

# ALLIANCE OF MOTHER NATURE'S GUARDIANS

WINTER 2018 / 2019





Founded in 2015 in Paris, the Alliance of Mother Nature's Guardians is an international movement for peace that unites indigenous peoples and their allies to ensure the protection of the planet and of future generations.

Each guardian is a signatory to the "Declaration of the Alliance of Guardians and Children of Mother Earth", approved during the First Grand Assembly of the AMNG on October 16th, 2017 in Brasilia (Brazil), as presented in this publication.

Since the concept of the Alliance of Mother Nature's Guardians was first initiated by indigenous chiefs from forest peoples, our movement has logically chosen to focus its first actions on the development of a global plan for the protection of forests, their biodiversity, their watercourses, their indigenous peoples and traditional communities living along river banks. This course of action is a far cry from repeating some of the false solutions that are typically implemented to fight climate change, the great challenge of our time.

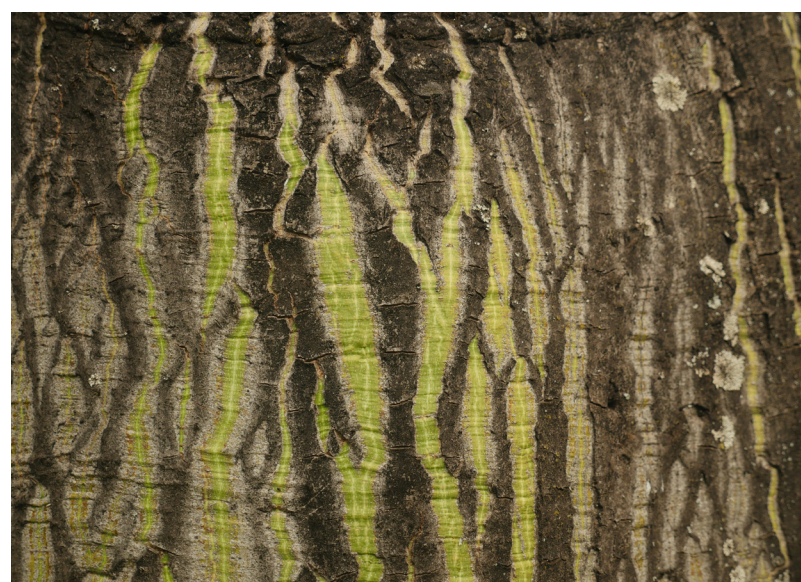
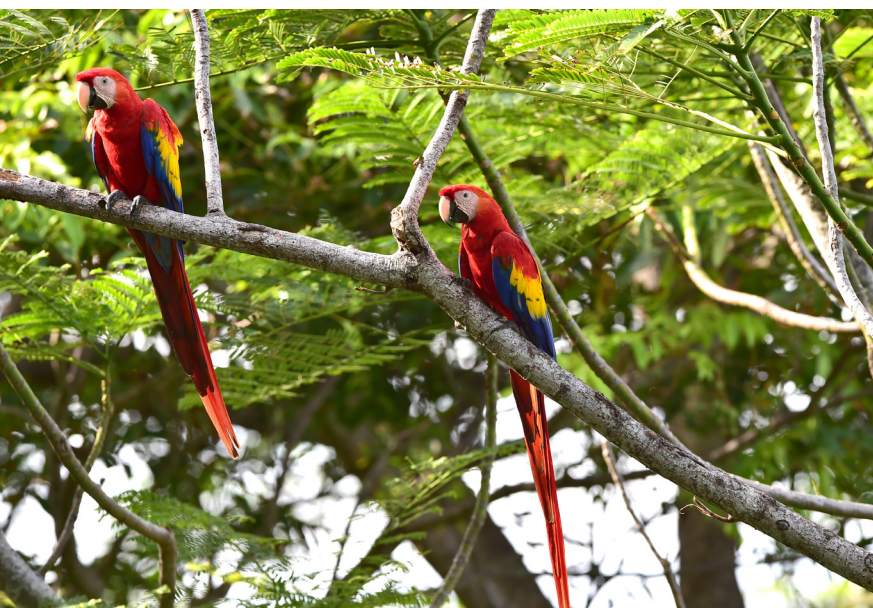
In this bulletin, we therefore introduce the broad lines of the starting work on a project aiming for the "Sanctuarization of forests", inspired by proposal number 11 in our Declaration. We are running out of time to save the green lungs of our Mother Earth, already close to asphyxia. We will need everybody's commitment for forests to be recognized by mankind as sanctuaries for future generations. The Alliance is waiting for you. Join us and let's work together ! Let's Protect our Mother Earth, our Mother Nature.

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# THE DECLARATION OF THE ALLIANCE OF GUARDIANS AND CHILDREN OF MOTHER EARTH

***A global call to the states and humanity for the preservation of life on the planet and future generations.***

Having met as the Constituent Assembly of the Alliance of Mother Nature's Guardians on November 28th, 2015, in Paris, representatives of indigenous peoples, personalities and non-governmental organizations from around the globe reminded :

- That the indigenous peoples represent over 370 million individuals in more than 70 countries on five continents ;
- That they form more than 5000 different groups and speak more than 4000 languages.

At the end of the foregoing Constituent Assembly, the Alliance approved seventeen proposals. At the invitation of indigenous leaders from Brazil, indigenous representatives and their allies met again in Brasilia, from October 11 to 16, 2017, to strengthen the principles covered in the initial seventeen proposals.

This Second Assembly is meant to carry the voice of indigenous peoples and their allies, and urges mankind to take the necessary measures to protect the sacred character of water, air, soil, earth, fire and lifecycle.

Considering that change necessarily involves respect for the Rights of Nature, and the Rights of Mother Earth, as well as the adoption of rules that recognize the equality of rights for ecosystems to exist, thrive and regenerate ;

that it is necessary to transform our way of addressing nature i.e., treating it not as a property, but as a subject of law;

that the recognition of such rights can only take place if there is a paradigm shift, particularly if the world's anthropocentric and pyramidal approach is challenged;

they have therefore adopted the following declaration to alert States and humanity :

We, Guardians and Children of Mother Earth's, indigenous peoples and allied partners, held our 2nd Assembly, and our prophecies, our wisdom, our insights have allowed us to see that life on Mother Earth is in danger and is coming to a time of great transformation.

Indigenous peoples have continually taken care of Mother Earth and humanity. We wish that this can continue with the support of the people of the world. The indigenous prophecies place in us the responsibility to tell the world that we must live in peace with each other and Mother Earth to ensure harmony with her natural laws and with the Creation. We are calling for effective solutions that recognize the rights of Indigenous Peoples. We are calling to the world leaders, the States, the United Nations and civil society to start thinking about phasing out those juridical systems inherited from the colonial times and replacing them with others that take up Nature, Mother Earth as an entity which has fundamental rights.

We must evolve towards a paradigm based on Indigenous thought and philosophy, which grants equal rights to Nature and which honors the interrelationships between all life forms and the preservation of Mother Earth. There is no separation between the rights of Indigenous peoples and the rights of Mother Earth.



As a consequence, we call upon all States and humanity to:

- ▶ **1. Call for the adoption by the United Nations and national and local governments, including Indigenous peoples governance structures, of the Universal Declaration of the Rights of Mother Earth**, as proclaimed by 35,000 people, representatives, and delegates at the World People's Conference on Climate Change and the Rights of Mother Earth, in Cochabamba, Bolivia, April 2010. That Declaration is a call stating fundamental and universal principles with the aim to achieve the recognition of the rights of the Mother Earth and all its living beings, to lay the foundations of a culture of respect which is necessary for living well (Buen Vivir) and to unite all inhabitants of the Earth around a common and universal interest: the Mother Earth is alive, she is our common home and we must respect and take care of her and future generations.
- ▶ **2. Implement and affirm the United Nations Declaration on the Rights of Indigenous Peoples** adopted by the UN General Assembly on September 2007, in response to the recommendation of UN Conference on the Rights of Indigenous Peoples, and ratify and strictly apply the 169th Convention of the International Labor organization, adopted in 1989.
- ▶ **3. Encourage governments and companies to obtain the consent of Indigenous peoples according to the principles of Free, Prior, and Informed Consent (FPIC)**, through collective decision in accordance with their own procedures prior to the approval of any projects affecting their land and territories, recognizing their right to refuse any project that will impact their peoples and life; including toxic polluting industries, agro-business and extractive activities mining such as subsurface and ocean sub-marine mining development; with assessment of the impacts on sacred areas, on culture and to human and environmental health. Indigenous peoples shall have the right to revoke at any moment the consent that may have been granted.
- ▶ **4. Plan a fair transition – at the State and local levels – taking into account indigenous traditional and sacred knowledge, and ensure that their economies make a just transition away from the fossil fuel economy to 100% renewable clean energy**, leaving all the earth elements that release climate changing gases when burned, under the soil and beneath the ocean floor.

We also demand banning all new exploration and exploitation of oil, tar sands, oil/gas shale, fracking, coal, uranium, natural gas, including the transportation infrastructures.





## ► 5. Take action to strengthen the Paris Climate Agreement of 2015 to address Indigenous peoples' rights and needs.

The primary concern of Indigenous peoples and their allies is that the Agreement is not strong enough and its ambitions need to be raised with real solutions to stop contenting ourselves with the current projections of voluntary emission cuts, which will eventually lead to an average increase of the world's temperature above 3-4 °C. Indigenous peoples will educate their communities and develop strategy to take action addressing the following issues :

- the Paris Agreement is a trade agreement that does nothing but privatize, commodify and sell carbon offsets for ocean, forest and agricultural lands, allowing those who are the most responsible for greenhouse emissions not only to buy their way out of compliance for emission reduction, but also to make a profit from it ;
- the Agreement proposes a transition that relies on other dirty and destructive energy including hydraulic fracturing, nuclear power, agro-fuels, carbon sequestration and other technological proposals that pose serious ecological risks; as the operating text of the Agreement omits any mention of human rights and the rights of Indigenous peoples, we need to work with States to develop protocols that include traditional knowledge in the United Nations Framework Convention on Climate Change;

also, the Agreement does not address the remedial obligations from the Global North to the Global South, and the demand for payments for reparations and restoration of loss and damaged lands, territories and livelihoods to Indigenous peoples of the South and North.

We believe that climate change is not simply an environmental issue; it is the result of an unjust economic system that is in the business of pursuing endless growth, concentrating wealth in the hands of a few and over-exploiting Nature to the point of collapse.

► 6. Adopt, with the full and effective participation of Indigenous peoples, an international treaty establishing binding obligations on transnational corporations and other business enterprises to respect human rights, which must include the rights of indigenous peoples, that would fully recognize all State's obligations applicable to Indigenous peoples by virtue of prevailing international instruments.

► 7. Put into place mechanisms and legislation to ensure that Free, Prior and Informed Consent (FPIC) must be given in order to protect indigenous intellectual property rights, respecting their spiritual, sacred and secret dimensions of their knowledge. States must prevent unlawful and offensive appropriation of traditional knowledge. The provisions of the FPIC should be applied in the context of accessing such knowledge and sharing of the profits generated.





▶ **8. Take action on the illegal trade in: wildlife, timber, forest products and resources, genetic resources,** endangered species and other biological resources. Assess the application of the United Nations Convention against Corruption as it applies to Indigenous people's rights.

▶ **9. Recognize the actions of corporate and governmental policies that result in the destruction, degradation, contamination and toxic poisoning of the environment, ecosystems and habitat as an eco-crime** against the territorial integrity of Mother Earth – also called ecocide.

This shall align with the initiative to bring provisions of international crime of ecocide into the International Criminal Court.

▶ **10. Support the establishment of local, sub-national, nation-State and international programs and cooperation and partnership initiatives to protect, conserve and restore native forests and other ecosystems of the world within and near Indigenous peoples' lands and territories,** other than market-based systems, with the full and effective participation of Indigenous peoples.

These programs must include funding for the demarcation and granting of property titles to indigenous forest dependent communities and to include indigenous-approved monitoring and surveillance of all indigenous lands.

The self-management and full self-determination of Indigenous peoples in caring for the forests and biodiversity they protect is required. These programs should be evaluated with Indigenous peoples to enable them to be replicated in other forests regions in conjunction with mechanisms to finance the scaling up of implementation.

▶ **11. Urgently protect all primary forest spaces of this planet that are traditionally under the guardianship of indigenous peoples, as sanctuaries** since the UN has already recognized that their presence is a guaranteed factor of the non-deterioration of those invaluable environments.

Indigenous peoples 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 mechanisms that quantifies and commodifies Mother Earth, branded as payment for ecosystem services, carbon trading, carbon offsets, carbon pricing, mechanisms for Reducing Emissions from Deforestation and Forest Degradation (REDD), Clean Development Mechanisms (CDMs), biodiversity offsets and financialization of Nature; turning nature into "units" to be sold in financial markets.







▶ **12. Protect and secure the future of oceans, oceanic biodiversity, marine species and ocean resources.** If oceans die, we will die. Indigenous peoples have the right to establish ownership title (título de propiedad) to ocean, sea bed, sea areas, coastal seas and sea ice through the law of the sea and the process set up under the UN Convention on the Law of the Sea. Therefore, to ensure the future of the oceans and oceanic biodiversity, we need to implement the following actions :

- cease all subsidies from governments of the world 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 whaling activities, with the sole exception of the one practiced by indigenous peoples for food purposes, to ensure their continued existences ;
- ban all offshore drilling, fossil fuel exploration and sub-marine mining ;
- encourage diversity by favoring population growth in the fishes, marine mammals, seabirds and all other marine organisms ;
- end the feeding of fish-meal (some 40% of the fish caught) to domestic animals like pigschickens, and salmon;
- stop the dumping of chemicals into the sea and plastic, agricultural run-off and radioactive materials from entering the sea;
- put an end to sonic pollution caused by sonar exploration for oil and sonic weapon systems.

▶ **13. Ensure, within the UNESCO framework, the protection and respect of sites and sacred spaces with the full and effective participation of indigenous peoples,** in accordance with FPIC, and taking into account their biological and cultural diversity, as well as their land and governance rights.

▶ **14. Ban the construction of new hydroelectric dams.** We call for binding international and national laws to regulate the maintenance of existing, permitted hydroelectric dams in operation.

The Alliance also recommends the dismantling of dams built in violation of the right of Free, Prior and Informed Consent of the affected indigenous peoples and other affected populations, and of all other applicable obligations in force.

▶ **15. Recognize rights for future generations, in particular through the adoption of a declaration of rights (and duties) of humankind.**

The text will aim 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 will establish four fundamental principles : the principle of responsibility, equity and solidarity between generations, the principle of the human dignity, the principle of continuity of the existence of humankind, and finally the principle of non-discrimination between generations.

This aligns with Indigenous worldviews which express that all decisions must take into consideration their effect on future generations of all peoples, life and nature.



▶ **16. Recognize that water is a living being that has rights that must be protected now and for future generations.**

Water is a living spirit that has a right to be treated as an ecological entity, with its own inherent right to exist, including watersheds and aquatic ecosystems having right to be healthy and clean.

Water can be either rain water, rivers, source of rivers, headwaters, glaciers, ice, water caches, springs, lakes, streams, waterfalls, coastlines, subsidiaries, estuaries, underground water tables, aquifers or other water bodies. Water is not a commodity and the States must ban the privatization of water. All of Mother Earth's species have inherent rights to water. In particular, Indigenous peoples have inherent rights to water and waterways for navigation, customary and cultural uses.

All Indigenous peoples have a right to access adequate supplies of water that are safe for human consumption, hygiene and cooking.

▶ **17. Recognize – at State and governmental levels – and take action against the targeting of Indigenous women and find new ways to end violence that is linked between the dominant society's treatment and objectification of Mother Earth and women.**

Humanity must recognize the importance of indigenous women as caretakers of biodiversity. Women have the strength and resilience to confront man-made climate change and environmental injustice. Indigenous women and Mother Earth

bear the consequences of these effects; compounded by a patriarchal capitalistic society.

With extractive industries, women are victim of domestic and sexual abuse; sex trading and prostitution; alcoholism and drug abuse causing disruption of maintaining healthy indigenous families and communities.

Women are the "First Environment". Nursing infants are the first victims. Women experience the effects of toxic chemicals and high toxic body burdens in their uterus, causing spontaneous abortions, breast milk contamination, causing harm to future generations. Funding mechanisms must be created to empower Indigenous women and their communities to have a voice in local, national and international levels as decision-makers in climate, energy, environment and health policy.

This humanity made invisible is literally killing Indigenous women, children and future generations.

▶ **18. Protect the existence and respect the will of Indigenous peoples in situation of voluntary isolation to accept or refuse any contact.**

States must protect their territories and must recognize Indigenous peoples already contacted by national societies as guardians of the autonomy and the rights of these peoples.

Governments and individuals must behold responsible for violations for rights and damage against Indigenous peoples in situation of voluntary isolation.





# THE SANCTUARIZATION OF FORESTS' PROJECT TO FEDERATE CIVIL ACTION



## ► WHY A PROJECT OF SANCTUARIZATION OF FORESTS ?

The forests of our Mother Earth are home to millions of people, mostly indigenous peoples and traditional communities.

These populations protect the forests because they need them to survive, maintain their lifestyle and ancestral traditions, likewise humanity as a whole needs the forests to survive. This is not a recent concern. Yet the attempts to protect and conserve forests initiated by the UN and various nations have generally been inadequate or have ended in failure. This is the case, for example, with the carbon offset programs such as REDD and its abundant variations.

## ► CONTENTS AND SCOPE OF THE PROJECT TO BE IMPLEMENTED.

Elaborated with experts from all over the world and taking into account environmental, economic, social and cultural factors, our project of sanctuarization of forests will focus primarily on the ones that are traditionally inhabited by indigenous peoples or communities neighboring their supplying rivers.

It will aim at implementing Proposal 11 of the Declaration of Alliance of the Guardians and Children of Mother Earth, adopted in Brasilia in October 2017, which states that :

*"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 mechanisms that quantifies and commodifies Mother Earth."*

Our ambition is, once this project is elaborated, to advertise it to the public, personalities and organizations of the entire world so it can receive massive support.

A large scale international campaign would then constitute an efficient way of advocating with state governments, the UN and the international community for the urgent sanctuarization of the forests inhabited by indigenous peoples and traditional communities. This would imply the creation of a new international legal status, working together with a model of alert, protection and enforcement.



These sanctuaries would have to be protected from privatization and allow their occupying people to continue to be guardians and protectors, as well as to ensure conservation and even development of their autonomy.

Other concepts defended by the Declaration will also be included in the implementation of the project, such as : the recognition of the rights of nature, the acknowledgment of eco-crimes (or ecocides) and rights of future generations, the recognition of natural sacred sites, the right to free, prior, and informed consent (FPIC), the protection of water and biodiversity...

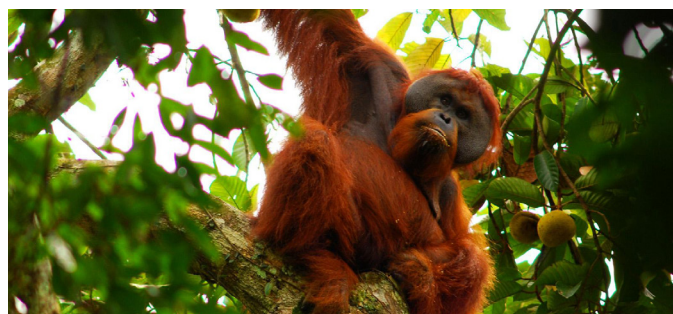
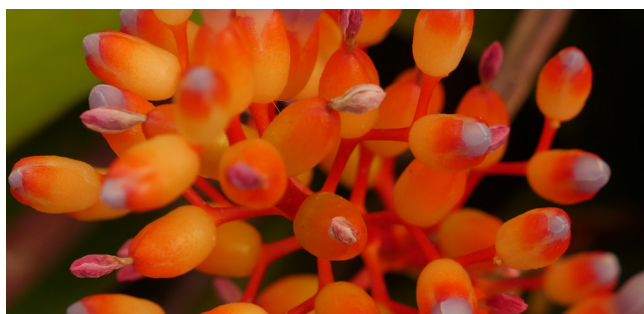
## ► ACTIONS

The project will materialize through a series of actions and initiatives on an international scale, such as :

- elaborating and promoting pilot projects of conservation or restoration of forests under the monitoring of indigenous peoples or traditional communities ;
- opening a dialog to lead to negotiations with the most concerned governments;
- elaborating advocacy in collaboration with the UN ;
- establishing, on an international scale, of promotion and communication strategies for civil society and the media.

To join the expert group for the project of "Sanctuarization of Forests"

write to [info@allianceofguardians.org](mailto:info@allianceofguardians.org)



**Captions & credits :** **1** – From left to right, David Doucerain (France), Marishöri Samaniego (Ashaninka people, Peru), Ninawa Huni Kuí (Huni Kuí people, Brazil), Ito Waia (Kanak people from New Caledonia, France), Appolinaire Oussou Lio (Tolinou community, Benin) and Gert-Peter Bruch (France) in the public during the event «L'Appel des Gardiens de la Terre» at the GoodPlanet Foundation, Paris, France, in May 2018 © Anne Laquerierre; **2** – From left to right, Tom Goldtooth, Gert-Peter Bruch and Mindahi Bastida, all three members of the Executive Committee of the Alliance of Mother Nature's Guardians, presenting the Declaration at the 17th Protecting Mother Earth Conference in the indigenous Nisqually territory, USA, June 30th, 2018 © Planète Amazone / Mathieu Bonnet; **3** – From left to right, Ito Waia and Aboubacar Albachir (Touareg people, Niger) during the Great Assembly of the Alliance in Brasília, October 2017 © Mídia Ninja; **4** – From left to right, Magdalene Kaitei (Maasai people, Kenya), Vital Bambanze (Batwa community, Burundi) and Aboubacar Albachir during the Great Assembly of the AMNG, Brasília © Mídia Ninja; **5** – Presentation of the Declaration of the Alliance of Guardians and Children of Mother Earth, Brasília, October 16th, 2017 © Planète Amazone / Coline Nageli; **6** – Chief Raoni Metuktire (Kayapó people, Brazil) lighting a fire during the opening ceremony of the Great Assembly of the AMNG in Brasília, October 2017 © Mídia Ninja; **7** – Debate during the Great Assembly of Brasília, October 2017 © Mídia Ninja; **8** – Romancil Kretã (Kaingang people, Brazil) during the Great Assembly of the AMNG in Brasília © Planète Amazone / Coline Nageli; **9** – Final photo of the Great Assembly of the AMNG in Brasília, October 15th, 2017 © Mídia Ninja; **10** – From left to right, Mhirangi Fleming (Maori people, New Zealand), Hsin Su (Papora people, Taiwan), Ninawa Huni Kuí (peuple Huni Kuí, Brazil), Appolinaire Oussou Lio (Tolinou community, Benin), Ito Waia (Kanak people, New Caledonia, France), Marishöri Samaniego (Ashaninka people, Brazil), Magdalene Kaitei (Maasai, people, Kenya) et Gert-Peter Bruch (France), Trocadéro Square, Paris, France, May 2018 © Planète Amazone / Mathieu Bonnet.

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**Thanks to :** Planète Amazone, Environmental Indigenous Network, Center for Earth Ethics, Emayian Organization, Grabe Bénin, Tatiana Civet, Mathieu Bonnet, Alexandra Iepure, Elen Ture, Virgil Prudhomme, Karine Doucerain, David Doucerain, Alberto Saldamando, Emily Hamilton, Pierre Richard, Bernard Lavilliers, Chrystelle Migemier and all the members of the Alliance of Guardians and Children of Mother Earth.



# JOIN US !



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## BECOMING ONE OF MOTHER NATURE'S GUARDIANS AND JOINING THE ALLIANCE

We, guardians, representatives of indigenous peoples and allies, wish to guide humanity throughout our Alliance in these uncertain times, by establishing prior concerns of : the international recognition of rights of Mother Earth and the implementation of rights of Future Generations.

We invite you to walk along with us. We thank all the support that make possible this astounding adventure since the beginning. The year 2019, dedicated by the UN to language of indigenous peoples, will be rich with events and actions.

The Alliance will be present again at important international gatherings that spearhead conservation and protection of our Mother Earth and indigenous peoples, to promote the great design we intend to propose to every inhabitant of our Global Village, our Declaration of the Alliance of Guardians and Children of Mother Earth, the very one that is in your hands right now.

**You too, become a Mother Nature's  
Guardian, join the Alliance !**

**To receive an AMNG membership form,  
please send your request to :  
[com@allianceofguardians.org](mailto:com@allianceofguardians.org)**

