

The 10 commandments to save the planet, humankind and life



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The 1st commandments to save the planet, humankind and life

We, the indigenous people of the planet, have felt and always practiced great respect to Mother Earth. For us, Mother Earth is Life itself, and for that reason we have lived during thousands and thousands of years in harmony with nature.

Today our Mother Earth is seriously ill. Planet Earth has fever. We have never seen before how snowed-capped peaks and glaciers disappear. We have never seen before how thousands of animal species and plants disappear. We have never witnessed before so many social and environmental disasters, each time much stronger and more frequent.

We are in a moment of history in which we must make decisions, before nature makes them for us. If the temperature of the planet continues rising and we don't do something about it, the impact of climate change may have fatal consequences for the planet, humankind and life.

We don't have much time. We must act quickly. This millennium that has just begun must be the Millennium of Life, the Millennium of Hope, the Millennium of Harmony between human beings and nature.

For that reason I propose these 10 Commandments to save the planet, humankind and life.

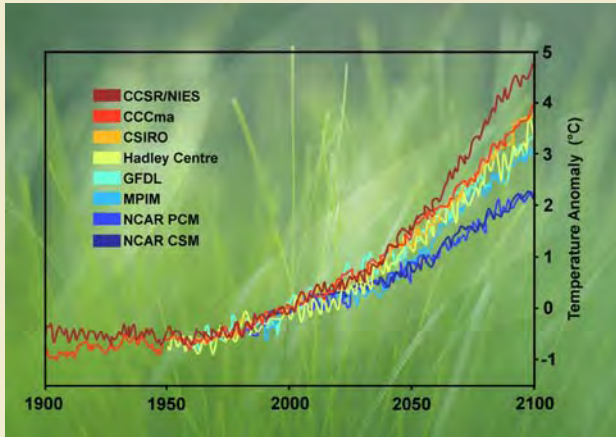


1 To end with Capitalism

There are no doubts that climate change is the result of human activity. Thousands of scientists worldwide have spoken. There are no doubts about the terrible effects that an increase in the global temperature can cause in the next decades.

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Global warming projections¹



Predictions based on different models about the increase on global average temperature with respect to its value in the year 2000.

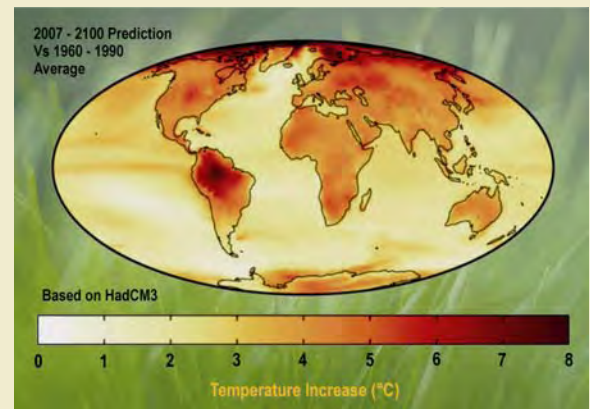
We already know that if global temperature increases between one and six degrees Celsius in the next 100 years, it would cause the disappearance of between one-fifth and one-third of all the species of flora and fauna in the world. In addition, the temperature increase would cause the flood of islands and coasts shores on which millions of people live².

¹ The model data used above was taken from the IPCC-DDC, and the models are as follows:
CCSR/NIES: Center for Climate System Research & National Institute for Environmental Studies, CCSR/NIES AGCM + CCSR OGCM Models 1890-2100
CCCma: Canadian Center for Climate Modelling and Analysis, CGCM2 Model 1900-2100
CSIRO: Commonwealth Scientific and Industrial Research Organisation, CSIRO-Mk2 model 1961-2100
Hadley Centre: Hadley Centre for Climate Prediction and Research, HADCM3 model 1950-2099
GFDL: Geophysical Fluid Dynamics Laboratory, R30 Model 1961-2100
MPI-M: Max Planck Institute für Meteorologie, ECHAM4/OPYC coupled model 1990-2100
NCAR PCM: National Center for Atmospheric Research, PCM model 1980-2099
NCAR CSM: National Center for Atmospheric Research, CSM Model 2000-2099

² IPCC was created in 1988 by the United Nations Environment Programme (UNEP) and the World Meteorological Organization. Climate Change Report 2007: Impacts, adaptation, vulnerability 2007.

Now we all know that the global warming of the earth is an effect of carbon dioxide emission. Thus, we all know that the carbon dioxide emission is principally a result of the excessive use of oil and other fossil energies. Therefore, throughout the world campaigns are held to consume less oil in order to reduce carbon emissions, to recycle waste and to protect the environment.

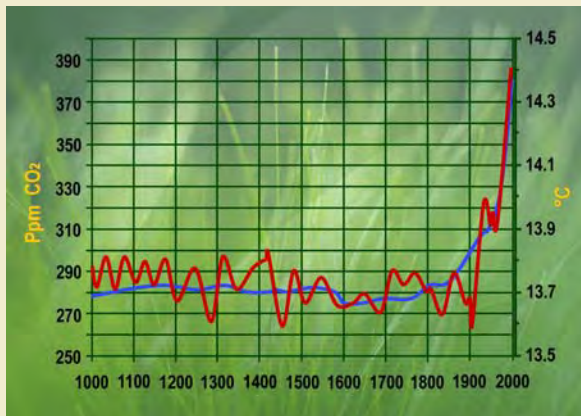
Predictions on the global for regions³



³ Hadley Centre HadCM3 climate model.

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Relation between carbon dioxide concentration in the atmosphere and global average temperature in the last 1000 years⁴



Blue: carbon dioxide concentration in global atmosphere
Red: global average temperature

Nevertheless, scientists are saying that those campaigns have not succeeded in restraining global warming on planet earth.

We, the indigenous people, know that those campaigns do not confront the structural causes

that have caused the most serious of all the diseases that Mother Earth suffers. We know that in order to cure Mother Earth, it is necessary to be conscientious that this disease has a name: the global capitalist system.

It is not sufficient, nor fair, to say that the climate change is just the result of the activity of human beings on the planet. It is necessary to say that it is a system, a way of thinking and feeling, a way of producing wealth and poverty, a pattern of “development” that is taking us to the edge of an abyss.

It is the logic of the capitalist system that is destroying the planet, the pursuit of profit, the desire for more and more profit above all else. It is the logic of the transnational companies whose sole interest resides in increasing profits and lowering costs. It is the endless logic of consumption, of using war as an instrument to obtain markets and appropriate markets and natural resources. In order to gain more markets and major profits, it doesn't matter if forests are destroyed, workers abused and fired, and essential services for human life are privatized.

It is in competition and profit, the engine of the capitalist system, where we must find the origin, the causes and explanations of the climate crisis.

In Capitalism there are no objects sacred or worthy of respect. Under the hands of Capitalism anything becomes merchandise: water, growing fields, human genome, ancestral cultures, justice, ethics, and death... life itself. Everything, absolutely everything, is sold and bought under

⁴ Graph drawn by Hanno using data from different sources. For the temperature data, see Global temperature 1ka.png. CO2 levels are based on historical carbon dioxide records from ice cores drilled at the Law Dome in Antarctica, published on the web by D.M. Etheridge, L.P. Steele, R.L. Langenfelds & R.J. Francey (1998) as "Historical CO2 records from the Law Dome DE08, DE08-2, and DSS ice cores". In Trends: A Compendium of Data on Global Change. Carbon Dioxide Information Analysis Center, Oak Ridge National Laboratory, U.S. Department of Energy, Oak Ridge, Tenn., U.S.A.

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Capitalism. Thus, it is possible for climate change to end up becoming merchandise.

We must not fall into deception and deceit. As long as Capitalism subsists, its effects on climate change will persist; as long as Capitalism exists, carbon emissions will continue increasing, the agricultural frontier will keep on expanding and trash will continue flooding the planet. Let's not deceive ourselves: the ideals of a free and worthy life are incompatible with the way of life under Capitalism.

If we want to start a serious and sincere discussion on climate change we should know that it is about the struggle between two ways of living, between two cultures: the culture of trash and death, versus the culture of life and peace. This is the core of the discussion on climate change.

In order to preserve the planet, life and the human species, we must end Capitalism.

2 Renounce war

There is no worse aggression against Mother Earth and her children than war. War destroys life. Nothing and nobody can escape war. Those that fight suffer as much as those that remain without food just to feed the war. Land and biodiversity suffer. Thus, the environment will never be the same after a war.

Wars are the greatest waste of life and natural resources. We Bolivians know what a war means. After the Pacific War, in the XVIII century, we lost our access to the sea. It was a war sponsored by English companies established in Chile that wanted the control of guano, saltpeter and copper. During the Chaco War, between 1932 and 1936, Bolivia and Paraguay lost more than 90 thousand lives. It was a war caused by the ambition of two great oil transnational companies: Standard Oil and Shell. We also lost the Bolivian Acre because it was a region rich in gum and rubber.

Those are the historical reasons that have forced us to include an article in our new Constitution of the State project that specifically states:

“Bolivia is a pacifist State, which promotes the culture of peace and the right to peace, as well as cooperation between the people in the region and the world, in order to contribute to



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mutual knowledge, equitable development and the promotion of interculturality, under total respect to the sovereignty of the states. Bolivia rejects all war of aggression as means of a solution to the disagreements and conflicts between states...” (Art. 10).

Now, in the heat of the 21st century, wars are more sophisticated, but the reasons that lead to them continue being the same. Today, nevertheless, we, the people of the world, have the information necessary to denounce the wastefulness of resources destined for war.

War in Iraq and Global Warming⁵

- The total expenditure of the U.S.A. in the war of Iraq could have covered the totality of funds necessary to finance all the investments worldwide on renewable energies until 2030, in order to reduce the global warming tendency.
- The war in Iraq has been responsible for at least 141 metric tons of CO₂ dioxide equivalent from March 2003. This emitted amount of CO₂ is equivalent to the emissions of 25 million cars.
- If the emissions of the war were counted as if they were those of a country, it would represent more CO₂ annually emitted than the one emitted by 139 countries in a year.
- The presidential candidate Barack Obama has promised to invest “150,000 million dollars in the next 10 years for the next generation in technology and infrastructure of green energy”. The U.S.A. spends almost that amount in 10 months in Iraq.



⁵ “A Climate of War. The War in Iraq and global warming”, Nikki Reisch and Steve Kretzmann.

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The military budget of all the countries in the world surpasses 1,100 billion dollars each year⁶. The United States is responsible for almost half of this budget; Japan, Great Britain, France and China are responsible for 17 percent of that budget. Several studies show that just with 24 billions of dollars per year (2.6 percent of the budget dedicated to war) the population

that suffers from hunger in the planet could be reduced to a half. Another fact: with just 12 billion dollar (1.3 percent of the world's budget for war), reproductive health could be guaranteed to all the women of the world.

On the basis of those numbers, we, the people of the world, have the right to ask: how it is possible to understand that with one hand hundreds of millions of dollars are collected to mitigate climate change, while with the other hand millions of dollars are spent in budgets of death and destruction?

There is a single answer to that question: there is no Capitalism without war; war is one of the great industries of Capitalism, the second largest industry worldwide.

Once again, we cannot fall in a trap of deceit. If we want to save the planet we must end the industry of death and destruction; we must adopt a culture of peace and life as the guide to solving the problems and conflicts of the world; we must stop the arms race and initiate disarmament to guarantee the preservation of life in the planet.

We, the indigenous people of the planet, must say to the world that we believe that these millions and millions of dollars that are currently oriented to the industry of death, must be reoriented to a big common fund to save the planet, humankind and life.

⁶ SIPRI Stockholm International Peace Research Institute. World and regional military expenditure estimates 1988 – 2006.

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3 A world without imperialism or colonialism

The capitalist system contains in its entrails imperialism and colonialism. The domination of others, and the control and subordination of others are the ways of “living” under this “development” model based on competition instead of complementariness.

We, the indigenous people of the world, are those that we have suffered the most from the consequences of colonialism and imperialism. Not only have they taken away from us our territories in the name of the “civilization”, but they have also tried to take away our identity. They have wanted “to civilize us” as if we were animals without a soul.

Colonialism and imperialism start from the premise that there is a world to discover, a world to conquer, a world to dominate.

Over centuries, imperialists and colonialists have wanted to impose on us the idea that the North is the one who must teach, and the South has to learn.

Colonialism and imperialism conceive a divided and fragmented world. They are on one side and we -- the rest of the world -- are

on the other. Over centuries, they have divided the world in two: a world of prosperity and progress, and a world of delay and negligence, a “developed” world and an “underdeveloped” world.

Yet now appears that, faced with the environmental tragedy that affects the planet, we are “all” people responsible, the “developed” and the “underdeveloped”. This is not true; this is a fraud.

From 1860, Europe and North America have contributed 70 percent of the carbon dioxide emissions that are causing the greenhouse



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effect which is overheating the planet; the main ones responsible for the over-exploitation of the forests, the flora, the fauna, the water, the minerals and petroleum is the “developed” North. It is the “developed” North that has based its economic growth on the extensive use of the world resources and on the sacking of the countries on the South.

We are not going to step into the trap: it is the “developed” North that has an immense

ecological debt with the South and the entire world!

In the world of the “capitalist development” and in the forum that gathers all the countries, the United Nations, not all countries are equal.

In the UN there are first class countries and second class countries. First class countries are the countries that have the right to a veto. Of the 189 countries in the UN, a handful of five countries, in the so called Security Council, have the power for life to prevent any agreement with a single vote, their own vote.

This is another example of imperialism and colonialism in the heat of the 21st century. We, the indigenous people of the world, believe that it is necessary to indeed democratize the Security Council of the United Nations. No longer should there be members for life with the right to veto. We all should have the same rights.

A world of nations with the same rights should be a world where the differences and the asymmetries between countries are addressed, a world where inequalities between regions and countries are taken into account, a world where a differentiated and more favorable treatment is granted to the smaller economies.

It is impossible to compete under equal conditions in an unequal world. Instead of competition there must be complementarity. We must consider the characteristics, the differences, the strengths and weaknesses of each country and each region. We need to

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complement each other instead of only competing with each other.

A multi-polar world is a world with neither imperialism nor colonialism, a balanced world, without hegemonic centers of power, a diverse and complementary world.

4 Water as a right for all living beings

Without water there is no life. The fresh water stock is falling worldwide. One out of five humans no longer has access to potable water⁷. Almost one out of three doesn't have appropriate means of basic sanitation. Of all the social and natural crises that we face as human beings, water is the one that affects most our survival and that of the planet.

It is expected that in next the 20 years the global average of water supply per capita will fall by a third. There are three causes for this



disaster: population growth, increasing pollution and climate change⁸.

According to a United Nations report, by the middle of this century, and in the best scenery, two billions of people in 48 countries will suffer due to water shortage.

Not everybody has the same access to water. Children born in “developed” countries

⁷ BBC World. Global Water Crisis. “Planet under pressure” is a series of research articles on some of the most important environmental issues in the 21 century, 2004.

⁸ World Water Development Report (WWDR) U.N.O., Water for people Water for life, 2003.

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consume between 30 and 40 times more water than the ones born in “developing” countries. The most affected are always the poorest, since 50 percent of the population in “developing” countries are exposed to the danger of contaminated water sources. By the middle of this century the planet will have lost 18,000 cubic kilometers of fresh water, an amount nine times larger than what is used for irrigation every year⁹.

According to the report of the Intergovernmental Panel on Climate Change (IPCC) organized by the United Nations, by the year 2020, up to 250 million people in sub-

Saharan Africa will face water shortages, and in some countries food production will have been reduced by half.

Some regions in Asia will be in danger because of melting glaciers in mountainous regions like the Himalayas. In Bolivia the great snowed peaks are losing their white “ponchos” (capes). The Economic Commission for Latin America and the Caribbean has estimated the losses suffered by the recent floods undergone by “La Niña” phenomena at 517 million dollars, around 5.4% of Bolivia’s GDP,

In order to face this global crisis of the water we must begin to declare that access to water is a human right and, therefore, a public service that cannot be privatized. If water is privatized and commodified, we will not be able to guarantee water for all. It is essential to consider water as a human right.

We, the indigenous people of the planet, shout to the world: water, as a right for all living beings and Mother Earth, must be preserved and protected from the free market and free trade agreements; water, as a right for all, must be excluded from the World Trade Organization; water and drinking water provision, as a people’s right, must be left out of the market and laws of profitmaking.

We, the indigenous people, are organizing and promoting an International Convention on Water, in order to declare water as a human right, protect the water sources and avoid its privatization and monopolization by a few.



⁹ Idem 5.

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An urgent task to save the planet, humankind and life is to guarantee water as a human right and a right for all living beings.

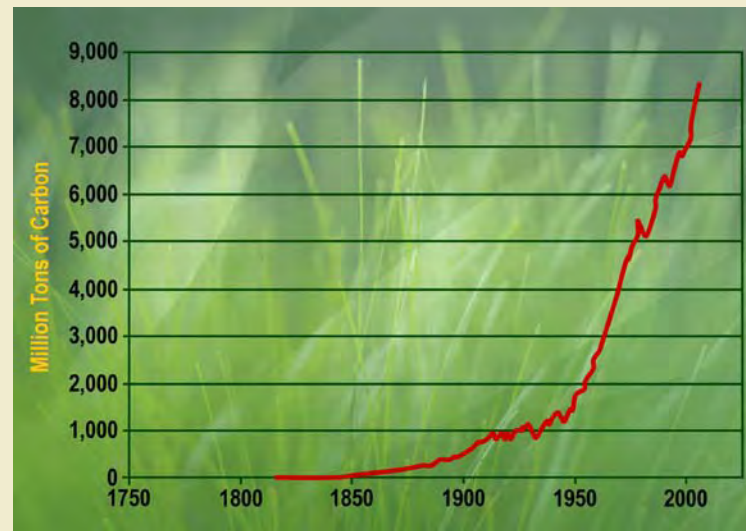


5 Clean and environmentally friendly sources of energy

Some data lets us understand what is happening in the world with the use of energy and its relation with nature.

It is estimated that in year 1751 the carbon dioxide emissions originated from fossil fuel burning fires was about 3 million tons. During the year 2006, around 8,379 million tons of carbon dioxide was emitted to the atmosphere.

Global Carbon Dioxide Emission from Fossil Fuel Burning, 1751-2001

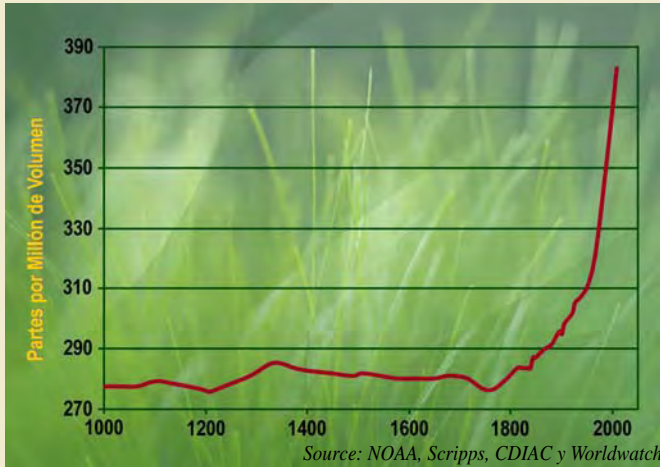


Source: CDIAC, BP

Nowadays there is more carbon dioxide in the atmosphere than at any time in the previous 650,000 years. In 2007, carbon dioxide atmospheric concentration was 37% higher than at the beginning of the industrial revolution.

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Atmospheric Concentration of Carbon Dioxide. 1000 - 2007



In just two centuries, a large portion of the fossil fuels created over millions of years has been consumed. Since the beginning of the 21st century we have lived the hottest years in the last 1,000 years.

The Intergovernmental Panel on Climate Change, organized by the UN, has advised that carbon emissions be reduced by 60 percent. Government Administrations such as the one led by President George W. Bush refuses to hear that advice. Even worse, that Government refuses to implement the

Kyoto Convention that established the reduction of carbon emissions of just 8 percent!

And what can be said about oil? We are living the beginning of the end of the oil age. At the present rate of the petroleum production, if no new reserves are found, the present global reserves would last no more than 50 years. The only global oil reserves that are growing are those in Arab countries; however it is estimated that they will begin to fall by the year 2010. An energy crisis of the industrialized world seems to be approaching as never seen before.

As we all know, the price of oil has been increasing steadily in the last two decades, rising from 18 dollars per barrel in 1988 to



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124 dollars per barrel in 2008¹⁰. In spite of the price of oil been multiplied by six, carbon dioxide emissions have not decreased. Everything indicates that this situation will force the countries in North America to return to coal production. In fact, the production of energy generation plants fed by coal in the United States has grown remarkably in the last years. By February 2004, more than 36 States had planned at least 100 hundred new plants for electrical generation fed by coal. If half these plants start operations, we will have a new factor of increase in carbon emissions.

To this scenario we must add the production of the so called bio-energy, which is not a solution to the problem of climate change; instead it might even worse things.

A report from the UN Food and Agriculture Organization¹¹ indicates that food availability can be threatened by the production of bio-fuel, as agricultural land, water and other resources are no longer destined to the production of food. This phenomenon is already happening in Bolivia.



As all we know, the demand for corn and soybean has increased very rapidly in the last years, since the possibility of bio-fuel began shortly after the year 2000. From that date, the prices of those two products have increased and, therefore, more and more hectares of land are oriented to produce them and less and for the production of wheat, to cite one example. This has produced, as expected, an increase

¹⁰ AFP. Oil 2008.

¹¹ Report from the UN-Energy --group in cooperation with the UN FAO.

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in the price of wheat and, therefore, in the prices flour and bread. The increase in the price of soybeans has affected the price of other vegetable oils. Poultry, cattle meat and dairy products prices increased also, since all these animals are high consumers of corn and soybean. In Bolivia, we are suffering the effects of this chain of negative effects in the household economy.

Today, even the World Bank and the International Monetary Fund, say that the present global increase in food prices is in part due to the production of bio-fuels.

Thus, even a well-known newspaper from the United States, The New York Times, says that the “developed” world is generating negative effects, contributing to the economic crisis “through its’ support to bio-fuels” production.

It is necessary to add that a report prepared by a group of scientists close to the Nobel Prize winner in Chemistry, Paul Crutzen, indicates that the application of fertilizers on the land destined to bio-fuels produces great amounts of nitrous oxide, one of the gases that cause the “greenhouse effect”.

From all these data, we were not mistaken when we said that feeding cars on gasoline is just like taking away food from human beings.

Planet earth needs control of the excessive consumption of energy and the development of alternative sources of energy. Solar energy, geothermal energy, wind energy, hydroelectric energy in small and medium scale are all options that we must promote.

The development of clean and environmentally friendly energy sources is one of the essential tasks to save planet, humankind and life.



6 Respect for Mother Earth

The land cannot be considered just a natural resource. The truth is that behind the climate change crisis and the energy crisis is the conflict between two different ways of conceiving the world: one that considers land as a commodity, and another, the one we stand for, the indigenous people of the planet, that says that the land is the home of all living beings. The land is life itself.

Today, our Mother Earth is sick, sick of Capitalism. And like any sick mother, Mother Earth can barely provide shelter to her children¹². Different research work shows that of the 40 thousand animal species that exist on the planet, more than 12 thousand are in danger of extinction. One out of eight birds can disappear forever. One out of four mammals is threatened. Three out of four insects are in risk of disappearing forever.

It is incredible to realize that we are living the most serious crisis of extinction of the living species in the history of life on planet Earth. The rate of extinction of living species is at the present time 100 times faster than in the times when there were no humans in the Earth.



It is incredible to realize that today there is three times more fresh water in dams than in the rivers of planet Earth.

We cannot keep on contaminating our Mother Earth. In the middle of the Pacific Ocean, research indicates, there are three kilograms of plastic for each half kilogram of plankton, the fish's food.

We cannot accept that the capitalist system reduces the land to a simple commodity. The land and biodiversity can't become goods that can be sold and monopolized under the laws of the market. We, the indigenous people and farmers from Bolivia, suffer today, in our experience, the danger of land commodification. We know that land concentration in a few hands is the source of

¹² International Union for Conservation of Nature. Official Catalog of the World Union. Res List. 2003

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all the social injustices and the greatest abuse against the land itself. To speculate with the land, overexploit the land and to accumulate earth can only take us to a bigger social and environmental imbalance.

The Earth should be handled under communitarian criteria with complementarity and respect. It is the society as a whole that should manage in a responsible and harmonic way the Earth and all the resources that she provides.

The respect of Mother Earth and its communitarian management is essential to heal the planet and save the life.

7 Basic services as a human right

We, the indigenous people of the planet, proclaim that the basic services of education, health, water, communication, transport and access to computer science are a human right. They are a human right because they are essential services for life in society. For that reason, since they are an essential human right, these services cannot become a private business, instead they should constitute the basis of public services.

What is the world's situation today in terms of knowledge? What we see, in countries and



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regions, are small oases of knowledge in the middle of great deserts of delay and marginality. This has been, to a great extent, the result of the privatization of the education systems in the last decades. The quality of public education, with a few exceptions in the world, has been deteriorating. States have been reducing their budgets for education and they are concentrating in basic education and training skills oriented to production. Education, generally, and the right to write and read, has become the asset of the richer and an almost unreachable hope for the poorest, to the majority of the population in the planet.

If we think about who manages science and technology on the planet, once again we find small privatized islands in the middle of immense oceans of exclusion, marginality and delay. It is the large transnational companies, through a complex system of intellectual property, that pay and maintain the costs of science and technology in the planet. Education and knowledge in private hands has one objective: to perpetuate and to reproduce the capitalist system that is killing the planet. In order to break the monopoly of knowledge and put into the service of humankind it is fundamental to guarantee education as a human right, and therefore, as a public service, accessible to society and guaranteeing the democratization of the access to knowledge.

Scientific research cannot be privatized. It should be developed by States, promoting free access to its achievements, through free and



open licenses that have proven their scientific and economic effectiveness.

The human right to health under the capitalist system is becoming a dead letter. In the great majority of the countries public health is totally deficient and covers a small share of the population. Only those who have money can access to health services. Health is becoming more and more a business instead of a service to all human beings. Big insurance agencies and private health systems treat people like consumers, like buyers of some merchandise, and that merchandise is nothing less than the right to life. The situation worsens by the increasing monopoly of drug licenses in the hands of a group of big pharmaceutical companies. The financing for the research on new medicines is not focused on the vast diseases that affect humankind, but on those that are more profitable.

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Health is a human right and cannot be treated like a private business; it should remain and be strengthened as a quality universal public service for all.

Today's world is the world of telecommunications, transportation and access to computer science. These services cannot be considered business opportunities, because a population without the ability to communicate with each other will end up isolated and marginalized. Today, in spite of the importance of these services, the statistics indicate that investments are concentrated especially in those sectors that can pay for these services and generate substantial profit. The right to communication is a human right that must not be controlled by big transnational companies. Society as a whole must take back these services to turn them into universal public services, accessible to all the population.

In order to save the planet, it is essential to guarantee these human rights to all the population. A population without rights is a population incapable of protecting our Mother Earth. Therefore, our task is to guarantee that these services become human rights through efficient public and social management.

8 Consume just what is necessary and prioritize the consumption of local production



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There is hunger in a world of abundance and waste. Every day, 100,000 human beings die of hunger¹³. The hunger in “underdeveloped” countries is the cause of 95 percent of deaths. Every five seconds, a child under ten years dies of hunger. Every four minutes, somebody loses their eyesight due to the lack of Vitamin A. There are 854 million human beings seriously undernourished, mutilated by permanent hunger¹⁴.

FAO studies indicate that current agricultural production capacity could feed 12,000 million human beings, almost double the current world population¹⁵. Nevertheless, we are not producing what is necessary to feed the world, but instead just what the market and increasing anxiety for profit demand.

We must end consumerism, waste and luxury. In the poorest regions of the planet, millions of humans die of hunger every year; at the same time, in the richest region of the planet, millions of dollars are spent to reduce obesity. We consume in excess, waste natural resources

and produce the waste that contaminates Mother Earth.

To the climate change crisis and the energy crisis, the growing food crisis is added, which is tied to the other two crises. Food prices have grown 45 percent in the last nine months¹⁶.

Cereals prices have risen 41 percent; vegetable oils have risen 60 percent, and dairy products 83 percent. The ECLAC estimates that an increase of 15 percent in the price of food increases the incidence of the poverty by almost three points, from 12.7 percent to 15.9 percent. The rise in the price of a barrel of oil has increased the production and transport costs of the agricultural products. It is necessary to



¹³ Jean Ziegler, UNO The Right to Food.

¹⁴ World Vision. Global Crisis: The hunger problem in the world. FAO, the state of foods safety in the world, 2006.

¹⁵ Considering a normal intake of 2700 calories per individual adult on a day.

¹⁶ Statistics from the UN FAO. Economics, april 19th, 2008.

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add the effect of the natural disasters caused by climate change in several agricultural regions of the planet. The production of bio-fuels also contributes to the increase in food prices.

This food crisis is going to be deepened by another factor: the free market. In 2006, food exports increased eight percent compared to the previous years. Nevertheless, per capita food production just grew 1.1 percent in nine years¹⁷. Food distribution is carried out more and more according to the pressures of the market instead of the needs of the population.

Big agricultural exporting countries have populations with chronic hunger. The production and commercialization of food should be socially regulated; it cannot be left to the forces of the free market.

Countries must prioritize the consumption of local production. A product that crosses half of the world to arrive at its destiny cannot be cheaper than that one produced domestically. If we consider the environmental costs involved in transporting this merchandise, the energy consumed and the amount of carbon emissions that generates, we arrive at the conclusion that it is healthier for the planet and humankind to prioritize the consumption of local production. The neoliberal model prioritized agro-export commercial agriculture. Today we must reverse that tendency and promote the development of production towards domestic consumption, especially as regards food and basic products. International trade must be a complement to local

¹⁷ BBC World. Bio-fuels versus Food. LIDEMA, 2008.

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production. In no way can we can privilege the international market at the expense of national production. A report of the UN considers that the global market for basic food, such as wheat, is very sensitive to unexpected price variations. Therefore, the countries that import most of their food consumption are more exposed to extreme hungers.

We cannot allow, for the sake of increasing productivity, to generalize the use genetically

modified organisms. Nature cannot be subjected to the whims of a laboratory without suffering the consequences of transgenic products in the future.

To consume what is necessary and prioritize the consumption of local production is a priority to save the planet, humankind and life itself.



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9 Respect for cultural and economic diversity



Capitalism has tried to homogenize us all into becoming simply consumers. For the North, there is a single model of development – theirs. The neoliberal prescriptions from the World Bank and the International Monetary Fund have led to a crisis in the majority of countries. Nevertheless, the World Trade Organization insists on a unique prescription for all countries. The unique models at the economic level imply generalized acculturation processes to impose us a single culture, a single fashion, a single way of thinking and seeing the world: the capitalist view. Capitalist globalization thus comes to destroy the wealth of life, its diversity.

We, the indigenous people of the planet, do not believe in a single solution for everybody. Human beings are diverse. We live in communities with their own identity, with cultural characteristics. To destroy a culture, an attack on the identity of a community, is the most serious damage than be done to humankind. We, the indigenous people of the planet, think that there has not been nor will there be a unique model of life that can save the world. We are conscious that we live and act in a plural world, and a plural world must respect diversity, which is another name for life.

Respect and peaceful and harmonic complementariness between the diverse cultures and economies are essential to save the planet, humankind and life.



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10 To live well

We want to build communitarian socialism in harmony with Mother Earth. This is our way to live in the world. Our vision of harmony with nature and between human beings is opposed to the egoistic, individualistic and accumulation-based vision of the capitalist model.

We, the indigenous people of the planet, want to contribute to the creation of a fair, diverse, inclusive, balanced world in harmony with nature in order to live well with all the people.

We decided to live well because we do not aspire to live better than each other. We do not create in the linear and accumulation-based conception of progress, or unlimited development of some at the expense of others and nature. We should complement instead of competing amongst ourselves. We should share with, instead of taking advantage of, our neighbor. To live well is to think not only in terms of per capita income, but in terms of cultural identity, community, harmony between ourselves and with our Mother Earth.

We, the indigenous people of the planet, believe in communitarian socialism in harmony with nature. Socialism based on the people, the communities instead of public sector bureaucracy that puts its privileges before those of the whole society. In our indigenous practice the authorities are community servants instead of people who benefit from the community. Communitarian socialism prioritizes the interests of the community instead of the privileges of a few powerful ones. Communitarian socialism stands up for the



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common welfare before the individual benefit. Communitarian socialism fights for human rights, economic, social and cultural rights.

But the communitarian socialism that we proclaim, unlike other models that failed in the past, not only considers the person, but also nature and diversity. It is not about following a unique development model of industrialization at all costs. We do not believe in unlimited progress but in the balance and the complementarity between human beings, and fundamentally with the Mother Earth.

We do not have many alternatives. Either we follow the way of capitalism and death, or we take the path of harmony with nature and life. We will continue speak out until real changes is achieved. Our voice comes from far back and across great distance. Our voice is the voice of the snowed capped-peaks that are losing their white “ponchos”.

Change is not easy since those that have always been powerful must renounce their privileges and profits. We do not have many alternatives. Either the privileges of those powerful ones remain untouched, or we guarantee the survival of life on Earth. This what I say comes from my own experience. Today, in my country, we must choose between those privileges, or well living.

I know that this change in the world is much more difficult than change just in my country, but I have complete confidence in human beings, their consciousness, and their capacity to reason and learn from their mistakes. I believe that we human beings can recover our roots. I believe that human beings can build a more equitable world, a diverse, inclusive and balanced world, a world that lives in harmony with nature, with Mother Earth.





Republic of Bolivia
Ministry of Foreign Affairs and Cults

The 10 commandments to save the planet, humankind and life

1. *To end with capitalism*
2. *Renounce war*
3. *A world without imperialism or colonialism*
4. *Water as a right for all living beings*
5. *Clean and environmentally friendly sources of energy*
6. *Respect for Mother Earth*
7. *Basic services as a human right*
8. *Consume just what is necessary and prioritize the consumption of local production*
9. *Respect for cultural and economic diversity*
10. *To live well*