



# Learning from indigenous peoples

Facing challenges in the tropical forests of Latin America  
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Learning from  
indigenous peoples about  
vital challenges we face together



- Indigenous **modes of production** in the Amazon, their organization/ marches for territory/ education/ alliances, cooperation/Σ holistic approach
- Improvement of **legal situation: learning process** on the level of the UN system, on the level of the country, on the level of states or provinces, state institutions
- Indigenous peoples and allies **learning to use new instruments** to face challenges for their livelihood and global commons:
- **Conflict teaches transformation - learning from indigenous peoples to face common interests in alliance ?**

# Indigenous mode of production

Markus Brose, Geraldo Budowski, Tolaman Kenhiri, Warwick Kerr, Darrell Posey, Geraldo Reichel Dolmatoff, Berta Ribeiro, Darrell Posey. (sumak kawsay, suma qamaña)

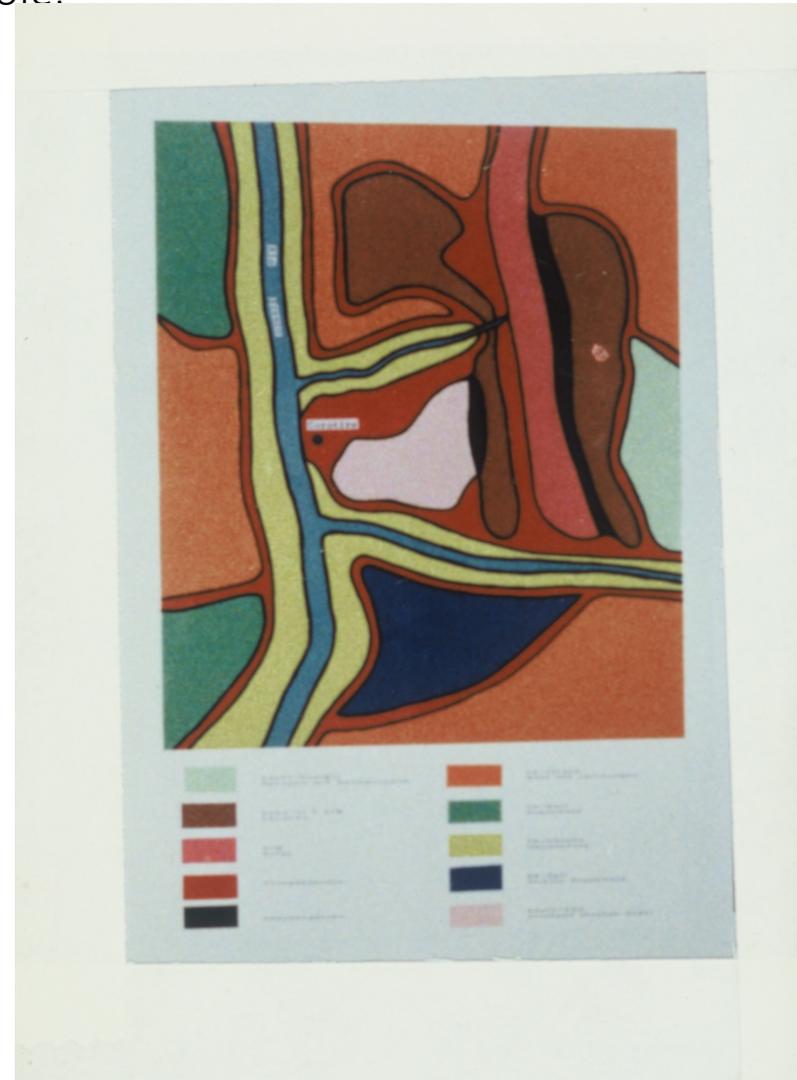
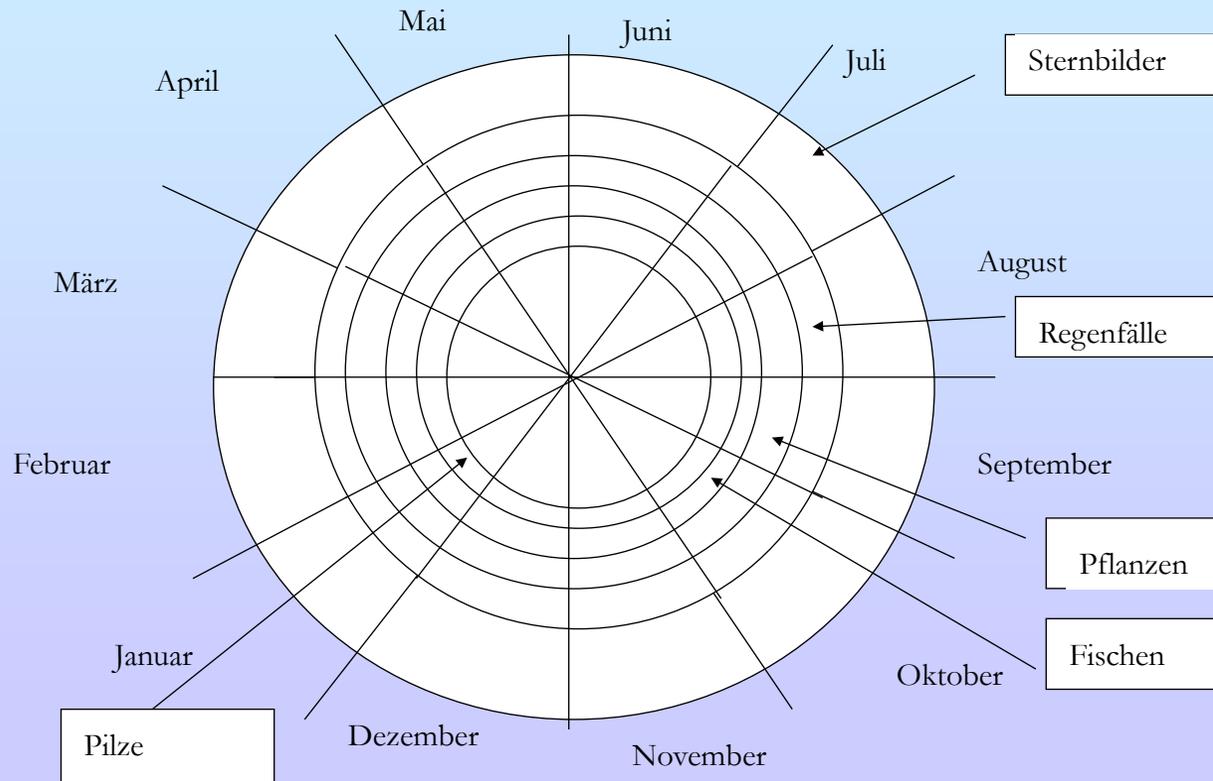
- Common territory,
- Division of labour according to gender and age groups – reciprocal social relations
- Knowledge on Flora and Fauna in the yearly cycle, exchanging seeds, breeding, manure, maintaining, elevating biodiversity – “Network of life”  
Holistic understanding, embedded in overall interrelations – cosmology
- Distribution of surplus – shared festivities – nowadays trend to form cooperatives



# Adapting to time and space: Economic calendar

Berta Ribeiro and Tolaman Kenhiri: Chuvos e constelações, Ciencia Hoje.

## Wirtschaftskalender der Desana





# 1980ies Organisation of indigenous peoples unite

postwar capital investment – indigenous reaction

COIAB Coordinadora de las Organizaciones Indígenas de la Amazonía Brasileña

OPIAC Organización Nacional de los pueblos indígenas de la Amazonía Colombiana

CONFENIAE Confederación de las Nacionalidades de la Amazonía Ecuatoriana

ORPIA Organización Regional de Pueblos Indígenas del Amazonas (Venezuela)

AIDSEP Asociación Interétnica de desarrollo de la Selva Peruana

CIDOB Confederación de Pueblos Indígenas de Bolivia

FOAG Federación de Organizaciones Autóctonas de Guayana Francesa

APA Asociación de Pueblos Amerindios de Guayana

OIS Organizaciones Indígenas de Surinam

**1984** Indigenous Organisations of **five** Amazon Countries unite and create the COICA „Coordination of the Organisations of Indigenous Peoples of the Amazon“

**1986** The Alternative Nobel Prize was given to Evaristo Nukuag Ikanaan, Aguaruna, Peruan, president of the COICA

Later on all nine Amazon indigenous organisations gathered in the COICA.

coica.org.ec The organisation resided in Lima was later transferred to Quito/Ecuador

# 1990ies up to nowadays Indigenous Marches

Fighting for their rights



- 1990 first march for their **rights to selfdetermination and territory** of bolivian indigenous peoples from the lowlands to the capital La Paz (4000 m) (see on the left) (7 marches altogether, 2006: 900 km different ecosystems and temperatures, 2011 last march against the Tipnis-Road)
- 1992 Ecuadorean indigenous peoples **marched for their right to territory** from the lowlands to the Altiplano (Quito)
- November 2008 20 thousand colombian indigenous peoples marched from the Cauca to Bogota + students+trade unions

# Indigenous Organisations forming alliances with guardians of the forest and town governments etc.



©Heiner Heine



© Carlos Penteadó



Alliances on regional level with

- Rubber tappers 1980ies and 2017/8/9,
- Quilombolas (communities of descendants from former slaves), with small farmers and traditional fishermen

Alliances on regional, national and (trans)continental level

- Climate Alliance of European Towns with Indigenous Organisation of the tropical forests
- Alliance with Environmentalists 1990 Iquitos did not function (TNC, Conservation International, WWF)
- Governors Global Climate and Forest Task force

# Permanent Education – Participatory Planning

**Ashaninka in Brazil: Yorenka Atame**

**[www.apiwtxa.org.br](http://www.apiwtxa.org.br)**



**Kuna in Colombia: OIA-UdA:  
Pedagogía de la Madre Tierra**

<http://www.udea.edu.co/wps/portal/udea/web/inicio/institucional/unidades-academicas/facultades/educacion/programas-academicos/programas-pregrado/pedagogia-madre-tierra/>



# Territorial cooperation of guardians of the forest

answer to augmenting pressure by large projects: energy, mining, plantations, conservation industry, infrastructure



- MOCAF Red Mexicana de Organizaciones Campesinas Forestales: agrupa a organizaciones locales de campesinos e indigenas <http://www.alianzamesoamericana.org/red-mexicana-de-organizaciones-campesinas-forestales-red-mocaf/>
- ACOFOB alliance of 24 organisation of indigenous peoples and small farmers in an association, “Zona de Uso Múltiple (ZUM)” of the “Reserva de la Biosfera Maya”. They guarantee the Good Community Forest Management <http://acofop.org/>
- Ashaninka und Seringueiros 1980er und 2010er Jahre
- Reservas Comunales Peru (foto)  
Cogestion con Sernanp y comunidades indigenas: La Reserva Comunal El Sira (600 000 ha departamentos de Ucayali, Huánuco and Pasco). Foto: Sernanp.



Above © Eliane Fernandes Ferreira meeting of Ashaninka with the seringueiros

Below Reserva Comunal Peruana El Sira

# International Conventions on Indigenous Peoples

Changes of the UN system on indigenous peoples: learning from indigenous peoples

- 1948 Universal Declaration of Human Rights
- **1957 ILO Convention 107 on Indigenous and Tribal Peoples**
- 1966 Internat. Pact on civil and political rights
- 1966 Internat. Pact on economic, social and cultural rights
- **1989 ILO Convention 169 on Indigenous and Tribal Peoples**
- **2001 Special Rapporteur on the Rights of Indigenous People (UN Council for Human Rights)**
- 2002 Permanent Forum (FPPI) of the UN Economic and Social Council with broad indigenous participation in New York, recommendations to the member countries
- **2007 UN Declaration on the rights of indigenous Peoples (Free Prior Informed C)**
- **2009 UN Harmony with Nature**
- **2011 UN Guiding Principles on Business and Human Rights**

# UN institutions – learning from indigenous people



- 1971 Resolution VII.8: Participación of the local communities and of indigenous peoples in the management of the wetlands: *“The Contracting Parts, the technical experts, the local communities and indigenous peoples are encouraged to work together in the planning and management/handling of the wetlands in order to safeguard that when they take decisions, they take into account the best scientific and local knowledge available.”*
- 1999 *“the enormous potential of traditional technologies”* recommends *“the mobilization and promotion of participatory approaches for the documentation, selection and evaluation of the traditional technologies, which are of most interest for the sustainable development in general.”*



**United Nations**  
Convention to Combat  
Desertification

# UN institutions – environmental and cultural UN Conventions: learning from indigenous people

**Agenda 21, Chapter 26.  
Recognising and strengthening  
the Role of Indigenous People  
securing their participation  
« ...Governments and  
international organisations  
should protect their rights and  
patrimony, recognize their  
traditional knowledge and  
resource management practices  
and enroll them in full global  
partnership. »**

The UN process on Environment and Development (1972, 1992, 2002), as well as the UNESCO, WHO, CBD(Convention on Biological Diversity), OMPI (Organización Mundial de la Propiedad Intelectual) UNCCD, RAMSAR value:

- “The cultural diversity
- Local and indigenous knowledge and
- Their vision of the world are treasures of humanity, which have to be cared for and preserved. “

- UN Climate Convention indigenous peoples present at the UN climate change conference 2018



# Ecuador: a intercultural, multinational and secular State.

Constitution 2008 States: Learning from indigenous peoples



Article 21. Persons have the right to build and uphold their own cultural identity, to decide their belonging to one or various cultural communities, and to express these choices; the right to aesthetic freedom; the right to learn about the historical past of their cultures and to gain access to their cultural heritage; to disseminate their own cultural expressions and to have access to diverse cultural expressions.

Culture cannot be used as an excuse, when infringing rights recognized in the Constitution.

Rafael Correa, President of Ecuador 2007-2017

# Plurinational state of Bolivia Verfassung 2009



The Bolivian constitution recognizes the linguistic and cultural diversity of the country as a characteristic which enriches it as a nation.

In Bolivia there are more than 33 ethnic groups, which live in their regions since immemorial times....The peoples who live in the Bolivian Oriente have been fighting for their rights since the 1980ies. Since then their characteristics as different ethnic groups has been acknowledged, valorised as wealth of the country and an advantage for their development.

Evo Morales, Präsident of Bolivia since 2006

“The Mexican Constitution recognizes the existence of a diverse, multicultural and plurilingual country” 2016

The Constitution safeguards indigenous rights there are 11 linguistic families, 68 groups and 364 separate peoples...  
It recognizes the existence of a diverse, multicultural and plurilingual country.

It created possibilities for studying indigenous peoples, ...languages, special problems...

*„There is a mosaic of mexican society, around 60 cultures... that is our wealth...*

*Program for teachers to learn the languages of their communities*

*Subject matters differ according to the region“*

Daily press conference at 7 am f.i. 15th .5. 2019  
The mornings of AMLO (Las mañaneras de AMLO) Andrés Manuel López Obrador, President of Mexico



# Value regional traditional knowledge: Amapá

Learning from indigenous peoples – sustainability in Amapá, an incultural challenge

*„In the first government of 1995-1999 we governed starting off with a program of sustainable development, of equilibrium mankind-nature. All politics were defined and derived from the Agenda 21 – our common future.“*

• *João Capiberibe, Governor of Amapá, 1995-2004*

- Value regional traditional knowledge
  - F.i. Program of the midwives
- Cooperation
  - communities – state government
  - State government French Guyana
- Prioritize health and educational programs
- Valorize regional products
  - Initiate research on possible processing
  - Initiate research on commercialisation
- Initiate popular university

- Area: AP 143 453,7 km<sup>2</sup>, Population:477.032 (2001), Population density: 3,33 Ew/ km<sup>2</sup>
- Capital: [Macapá](#), Number of communities:16, 1/10 of the area AP indigenous territories
- Number of indigenous peoples 8



# Amapá sustentable

- Desist
  - From large mining projects,
  - From plantations and
  - Their processing
- Control public spending

Lock out Malaysian wood merchants

- Valorize local biodiversity, start studies on the traditional knowledge
- Develop and process some products f.i. furniture, cosmetics etc.

- The castanha collection was bought in order to distribute it in the public schools
- Extractive reserves were created and cooperatives were promoted
- The Institute for Studies and Research of Amapá (Instituto de Estudios y Investigaciones de Amapa) reached great advances and started a cooperation with the Foundation Osvaldo Cruz in Cuba
- It was a project on the long run
- Soja plantations were prohibited in Amapá

# Universities promoting intercultural learning

to reach sustainability in their region (DAAD-University of Kassel ed.: Universities and Rio + 10, Kassel 2003)

- Sensibility to encounter, hear and understand other culture and their relation to nature – promote action and empowerment (promote social minority and grassroots needs)
- Respect for local and traditional culture (different knowledge systems)
- Encourage reciprocity – information, capacity building (responsibility vis a vis social movements)
- Promote a common language: mechanism for information transfer and capacity building in both directions (catalyst between knowledge systems)
- Integrate stakeholders and local communities or local authorities in project design (f.i. human rights organisations, then consider expanding participatory approach to local institutions, etc.)
- Transfer results to decision makers (voice to the voiceless)

# The rights of Nature

## Ecuadorian Constitution of 2008 – Learning from indigenous peoples

Indigenous concepts of *sumak kawsay*, and *suma qamana* – living in harmony with nature, living a good life, *buen vivir*



In the Preamble of the new constitution it says:

*"CELEBRATING nature, the Pacha Mama (Mother Earth), of which we are a part and which is vital to our existence, ...*

*We hereby decide to build*

*A new form of public coexistence, in diversity and in harmony with nature, to achieve the good way of living, the *sumak kawsay*; ... "*

(Art. 14 and Art. 71)

Alberto Acosta Espinosa was president of the constitutional assembly in 2007/8 and minister of energy of Ecuador in 2007 ([Bild links](#))

# Rights of Nature

## Bolivian Constitution: suma qamaña

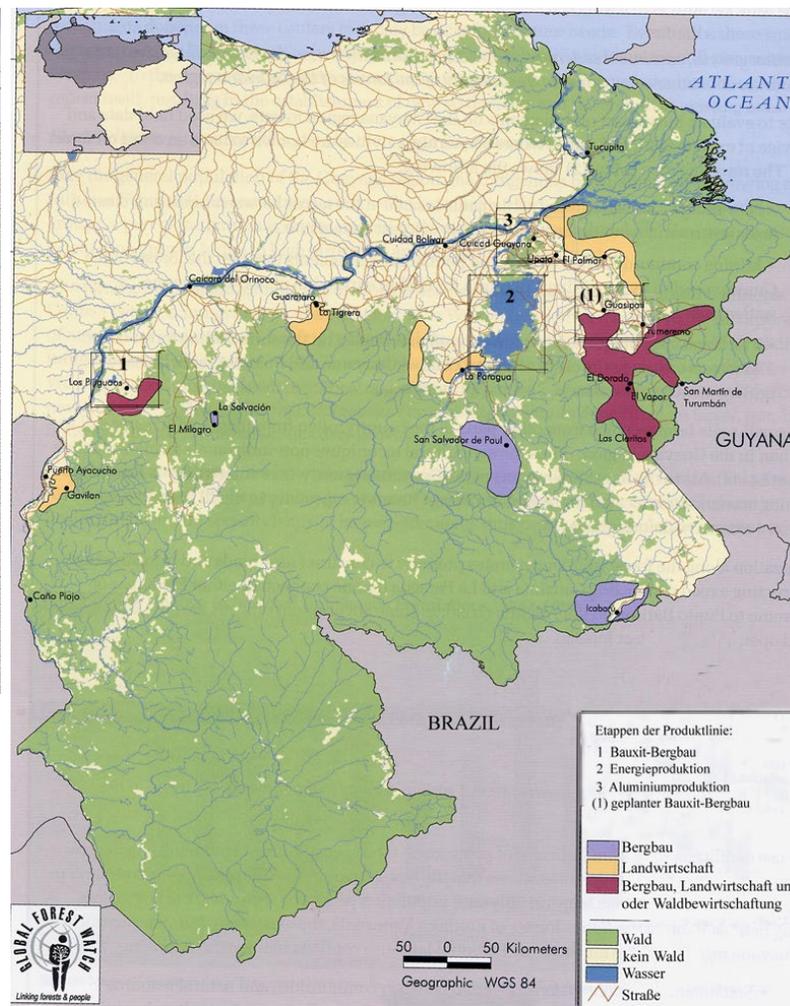
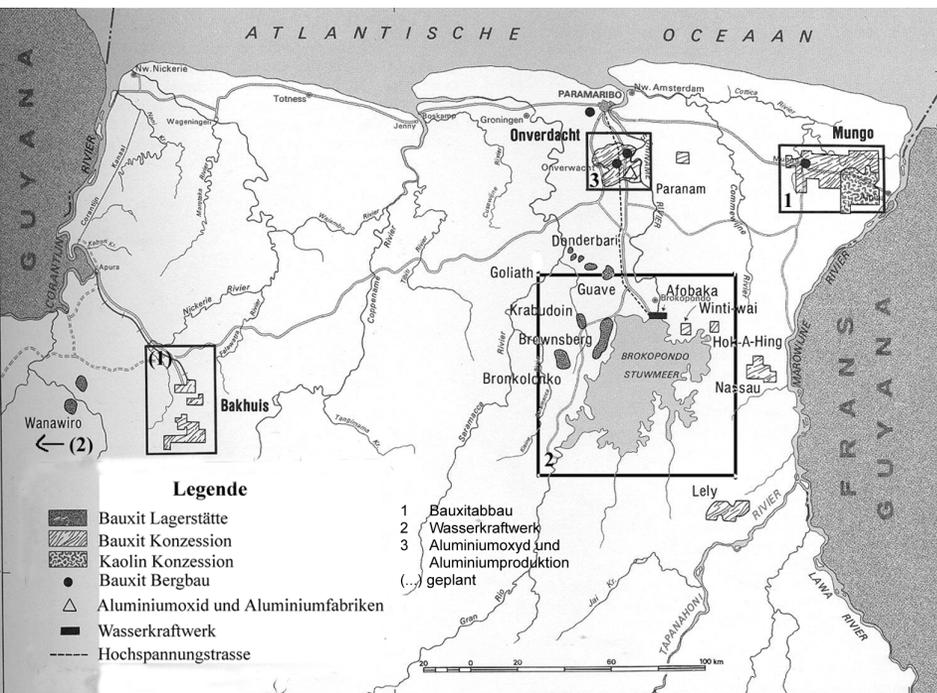
Law of Mother Earth 071 of 2010 expected to prompt radical new conservation and social measures.

**Article 1. (SCOPE).** This Act is intended to recognize the rights of Mother Earth, and the obligations and duties of the Multinational State and society to ensure respect for these rights.

**Article 2. (PRINCIPLES).** The binding principles that govern this law are: harmony, collective good, guarantee of the regeneration of Mother Earth, respect and defend the rights of Mother Earth, No commercialism, Multiculturalism.

**Article 3. (Mother Earth)...**  
Rights, Obligations of Plurinational State, Duties of the people, defense

- Article 8 Constitution of 2009
- I. The State adopts and promotes the following as ethical, moral principles of the plural society:
- ama qhilla, ama llulla, ama suwa (do not be lazy, do not be a liar or a thief),
- suma qamaña (live well),
- ñandereko (live harmoniously),
- teko kavi (goodlife),
- ivi maraei (land without evil) and
- qhapaj ñan (noble path or life)...



**Value Chain: Bauxite-Energy-Aluminium**  
 Suriname (above left), Venezuela (right),  
 Impacts on Indigenous Peoples - Brazil (below left)

# Facing challenges: Bauxite-Energy-Aluminium

## Impact chains

here: hidroelectric dam Tucuruí on the Tocantins river, lake, deforestation, farms with cattle breeding



- Impacts at all places of production chain
  - Uprooting, displacement, death for indigenous peoples and other groups of small producers
  - Deforestation
  - Methanemissions caused by decomposition of biomass in the water reservoir
  - Pollution respectively intoxication of the water bodies
  - Empoverishment of the soils

# 2011 Successful resistance of the Asháninka against Hydroelectric Dam/

river Rio Ene/ Peru for aluminium production in Brasil: - transformative force of resistance, valuation language of impacted communities, repression/ criminalisation, responses to water, land and energy grabbing



- 2006 Ruth Buendia president of the Asháninka Organisation CARE on the Rio Ene/ Peru was elected president.
- At the beginning of 2010 they got to know about the planning of Pakitzapango on the Rio Ene. With help of allies they analysed the plan.
- Ruth Buendía managed to **unite te communities** of the Rio Ene in the defense of their interest and to **claim that there had not been a “free, prior and informed consent”** but she also **communicated this threat for her people on national and international level:**
- More then 700 km<sup>2</sup> of their territory and y 10 comunities would loose 65% of their cultivated areas. There would be forced **displacement** of population and **loss of biodiversity**. Without having been consulted the project put at risk the life of the Asháninka people.
- She also presented an **accusation of the Peruvian State before the ILO for not having accomplished the Convention 169.**
- 2010 Finally Ruth Buendía **travelled to Washington to present the information before the Interamerican Comission for Human Rights to demand the State to take care of the situation of the Asháninka communities in danger.**
- 2011 Odebrecht declared that the hidroelectric dam would be suspended.

© Informationsstelle Peru, Ruth Buendia on one of her visits ©2014 Ruth Buendia “The Environmental Goldman Prize”

# Impact chains

*“The hidroelecric dams block the **natural migration of fish, the vegetation unter the water falls apart and generates enormous quantities of methan gas. The water looses oxigen and accumulates mercury. The fish get contaminated. The indigenous people eat these fish and get ill. There are less rapids. The rivers becomes useless for navegation and the land dries out and looses the minerals to fertilize the land.***

*Contamination does not stop even when the hidroelectric station is no more functioning (after a per medium of eighty years). For indigenous people like the Asháninka whose culture depends on the river and forest, the damage produced by the dam would be as brutal as if a fire would be caught be the forest”.*

*(Philip M. Fearnside)*

See also <http://www.envjustice.org/2019/04/hydropower-ecological-conflicts-resistance-transformations/>

# Another hydroelectric dam announced on the Trombetas River

to serve aluminium production in Brazil



Bolsonaro revealed plans to build a hydroelectric dam on the Trombetas River (in pink), a bridge at Obidos, and a highway north to Suriname. [Wikimedia Commons](#)

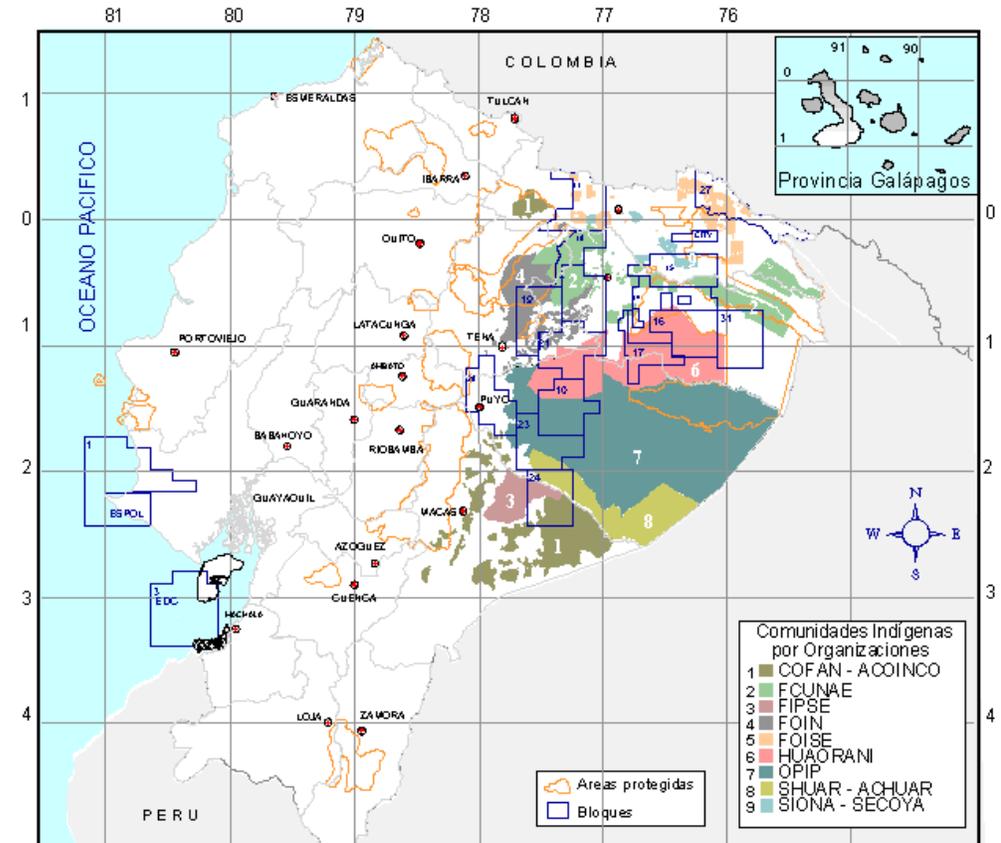
- Barão do Rio Branco Project by the President Bolsonaro
- Hidroelectric Dam on the Rio Trombetas
- Bridge over the Amazon River at Obidos
- Road BR 163 from there to Suriname
- Potentially affected 2 Quilombos and 7 indigenous territories

# Pulp and Paper – Tupiniquim and Guarani face Aracruz Celulose



- The first settlements of indigenous peoples in Latin America were in Espirito Santo because there they found fish in the ocean
- From 1972 onwards the „global player“: Aracruz Celulosa – nowadays the largest enterprise of pulp and paper – was installed in the region
- The Brazilian Mata Atlantica, a tropical forest and rivers region with its indigenous peoples felt extremely affected
- According to the Brazilian Constitution of 1988 and according to the ILO Convention 169 territorial rights of the Tupiniquim and Guarani, which had already been accepted by public institutions, had to be respected.

# Water pollution f.i. Oil prospection and -production in Ecuador



ACOINCO (OINCE): Org. de Indígenas Cofanes del Ecuador

OPIP Organización de Pueblos Indígenas del Pastaza

FCUNAE Fed. de Comunidades y Unión de nativos Amazonía del Ecuador

FIPSE Fed independiente del Pueblo Shuar del Ecuador

FOISE Fed de Org Indígenas de Suumbios del Ecuador

FOIN Fed de Org Indígenas Quichuas del Napo

# Successful fight against oilproduction 1996-2012

Patricia Gualinga, Kichwa, indigenous lawyer of the ecuadorian community *Sarayaku*:



- *„For the territory, in which we live, we have the right to ownership. ... However the constitution says, that everything under the ground belongs to the ecuadorian state....Without consulting us, they gave a licence to the argentinian Oilcompany CGC in 1996...We were confronted with militarisation, .... Those who were not able to communicate, did not exist. We put the first **Internetline** to Sarayaku... Designed a **Website** and alarmed **all our allies from the human rights organisations, to put the ecuadorian state under pressure.**“*

...there is a **satellite dish** in the middle of the rainforest and an **Internetcafé run by solar panels**. At the same time At the same time they appealed to the **interamerican Court for Human Rights**, which finally in 2012 judged in favor of the community of **Sarayaku**. ... The community had to be indemnified as well, which installed a **bank** for small credits and bought two **airplanes**, with which ill persons and wounded persons could be brought to the next hospital..

# 2019 Successful resistance of the Waorani against oil production

on their territory/Ecuador (oil companies in Yasuni Park, overlapping indigenous territories – lack of clean water – water is life



- Nemonte Nenquimo, Waorani, community of Nemonpare/ Curaray River. After studying at a missionary school, she returned to Waorani territory. She is one of the founding members of the **indigenous organisation Ceibo Alliance**.
- In April 2019 hundreds of Waorani marched in Puyo/Pastaza after a court ruling, which held, that the Ecuadorian **government could not, as it had planned, auction off their land for oil exploration without their free, prior and informed consent.**



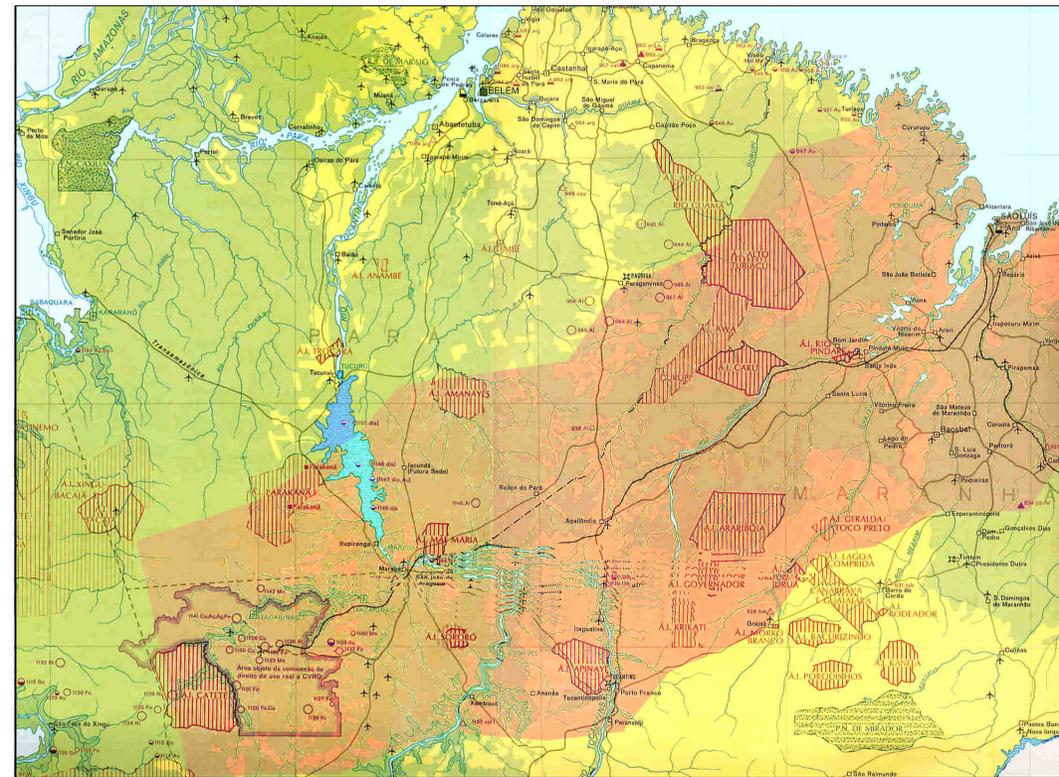
# IIRSA Initiative for the Integration of Regional Infrastructure in South America

## Chico Mendes

for a sustainable Amazon



# Indigenous Territories – mining project Gran Carajas Brasil mine, train, port...tailing dams



Indianerreservat:  
rechtskräftig anerkannt mit  
Präsidentenerlass  
identifiziert bis delimitiert  
vermessen mit gesetzlicher  
Grundlage

ohne Regelung oder Forderung

Indianerdorf ohne Regelung  
oder Forderung  
Nationalpark/ Waldpark/ Biol.  
Reservat oder Ökol. Untersu-  
chungsstation; geplant

**Rohstoffvorkommen und -abbau**  
Größe des Vorkommens:  
groß, mittel, klein  
Rohstoffvorkommen, Größe unbest.

Mine

Garimpo

Erkundung

Einzelvorkommen

Mehrfachvorkommen

Wasserkraftwerk geplant  
bzw. im Bau

Aluminiumhütte

Papierfabrik

Zucker- u. Alkoholfabrik Kapazität:  
über 100 Mio. Liter Alkohol/ Jahr  
bis 100 Mio. Liter Alkohol/ Jahr  
geplant

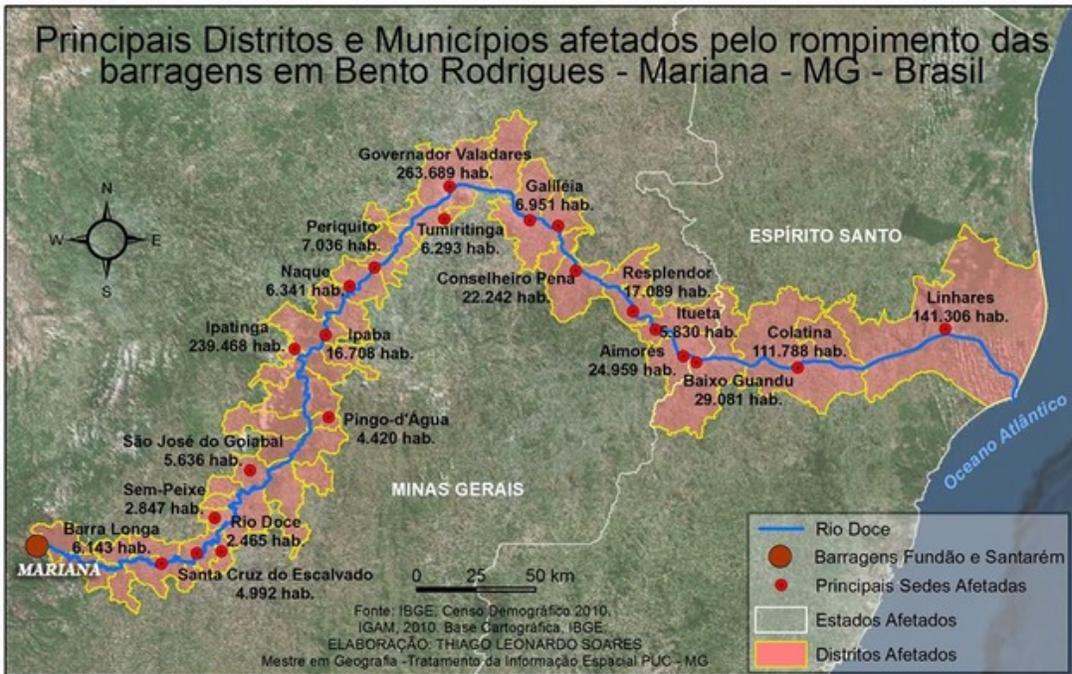
Wald

sonstige Bodenbedeckung



# Breaking dam of retention reservoir of Mariana

- 2015 the tailing dam of the retention reservoir of the iron ore mine Germano at the Rio Doce in the Municipality Mariana/ Brazil broke: 62 Mio. m<sup>3</sup> tailings destroyed villages of 230 Municipalities along the river Doce in the state of Minas Gerais and the coast of the state Espírito Santo.
- Water supply of big towns in the watershed is in danger
- Nineteen persons lost their live. The mine is an enterprise of the Vale S.A. and BHP Billiton. The hight of the dam was just increased.



# Brumadinho breaking of tailing dams of the iron ore mine



- On the 25.1.2019 the tailing dam Córrego do Feijão of the retention reservoir of the iron ore mine Brumadinho/ Brasil broke. Ca. 15 Mio. m<sup>3</sup> mud with the tailings of the iron ore mine covered the mine at noon including the staff canteen and neighbouring houses, farms, guesthouses and roads. 237 people lost their life. The owner was again Vale.

-

# Imminent danger to the Rights of Nature in the upper Amazon river basin <https://therightsofnature.org/>



The Mirador Copper Mine Project in the Cordillera del Condor Amazonian province of Zamora Chinchipe.

Quito, Ecuador, March 1<sup>st</sup> 2019 two UN *Rights of Nature* experts\* presented a request to the Ecuadorian court to suspend the construction of the tailings dams of the mega open-pit mining project.

The request was based on a rigorous technical report by an international expert on tailing dams and their structural integrity (Dr. Steven H. Emerman).

\* David Dene and Julio Prieto, experts recognized by the Harmony with Nature program of the United Nations, founded on the International Mother Earth Day 22.4.2009 [harmonywithnatureun.org](http://harmonywithnatureun.org)

## Report:

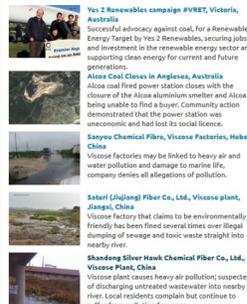
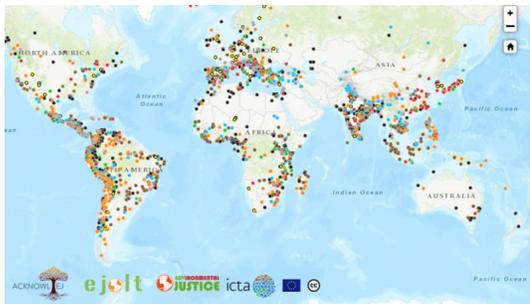
- Current design of tailings dams –only barrier that protects Nature from the toxic waste generated by Mirador’s mining operations – is not adequate for the natural conditions of the area.
- Probability of failure is so high that it is imminent.
- Serious and imminent threat of around 100 million tons of highly toxic waste (tailings), which will be discharged directly into the surrounding rivers.

# Mirador - Environmental Justice Atlas

<https://ejatlas.org/conflict/panantza-san-carlos-ecuador>



- A second natural mineral deposit of copper, Panantza and San Carlos, are in the province of Morona Santiago/Ecuador near the frontier of Peru, 1.100m above sea level, a region of high biodiversity, inhabited by indigenous communities Shuar (known for having elaborated the tzantas or human shrunken heads). 2009 the china TRCC Tongguan Investment entered in the massive mining project.
- 2012 march of CONAIE and regional organisations to Quito.





**GARN**  
GLOBAL ALLIANCE FOR  
THE RIGHTS OF NATURE

“The idea of a non-human entity having legal personhood is nothing new; we already grant this to corporations, trusts, charities, joint ventures and nation states. ... legal rights comprise three elements:

- **legal standing (the right to sue and be sued in court),**
- **the right to enter and enforce legal contracts, and**
- **the right to own property.**

However, conferring personhood – even of this limited kind – on a part of **non-human nature** could prove a game changer.”

INTERNATIONAL  
RIGHTS OF NATURE  
**TRIBUNAL**



**TRIBUNAL**  
INTERNACIONAL  
DE LOS DERECHOS  
DE LA NATURALEZA

## \*2014 Rights of Nature Tribunals

*“... established by citizens to investigate and publicize human rights violations. .. provided social pressure to create and strengthen international human rights law, the International Tribunal ...is meant to foster international Rights of Nature law.” CRAIG M. KAUFFMAN a and PAMELA L. MARTIN*

# Tipnis Judgement

The TIPNIS case was presented by representatives of Subcentral TIPNIS and the TIPNIS women's organization before the International Rights of Nature Tribunal during its session in Bonn, Germany, on November 7 and 8 of 2017. This event was organized by the Global Alliance for the Rights of Nature.

The Tribunal agreed to try the case in January 2018 and decided to send an International Observer Commission to Bolivia to determine the facts and meet with all the involved parties. Following a visit to Bolivia, the Commission—comprised of: Alberto Acosta (Ecuador), Shannon Biggs (USA), Enrique Viale (Argentina) and Hana Begovic (Sweden)—presented its [report](#) in January 2019.

The report is the basis of the Tribunal's ruling, which concludes that in the TIPNIS case, the Plurinational State of Bolivia has violated the Rights of Nature and of Indigenous peoples as Defenders of Mother Earth and have failed to comply with its obligation to respect, protect, and guarantee the Rights of Mother Earth as established under national legislation and relevant international regulations.

[https://docs.wixstatic.com/ugd/751c42\\_3ef66ebdb3dc41878e3f993daecd4d1c.pdf](https://docs.wixstatic.com/ugd/751c42_3ef66ebdb3dc41878e3f993daecd4d1c.pdf)



# UN Guiding Principles on Business and Human Rights 2010

Shadow EU Action Plan on the Implementation of the UN Guiding Principles on Business and Human Rights

The „**UN Guiding Principles on Business and Human Rights**“ have been elaborated by the UN special rapporteur for economy and human rights, John Ruggie 2005-2011:

- a) States duty to protect human rights (also from economic actors)
- b) Enterprises duty to respect human rights and
- c) the right to indemnification in the case of suffered human rights violations by economic actors

## **“Shadow EU Action Plan on Responsible Business Conduct” 19<sup>th</sup> March 2019**

The Action Plan strongly urges the European Commission to draft human rights due diligence legislation for the EU, and to take measures to protect human rights defenders.

Fifty-seven MEPs have so far pledged to carry this proposal forward if they are re-elected at the EU elections in May

Request on EU Investors, Cooperation in Production and Commerce by Brazilian indigenous organisation

# French corporation Bolloré lost, on appeal, its defamation case

against media outlet France Télévisions 27<sup>th</sup> of March 2019

- Vincent Bolloré, one of the key shareholders of SOCFIN, a European palm oil and rubber company reputed for land-grabbing and violating the rights of communities living near plantations.



# Major chocolate companies and MEPs are calling for the EU

- To pass a due diligence regulation addressing environmental and human rights impacts in commodity supply chains
- A representative of Mars Incorporated, the world's largest chocolate company, called such regulation "inevitable", speaking about the "limits of [companies] self-regulating the supply chain" ...
- "Avoid a patchwork of legislation at the national level" ...
- Need for a level playing field so as not to disadvantage companies that incur extra social and environmental costs, and noting that regulation should be accompanied by EU support to producer country governments...



Endangering  
human rights and  
global commons



1.1.2019 Bolsonaro – President of Brasil:  
Attack on the country's environmental  
safeguards

- Executive order to transfer responsibility for setting indigenous land boundaries from the National Indian Foundation, FUNAI, to the Agriculture Ministry.
- Advancing the interests of the agrobusiness sector.
- Announcing large projects like Barão do Rio Branco in the Calha Norte of Brasil.
- In the first month of his presidency, deforestation in the Amazon reportedly rose 54 per cent on the same month in the previous year.

# Learning mutually

## Sonia Guajajara APIB

The Brazilian indigenous organisation APIB:  
27 European and northamerican enterprises  
and investors (between 2017 and 2019)  
Commerce with Brazilian enterprises:



Woodmerchants, producers of meat and Soja  
- in conflict *with* Indigenous peoples and  
- Grabbing resources in protected areas and  
on trial because of this

*„European and northamerican Merchants can  
contribute to green (value chains), by stop  
dealing with those Brazilian enterprises, who  
do not pay attention to our protection and by  
this they can send a signal to Bolsonaro, ...”.*

*Eloy Terena legal adviser of the APIB*

Invitation to  
Amazonian events



- Matinee (information) 22th of June 2019 10 h at Eva Lichtspiele with Dr. Eliane Fernandes Ferreira
- Amazon Exposition (flyer) with workshop program on the Amazon June-September 2019
- Fridays 4 future students+cientists 20th september  
Understanding Climate Crisis in the context of natural sciences **and social sciences**
  - needs studies, needs university support, needs civil societies capacity building, cooperation and action: environmental justice, **rights of nature, business and human rights** (geography, sociology, political sciences, ecological economy..., integral interdisciplinary)
- Permanent **curriculum** for citicens of the planet

- **Markus Brose: Vielfalt als Grundkonzept standortgerechten Landbaus in Zentralbrasilien, Entwicklungsperspektiven Nr. 32, Kassel 1988**
- **Heinrich Seul: Regenwaldnutzung ohne Zerstörung, Kautschuk- und Paranaßextraktion im brasilianischen Amazonasgebiet, Entwicklungsperspektiven Nr. 33, Kassel 1988**
- **Sabine Peter, Markus Hildebrand: Zerstörung ohne Entdeckung. Die Traditio der Nichtwahrnehmung angepaßter Nutzungsformen, Entwicklungsperspektiven Nr. 34, Kassel 1988**
- **CIMI, CEDI, IBASE, GhK: Areas Indigenas e Grandes Projetos no Brasil, 1988 (Kartenwerk) dazu Clarita Müller-Plantenberg (Hrsg.): Indianergebiete und Großprojekte in Brasilien, Kassel 1988**
- **Clarita Müller-Plantenberg: Eine andere Ökonomie – nachhaltiges Wirtschaften in Amazonien, in: Diestmar Dirmoser u.a. (Hrsg.): Verlierer der Weltwirtschaft, Lateinamerika Analysen und Berichte 13, Hamburg 1989**
- **Clarita Müller-Plantenberg, Azis Nacib Ab’Saber (Eds.):Previsão de impactos: o estudo de impacto ambiental no leste, oeste e sul : experiências no Brasil, na Rússia e na Alemanha, Edusp, Sao Paulo 1994, 1998, 2002 (auch auf Deutsch - als UVP Spazial Dortmund - und Russisch) [https://books.google.de/books/about/Previs%C3%A3o\\_de\\_impactos.html?id=3-VjAAAAMAAJ&redir\\_esc=y](https://books.google.de/books/about/Previs%C3%A3o_de_impactos.html?id=3-VjAAAAMAAJ&redir_esc=y)**
- **GhK/ Elni (Hrsg.): Wirtschaftliche, Soziale und Kulturelle Rechte indigener Völker, Kassel 1996 (auch auf Spanisch) GhK/ELNI (Eds.): DERECHOS ECONÓMICOS Y CULTURALES DE LOS PUEBLOS INDÍGENASPrevención de impactos sociales y ecologicos de la explotción de recursos naturales, Abya Yala, Quito 1999(pdf) [https://digitalrepository.unm.edu/cgi/viewcontent.cgi?article=1097&context=abya\\_yala](https://digitalrepository.unm.edu/cgi/viewcontent.cgi?article=1097&context=abya_yala)**
- **ONIC, CECOIN, GhK (Ed.):Tierra profanada-Grandes Proyectos y su impacto en Territorios Indígenas y el medio ambiente, 1996 (Kartenwerk) ONIC, CECOIN, GhK (Ed.):Tierra profanada-Grandes Proyectos y su impacto en Territorios Indígenas y el medio ambiente, Disloque editors, Bogota 1998 <https://publicaciones.banrepcultural.org/index.php/bmo/article/view/6912> (pdf) (exists in English translation ask muellerp@uni-kassel.de)**

- Heidi Feldt, Dieter Gawora, Andreas Nufer u.a.(Hrsg.): Ein anderes Amazonien ist möglich, Träume, Visionen und Perspektiven aus Amazonien, Entwicklungsperspektiven Nr. 80, Kassel 2003
- Klima-Bündnis, ONIC, CECOIN (Hrsg.): Erdöl-, Erdgas-, Bauxit-, Kohle und Goldförderung auf indigenen Territorien Kolumbien, Peru, Venezuela, Kassel 2005 <https://www.upress.uni-kassel.de/katalog/abstract.php?978-3-89958-523-0> (it is a German translation of a Spanish original, edited in Venezuela)
- Clarita Müller-Plantenberg: Zukunft für alle ist möglich, Soziale Gerechtigkeit und nachhaltiger Naturbezug als grenzübergreifende Herausforderungen, Kassel 2002 <https://www.upress.uni-kassel.de/katalog/abstract.php?978-3-89958-512-4>
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