestión de nuestros territorios.

Que, el documento oficial de la Conferencia Mundial de Pueblos sobre Cambio Climático y los derechos de la Madre Tierra, exige el respeto a los pueblos indígenas como base fundamental de los derechos de la Madre Tierra.

Que, viendo que el Proyecto Carretero Villa Tunari-San Ignacio de Mojos se pretende llevar adelante, sin tomarnos en cuenta, sin seguir los procedimientos que las normas vigentes establecen para este tipo de proyectos y sin considerar la condición de área protegida.

Que el mencionado proyecto, afecta íntegramente la “zona estricta de alta protección” del Parque Nacional y Territorio Indígena, definida en el Plan General de Manejo, reconocido legalmente, vulnerando el Convenio Internacional sobre Diversidad Biológica.

Que los pueblos indígenas, mantenemos nuestra vida en función a la existencia de nuestros territorios íntegros, en convivencia con la naturaleza y nuestras culturas desde antes de la creación del Parque Nacional Isidoro Sécure. Y que no somos el único territorio afectado, pues existen problemas con los hermanos indígenas y originarios a partir de la implementación de proyectos hidrocarburíferos, mineros,

de represas y caminos.

Que, los proyectos supuestamente de interés nacional y en beneficio de los pobladores locales, se convierten en beneficio directo de grandes países con capacidad comercial. Comerciantes, madereros, pirateros, asentamientos humanos nuevos, depredadores de toda índole que bajo el argumento de lograr el desarrollo, a través del impulso del gobierno central, departamental y municipales, estarían solucionando sus problemas particulares y/o políticos en desmedro de los pueblos que habitamos la región.

Que, ante reiterados intentos (cartas y resoluciones enviadas) para que se nos haga participar en el proceso de este tipo de proyectos de forma orgánica junto a nuestra regional CPEMB y nuestra nacional CIDOB.

**POR TANTO**

El Directorio de las organizaciones firmantes, preocupados por la situación nos reunimos nuevamente para discutir y tomar posición al respecto y hacer conocer a: GOBIERNO NACIONAL, INSTITUCIONES PÚBLICAS DEPARTAMENTALES Y MUNICIPALES, INSTITUCIONES CÍVICAS, INSTITUCIONALES PRIVADAS Y SIN FINES DE LUCRO, Y ORGANIZACIONES EN GENERAL, en uso de nuestras legítimas atribuciones que nos confiere nuestro Estatuto Orgánico y la Constitución Política del Estado.

**RESOLVEMOS:**

Exigimos al Gobierno del Estado Plurinacional, poner en práctica el respeto a la Madre Tierra, biodiversidad y los derechos de los pueblos indígenas constitucionalmente reconocidos y paralizar las obras iniciadas de la Carretera Villa Tunari – San Ignacio de Moxos. Exigimos a las instancias gubernamentales e internacionales involucradas en el Proyecto de la Carretera Villa Tunari – San Ignacio de Moxos, respetar los procedimientos legales para la implementación de proyectos de este tipo, es decir cumplir con las normas. Exigimos a la Asamblea Plurinacional ejercer su rol fiscalizador y hacer respetar los derechos de los bolivianos indígenas como nosotros. Advertimos a todos los interesados en la construcción de la carretera, que no permitiremos el inicio de ninguna actividad en el TIPNIS sin nuestro consentimiento y conocimiento pleno, en el marco del ejercicio pleno de nuestros derechos propietarios y de nuestros derechos básicos humanos. Apoyamos la posición de defensa territorial de nuestros hermanos indígenas y originarios que también sufren atropellos y vulneración de nuestros derechos por la actitud gubernamental. Apelaremos a organizaciones nacionales e internacionales para que se sumen a la defensa de los territorios indígenas que se encuentran en riesgo de desintegración. Junto con nuestra organización matriz la CIDOB planteamos acciones coordinadas y consecuentes con la defensa de los derechos de los pueblos indígenas a los cuales representa y pararse firme ante el gobierno central, los gobiernos departamentales y municipales. Exigimos al Presidente del Estado Plurinacional, en su condición de Primer Presidente Indígena de Bolivia, haga cumplir su política de Estado que garantiza el respeto de los derechos territoriales de los pueblos indígenas Mojeños trinitarios, Chimanes y Yuracaré.

Es dado en la ciudad de la Santísima Trinidad a los veintinueve días del mes de abril de 2010.

Firman: Adolfo Moye Rosendo – Presidente – Sub Central TIPNIS

- Laida Humaday Muiba – Secretaria de Educación y Salud – Sub Central de Mujeres Indígenas TIPNIS.

- Marcelino Cuellar – Secretario RR NN
- Jenny Chavez – Secretaria Org.
- Florentino----- - Secretario de Género TIPNIS.
- Andrés Temo – Secretario Educación TIPNIS.

*From Wikipedia:*

## Parque Nacional y Territorio Indígena Isiboro-Secure

El Parque Nacional y Territorio Indígena Isiboro-Secure (TIPNIS) es un área natural protegida de Bolivia , creado como parque Nacional mediante DS 7401 del 22 de noviembre de 1965 y declarado Territorio Indígena a través del DS 22610 del 24 de septiembre de 1990 , gracias a las luchas reivindicativas de los pueblos indígenas de la región. Tiene aproximadamente 1.236.296 ha (12.363 km<sup>2</sup>).

Está ubicado entre los departamento del Beni (provincia Moxos ) y de Cochabamba (provincia Chapare ). Los municipios incluidos son San Ignacio de Moxos y Loreto en el Beni, y Villa Tunari y Orochata en Cochabamba.

## Peligros para el mantenimiento de la bio-diversidad

En 2010 el gobierno de Evo Morales autorizó la construcción de una carretera que unirá Villa Tunari , en Cochabamba , con San Ignacio de Moxos , en Beni , la cual pasará directamente por el TIPNIS. El proyecto ha causado gran preocupación entre las organizaciones defensoras del medio ambiente, que temen que la carretera destruya gran parte de equilibrio ecológico de la zona, como así también de los pueblos indígenas, que temen que el proyecto arruine sus estilos de vida ancestrales.