

**General Assembly**

Distr.: General
2 November 2015
English
Original: Spanish

Seventieth session
Second Committee

Agenda item 20 (d)

**Sustainable development: protection of global climate
for present and future generations of humankind**

**Letter dated 28 October 2015 from the Permanent Representative
of the Plurinational State of Bolivia to the United Nations
addressed to the Secretary-General**

I have the honour to write to you with regard to the World Peoples' Conference on Climate Change and the Defence of Life, held in Tiquipaya, Plurinational State of Bolivia, from 10 to 12 October 2015. The Conference was convened by the President of the Plurinational State of Bolivia, Mr. Evo Morales Ayma.

In this connection, I am pleased to transmit herewith a copy of a note addressed to you by the Minister for Foreign Affairs of the Plurinational State of Bolivia, Mr. David Choquehuanca Céspedes, and a copy of the Declaration of the World Peoples' Conference on Climate Change and the Defence of Life, adopted at the Conference (see annexes).

I should be grateful if you would have this letter and its annexes circulated as a document of the General Assembly under agenda item 20 (d).

(Signed) Sacha Llorentty



Annex I to the letter dated 28 October 2015 from the Permanent Representative of the Plurinational State of Bolivia to the United Nations addressed to the Secretary-General

I have the pleasure to write to you with regard to the World Peoples' Conference on Climate Change and the Defence of Life, held in Tiquipaya, Cochabamba, Bolivia, from 10 to 12 October 2015.

In this connection, and in view of the commitment and interest you expressed by honouring this great event with your presence and participation, I am pleased to share with you the Declaration of the World Peoples' Conference on Climate Change and the Defence of Life, which reflects the work done at the Conference in a constructive spirit of dialogue that brought together a variety of voices, visions and solutions on the issue of climate change. The Declaration sets out a peoples' agenda for life, in anticipation of the twenty-first session of the Conference of the Parties to the United Nations Framework Convention on Climate Change, to be held in Paris in November and December 2015, and represents a significant contribution to the post-2015 development agenda. I should be grateful if you would have the Declaration circulated as a document of the General Assembly under the item on sustainable development at the current Assembly session.

(Signed) David **Choquehuanca Céspedes**
Minister for Foreign Affairs

Annex II to the letter dated 28 October 2015 from the Permanent Representative of the Plurinational State of Bolivia to the United Nations addressed to the Secretary-General

Declaration of the World Peoples' Conference on Climate Change and the Defence of Life (Tiquipaya, Plurinational State of Bolivia)

We the peoples of the world assembled in Tiquipaya, Bolivia from 10 to 12 October 2015 have prepared an agreed proposal to be submitted to the international community and to the governments of the world for the purpose of preserving life and acting against climate change; this is an urgent response to a failed capitalist system and model of civilization which are the structural cause of the worldwide climate crisis.

This declaration brings together our thoughts and our feelings, and is our submission to the international negotiations at the Conferences of Parties to the United Nations conventions on climate change, the environment, sustainable development and other relevant aspects. It is also a component of the peoples' ongoing agenda for the defence of life.

The transition to the model of civilization of Living Right

The world is being battered by a multi-faceted global crisis having climatic, financial, food, energy, institutional, cultural, ethical and spiritual dimensions, resembling a state of permanent war. This makes clear to us that we are living in an overall crisis of capitalism, a crisis in the model of society. In order to survive, humanity must free itself from capitalism because it is leading us towards a future of destruction that is a death sentence for nature and life itself.

The Western model of civilization as expressed in the global capitalist system has been expanded by the imperial powers and the countries of the North, with crimes against humanity, plundering and subjugation of our peoples; wars have been the instrument of subjugation and domination used by imperialism in order to impose its political and economic will. Wars have also been used by transnational corporations to wrest the sea from the peoples, infringing their right to the sea.

The colonialism of the powers of the North has imposed oppression and domination on humanity, causing peoples to lose their identity and to copy foreign models, in which nature and even humankind become assets to be exploited. The colonial order has sought to impose economic, social, cultural and political homogeneity on all the countries of the South. At the present time the imperial powers are continuing relentlessly to violate the sovereignty of States, by means of bombing, invasion, civil war, espionage and destabilization of democratic governments, with a view to subjugating the governments and peoples of the world.

It is not only the model of armaments and war that is destroying life on the planet: it is also the economic models and the international financial architecture that are strangling the economies of countries seeking sovereignty and dignity. For this reason, the restructuring of the governance of the multilateral financial institutions must be a transparent, consultative and inclusive process that makes it possible to advance a process of reform of the international financial and monetary system.

We have to set in motion a new model of civilization that values the culture of life and the culture of peace, namely that of Living Right. The world needs to move towards the holistic vision of Living Right, deepening the complementarity between the rights of peoples and the rights of Mother Earth, which will entail building a relationship of equilibrium between humans and nature, in order to re-establish harmony with Mother Earth. Living Right in harmony with Mother Earth is the new model of civilization that will preserve the community of life, in which Mother Earth is a sacred living being, not an object to be exploited by humans.

Today, we the peoples of the world rise up against a capitalist system that treats the environment as a business, promoting the commodification and privatization of the environmental functions of nature, which are and must continue to be a common good of the peoples. We rise up against the capitalism that is the structural cause of climate change and which seeks to subject the life cycles of Mother Earth to the rules of the marketplace, controlled by capitalist technology. Science, knowledge and technology must be instruments to promote peace, non-violence, harmony, a full life and living right; they must be aimed at eliminating the imbalance among human beings themselves and between human beings and Mother Earth.

The peoples' fight in this century is the struggle for defence of common goods and our shared heritage. In capitalism, common goods are privatized, plundered and exploited for the benefit of a few individuals, companies and transnationals. The global harmony of Mother Earth forms the basis for our shared heritage, and the atmospheric space has become the most vital shared heritage of present-day society.

The colonization of the atmosphere through emissions of greenhouse gases, the result of the excessive and senseless industrialization of the developed countries, has damaged the equilibrium on Mother Earth. If the temperature increases by more than 1.5 degrees Celsius we shall be living a planetary catastrophe. In the light of countries' impunity for their crimes against Mother Earth, there is an immediate need to create an international juridical system to punish those countries that do not fulfil their international commitments to protect the integrity of Mother Earth.

Capitalism has contracted multiple debts to humanity and to Mother Earth, such as the climate debt, the social debt and the ecological debt. The capitalist and developed countries have widened the gap between rich and poor in the world, have driven the expropriation and usurpation of the natural resources of the peoples and countries of the South and have accumulated wealth to the detriment of the well-being of our peoples, despoiling their spiritual and moral riches.

The world is seeing the loss of community life and family life. There are very few people engaging in solidarity and complementarity between individuals or from individuals to nature. The world's religions and spiritual living are society's moral backing as it seeks to build a culture of peace and culture of life, a dialogue for solving the climate crisis and the social crisis destroying life and our community values and creating imbalance and conflict in societies, impoverishing people, above all the most vulnerable: children, adolescents, victims of wars, and those who have undergone being trafficked and traded, or have suffered discrimination.

Through the fault of capitalism, it is not only Mother Earth that is sick, but humanity as well. Humanity must not live without values and without ethical principles. Humanity cannot live under the imposition of a single economic,

political, social and cultural model. Humanity must not live separated into classes, divided up by political elites and under religions and belief systems imposed by force, under attitudes that split humans away from nature and destroy the equilibrium among living beings. We have to heal humanity in order to save Mother Earth.

In a scenario in which our Mother Earth is gravely wounded and the future of humanity is facing serious danger, we the peoples of the world must continue our dialogue and our defence of life.

Evaluation of the First Peoples' Conference on Climate Change and the Rights of Mother Earth

Five years after Tiquipaya 2010, we the peoples of the world are meeting again in the same place and with the same revolutionary spirit to review our achievements and progress, to once again raise our voices to the world in our eagerness to resolve the multiple crises through which we are living, especially the climate crisis.

Achievements secured from the agenda of Tiquipaya 2010

1. The strength of the Group of 77 and China was the most important aspect of our history, succeeding in questioning and challenging the imperialist power. The United Nations Framework Convention on Climate Change (UNFCCC) is the outcome of many years of power struggles between the people and the economic and political interests of the ruling classes of the developed countries.
2. The worldwide recognition of the concept of Living Right in harmony with Mother Earth in various United Nations contexts. At the 2012 United Nations Conference on Sustainable Development, Rio+20: "The Future We Want," there was recognition of the different approaches and visions for the achievement of sustainable development and the rights of nature.
3. The designation of 22 April as International Mother Earth Day by the United Nations General Assembly.
4. The recognition in the Intergovernmental Platform on Biodiversity and Ecosystem Services (IPBES) of Living Right in harmony with Mother Earth and of the dialogue and exchange between Western science and the science of indigenous peoples.
5. The 2010 adoption of General Assembly Resolution 64/292 embodying explicit recognition of the human right to water and sanitation.
6. The Convention on Biological Diversity gave approval to the recognition of the effort made by collective actions, with non-market-based approaches, within the context of mobilizing financial resources.
7. At the UNFCCC, new market-based mechanisms were not approved and a working group has been established that is working on various approaches to NON-market-based mechanisms and solutions, in response to the request of the peoples.

8. A Joint Mitigation and Adaptation Mechanism for the Integral and Sustainable Management of Forests has been approved. This was approved after five years of negotiations as an alternative to the results-based payments of REDD+.
9. We demand that the Declaration on the Rights of Indigenous Peoples be fully recognized, implemented and incorporated into the negotiations on climate change.
10. Considering that adaptation measures may be insufficient, in the Agreement of the Peoples we recognized the need to have a mechanism for compensation for damage and loss caused by extreme climate events. As a result of this demand of the peoples, the topic was introduced into international negotiations and culminated in the International Mechanism for Loss and Damage, approved at the nineteenth session of the Conference of the Parties to the UNFCCC.
11. There has been a proposal, and discussions have started under the UNFCCC, on a climate justice index covering the distribution of global emissions among all countries in order not to increase the temperature by more than 1.5 degrees Celsius.
12. In 2010, we called for the creation of a peoples' world movement for Mother Earth. As an outcome of Tiquipaya the peoples were able to share world visions in a democratic process which is becoming stronger and stronger and merging into a shared fight against capitalism and corporate interests, intended to be raised in the climate change negotiations.
13. As movements of the peoples of the world, we have been making our presence felt in the various spaces for official and non-official negotiations, showing up the false solutions which the large corporations and States have been promoting in line with the agenda of capitalism.
14. States, social movements and other civil society organizations have opened up the debate and demanded the much-needed far-reaching reform of the United Nations.

Topics pending from the agenda of Tiquipaya 2010

It is also important to note that there are still challenges pending, in areas that we proposed in 2010, and these must be restated and achieved. These challenges are as follows:

1. Recognition of the rights of Mother Earth at international level, based on a Universal Declaration of the Rights of Mother Earth. It is true that at national level, some States have already begun to recognize those rights.
2. Commitment by developed countries to quantified targets for an ambitious reduction in emissions, based on their differentiated responsibilities.
3. Compliance by the developed countries with article 4.7 of the UNFCCC on their climate debt, fulfilling commitments in terms of financing and transfer of useful, clean and socially appropriate technologies, putting into operation the Green Climate Fund and capitalizing it from public sources so as to meet the needs of our peoples.
4. Realization of the creation of an International Tribunal of Climate Justice.

5. Creation of a multilateral and multidisciplinary mechanism for participatory control, management and ongoing evaluation of the transfer and interchange of technologies, to make technology and knowledge universally available and under no circumstances a component of private property for use by a privileged few.

Actions to defend life and act against climate change

We the rebel peoples of the world, with a deeply revolutionary spirit, put forward to Mother Earth, to our brothers and sisters throughout the world and to all living beings nurtured by Mother Earth, the following actions to defend life and act against climate change.

1. Actions of the peoples to combat the capitalist interests that are hostile to life:

- Strengthen the awareness, vision and unity of the peoples to build a global socialist and community-based system for life, one that strengthens the recovery of the common goods, the ethical values in humanity and the self-determination of peoples and returns to them their capacity to govern themselves, promoting a harmonious relationship with nature.
- The peoples through their social and community organizations must take political, economic and military power, building new plurinational State models in order to be able to govern ourselves, creating our own tools for change and transformation.
- Build and consolidate a world order that is fair, equitable, stable and peaceful, defending and promoting all the rights of our peoples, setting out on the route of harmony with nature and respect for life.
- Firmly committed to living and fostering the concept of “Living Right” as a new and alternative form of living together which eliminates the capitalism that is causing a crisis in Western civilization, we recover and relearn the value of the ancestral knowledge, wisdom, practices and speaking of all our indigenous peoples, first peoples, peasants and Afro-descendants.
- We reaffirm the ancestral principles of *Amal Sue* (do not be a thief), *Amal Lula* (do not be a liar) and *Amal Quell* (do not be weak), recognized by the United Nations as universal principles for the peoples.
- We demand the advancement and transformation of the pattern of production at local, national and international level into practices of sovereignty and harmony with nature and life (family agriculture, agro-ecology, and others).
- Fully support the populations that are vulnerable as a result of labour exploitation and the commodification of human beings, and work towards a worldwide network to combat trafficking and trade in people and provide support to abandoned children, women heads of households and child labourers.
- Redirect the educational system, bringing back the cultural, communicational and spiritual principles of our peoples, with the aim of changing the patterns of consumption in present and future generations, achieving the full flowering of the human being, as an alternative to capitalism, with an overall vision of life in harmony with Mother Earth.

- We call on States to foster and empower community and popular means of communication in order to confront the media concentration with active anti-monopoly policies.
- Publish and distribute information on the levels of carbon dioxide that are causing global warming.
- Demand the wide-ranging publication of information on research into the true story of the damage and consequences caused by the technologies that are at the service of capitalism.
- Prioritize healthy and wholesome nutrition for the peoples, exercising our sovereign power over what we eat.
- We take cognizance of the message of the “In Defence of Humanity” network, approved at the Rio+20 summit, signed by major intellectuals and social movements.
- Establish waste reuse with a value-added approach, based on national plans, thereby creating jobs and changing the model of economic production.
- Reaffirm the rejection of treaties which infringe sovereignty and the rights of the peoples, such as the North American Free Trade Agreement and others.
- Work to ensure that multilateral and bilateral trade treaties are handled based on the principle of transparency, respecting the full participation of countries in ensuring the protection of Mother Earth.
- Demand that policies be designed on the differentiated responsibilities of the colonizing States to mitigate and reduce climate change, applying what is owed in terms of adaptation, and demand the payment of the historical debt to countries for the development-driven and imperialist effect.
- Empower boys, girls, young people, women and the population in general, by incorporating the topics of the environment, biodiversity and agro-ecology in formal and alternative education.
- Expel the transnationals and multinationals that are damaging our Mother Earth.
- Demand policies to reduce the contamination of our seas, lakes and rivers and promote actions to conserve them as rights of Mother Earth.
- Launch a call for a world peoples’ convention to develop measures for the control of new and emerging capitalist technologies, which harm humanity and the environmental functions of nature, with an emphasis on how genetic modification, nanotechnology, geoengineering and synthetic biology manipulate Mother Earth’s evolutionary dynamic and natural cycles, becoming a multimillion dollar business for companies at global level and turning into mechanisms of domination, robbing millions of people in the world of their means of subsistence.
- Design and implement a world peoples’ action plan to promote a new world order that is anticapitalist, anti-imperialist and anticolonialist, based on the concept of Living Right and the rights of the peoples.
- Continue our fight, remaining consistent with our strategies of decolonization.

- Root out the Western environmentalism which is nothing more than green capitalism and environmental colonialism.
- We express our strong solidarity with the victims of imperialism.

2. Actions of the peoples to combat the threats to life, wars and the geopolitics of the imperialists intending to share out Mother Earth among themselves:

- Fight for decolonization and an end to patriarchy, and destroy the objective and subjective foundations underlying racism, internal colonialism and the new forms of external colonialism, so as to dismantle the institutional, economic, political and cultural foundations of the old and the new colonial order.
- Establish and maintain an international multilateral economic system based on citizen diplomacy. This must be universal, and have clear rules, as well as being open, pro-development, non-discriminatory, inclusive and equitable.
- Assist the peoples of the world who are still suffering external colonialism to free themselves from the financial constraints and political interference oppressing them and infringing their sovereignty, suffocating their opportunities for comprehensive development.
- Redirect the resources of the military machinery of the North to finance the actions of the peoples against climate change. The money currently directed towards death, militarism, war and the arms race must instead be directed towards strengthening a culture of life.
- Combat marginalization, patriarchy, poverty, lack of opportunities, and cultural, political and social exclusion, which are the result of ruthless capitalism and the dictatorial interests of the transnational corporations.
- Promote the community-based paradigm of Living Right and of the culture of life and peace, underpinned by a manner of living reflected in the daily practice of respect, harmony and equilibrium between peoples for the full realization of their humanity.
- Demand to have a voice, representation, full participation and a decision-making role in solving the world's financial problems, breaking with any form of subjugation of peoples through any type of treaty. Only with financial and economic sovereignty will we the peoples be able to decide on our own future. A new international economic and financial order has to be devised, based on the principles of equity, national sovereignty, common interests, harmony with Mother Earth, cooperation and solidarity between peoples and States.
- Demand that the developed countries comply with the United Nations decision on the principles relating to the processes of restructuring sovereign debt, under which vulture funds and the payment of illegitimate debt will be eliminated.
- Promote a global alliance to foster fair trade and the free transfer of sustainable technology, as well as greater participation by the developing countries in global economic governance, creating a multilateral international economic system.

- Demand that countries ensure the effective implementation of the human right to water recognized by the United Nations.
- Recognize peoples' human right to the sea, which must not only provide for unrestricted navigation and utilization of marine resources, but must also entail a right of real and sovereign access for those countries cut off owing to an unjust war, invasion and unjustified prohibitions by the transit countries on the use of ports.
- Foster the creation by the developing countries of our own financial institutions for development. We must create the peoples' world bank, for the peoples and established by the sovereign peoples of the world. We cannot depend on handouts or the highly-conditioned loans of the capitalist international financial system. We must come together and band as one, and this will also entail constructing our own financial systems, which must be people-based, community-based, State-run and sovereign. We must also act against the economic crimes that hold back the development of the peoples and violate their rights.
- Democratize the factors of production in a society in which basic and public services are guaranteed to all individuals, together with their fundamental and universal rights.
- Demand, in order to counter the onslaught of capitalism, quality and liberating public education which will make it possible to progress in the design and implementation of actions for the defence of life and of Mother Earth.

3. Actions of the peoples to strengthen the paths of Living Right as alternatives to capitalism:

- Work involving all the peoples, nationalities, Afro-descendants and social movements of the world, to create global support for the idea that the common goals of humankind should be to ensure the survival of future generations.
- Continue fighting in all political forums and multilateral spaces to develop a mindset that will curb capitalist accumulation, overproduction of goods, irresponsible consumerism, aggression among peoples and global violence, doing away with the patriarchal system.
- Demand of our governments public policies that will make it possible to build a different matrix of feeling and thinking, a different society, new mentalities, viewpoints and values for a new world order giving priority to satisfying overall human needs rather than profit. One that does not believe in the divinity of money, but in life and nature. We need a new economy using science and technology to produce useful objects that will enable us to live right, with respect for the coexistence of all the children of Mother Earth.
- Build and foster a harmonious and egalitarian model of economic production for Living Right, with a view to instituting eco-socialism based on a relationship of harmony between mankind and nature, one guaranteeing the optimum rational sustainable and maintainable use and utilization of natural resources with respect for the processes and cycles of nature.
- Propose in our countries the design and implementation of public policies applying the rights of Mother Earth; individual and collective rights; and

fundamental, civil, political, social, economic and cultural rights, through a new form of overall development, which is responsible and complementary, as well as the right of all peoples to live in a just and equitable society, without material, social or spiritual poverty.

- Develop new mechanisms and tools to guarantee the implementation of the concept of Living Right, enabling achievement of the full flowering of the human being. Such mechanisms and tools have to be characterized by having and recognizing limits, respect, complementarity and equilibrium among human beings and with Mother Earth.
- Guarantee new integrated processes of education, capacity-building and training in all spaces, whether formal or informal, to raise awareness and change thinking patterns so as to bring about dignified work, defence of life, recognizing nature as a subject and not as an object, gender and generational equality, and the recovery and protection of ancestral wisdoms as a science.
- Strengthen the capacities and wills of the governments and peoples of the world to resolve problems and conflicts, following the principle of respect for life, the culture of peace, dialogue and respect for peoples' self-determination directed towards the collective good.
- Work to propose and establish new forms of holistic and comprehensive measurement of what humans need to reach the stage of Living Right. In other words, go beyond the conventional indicators that are based solely on economic and material aspects, discovering new alternatives of multidimensional measurement.
- Promote the consolidation and functioning of an institute for decolonization and an international institute for study and research on Living Right/Living Well.
- Summon a global meeting of peoples and social movements to consolidate Living Right/Living Well as a new aspiration.
- As peoples and social movements we commit ourselves to fostering the rights of Mother Earth as constitutional precepts in our countries.

4. Actions of the peoples to make progress in the universal recognition of the rights of Mother Earth:

- Recover the understanding of the indigenous peoples, first peoples and peasants and of all our ancestral cultures about Mother Earth, that expresses a relationship of harmony between human beings and nature, recognizing the latter as our only home, in which we have lived and coexisted for all time.
- Propose that the countries should approve juridical rules to make companies, transnationals and the private sector meet their commitments of social and political responsibility towards Mother Earth and Living Right.
- Act forcefully to make formal and alternative education at all levels and in all countries of the world create a sense of belonging, of duties and rights for the sustainable utilization of natural resources but also a sense of responsibility and obligation to care for and protect Mother Earth.

- Demand from our governments mechanisms for restoration and revitalization of the health and life systems of Mother Earth, to ensure that life on the planet continues.
- Promote and publicize initiatives by organized peoples, communities, social organizations and peoples in local and regional settings to sway the authorities so that States (or governments) will take a political decision and thus deconstruct consumerist and predatory thinking, making individuals and groups aware. Also, act on the capitalist countries in which the overriding concepts are those of private property and individual rights, instead of those of the community and collective rights.
- Recover ancestral and local practices and technologies and replicate them in the gatherings of knowledge of the peoples, reinventing South-South cooperation as the basis for attending to our material, emotional and spiritual needs; recognizing and caring for what Mother Earth offers us, and favouring a rapid return to her to reintegrate ourselves in harmony.
- Strengthen the harmonious and metabolic relationship for the equilibrium between humans and the biodiversity that Mother Earth contains, to generate, protect and nourish all forms of life.
- Promote the establishment of an international permanent platform encompassing the fights for Mother Earth and her rights, as a way of organizing to raise our voices to the world.
- Propose a resolution for debate in the United Nations General Assembly that covers and gathers these and other commitments contained in the Universal Declaration of the Rights of Mother Earth and calls on all Member States to take part in the drafting, adoption and implementation thereof, taking a view that is neither commercial nor anthropocentric.

5. Actions of the peoples to strengthen practical knowledge and technologies to deal with climate change and to favour life:

- Promote and demand access to socially appropriate science and technologies, claimable as a human right, within the framework of the United Nations.
- Promote a new international instrument to manage the knowledge of, access to and distribution of the benefits of technology and its applications to safeguard human life.
- Based on historical responsibilities, demand that the developed countries implement mechanisms for building capacity and clean technologies that are owned, independent and sovereign for research, development, transfer of technology in its various fields for the benefit of the peoples and the decontamination and conservation of Mother Earth, as well as mechanisms for exchange of technologies that are owned, claimable and appropriate.
- Strengthen conditions, using technical and economic inputs from the countries that have contributed most to the effects of climate change, and taking into account our own technology and technical capacities, to enable the peoples and countries most affected to benefit from those technologies.

- Demand that States, corporations and industries, following the principle of historical and social responsibility, provide the resources needed for the most vulnerable peoples to develop on a sovereign basis their own technology and forms of knowledge for the sustainable management of natural common goods and for industrialization in harmony with nature.
- Make priority use of financial resources to promote, research and develop complementary technologies incorporating our own wisdom and knowledge into science in order to reinforce our overall sustainable development.
- Demand of all States the creation of mechanisms to progress in the real exchange of knowledge from an inter-intracultural perspective, sharing the *ama sua*, *ama llulla*, *ama quella* and the wisdom among all the peoples of the world, with no ethnocentric bias or self-centeredness, so that our original knowledge shall be incorporated into the educational, technological, economic, urban and rural, scientific and political spheres as a response to ecosystem degradation and climate change.
- Demand the withdrawal of patents covering common goods of public interest related to immediate climate change mitigation and adaptation measures, and make progress in the creation of technology transfer platforms, following the principle of accessibility for the benefit of the peoples so as to consolidate common well-being.
- Create and implement owned mechanisms, *sui generis*, for protection of our natural resources and heritages, of the associated knowledge and practices enabling them to be used by all, as they relate to genetic resources, biodiversity and traditional knowledge, protecting them in particular from the constant attempts by persons in the private or public sector to appropriate them and to patent such resources and knowledge.
- Develop specific mechanisms to prevent, criminalize and penalize bio-piracy, as well as certain practices in bio-prospection when the latter are aimed at appropriating our natural common goods and the related knowledge, practices and wisdom.
- Develop mechanisms for linkage between the political decision-makers, the scientific community and the peoples, such as ongoing consultations and dialogues on knowledge, or communal and social debates in the communities affected by climate change, based on the fraternal spirit among peoples.
- Establish communication policies and programmes and awareness-raising and social education strategies on peoples' knowledge, wisdom and practices, promoting socialization programmes in the communication media.
- Try to ensure that the information and knowledge set out from the same bases of production and organization and constitute instruments for taking decisions for the benefit of all and that they are disseminated also to the children and adolescents in our peoples.
- Incorporate into the curricula of the various educational levels, both formal and informal, the ancestral and popular knowledge concerning the peoples' way of living right.

- Develop scientific research programmes focused on analyzing the consequences of the capitalist model of production of knowledge, in particular with respect to agriculture (countering genetically modified organisms and toxic products used in agriculture) and health, and propose alternatives model of knowledge production based on respect for and reciprocity with Mother Earth.
- Develop, based on ancestral, community and scientific knowledge, systems of bio-indicators for early warning purposes, and also to bolster the right of peoples to stay on their land.
- Seek original and regionally specific solutions preventing the advance of capitalism's false solutions, such as the green revolution, which destroy, enslave and hinder the affirmation of cultural, social, economic and political sovereignty.
- Integrate the knowledge and wisdom of the peoples of the Great Homeland as brothers and sisters from this continent, united in a shared past of pluriculturalism, based on solidarity and launching us into the brotherhood of the planet.
- Persuade the peoples and countries of the world to commit to transforming their urban and regional transport systems, promoting, for example, technological innovations in the design and production of vehicles having low emissions of greenhouse gases, reduction of private transport, laying stress on public and community mass transit, and providing incentives for non-motorized transport, for example by bicycle.
- Promote the integrated management of solid waste, starting from the actual design of the products to save raw materials and reduce processes that generate contaminants and greenhouse gases, among other factors.
- Create and/or amplify policies for protection and management of, and access to, water as a common good and a human right, encouraging actions such as updating by States of water balances in the light of climate change scenarios, water-gathering projects and efficient and sustainable use of water.
- Demand that States develop an analysis of the quality and quantity of subterranean water in the main aquifers and implement monitoring measures, avoiding contamination and limiting the usage of subterranean water to the amount corresponding to the long-term recharge capacity of the aquifer in question.
- Recover the culture of food and sovereignty over it, based on ancestral foodstuffs, on the basis of our ecological diversity, with the participation of the peoples and policies of the State, developing alternative forms of nourishment and nutrition as alternatives to the predatory capitalist model of food-processing and agro-industry.
- Urge that the budgetary amounts intended for housing be used to build healthy dwellings with spaces for community life and that provision be made for the location of eco-villages, as requested by and for the benefit of the communities.

- Promote and implement a plurinational university of the Great Homeland, to combine ancestral and recent knowledge creatively, promoting South-South dialogue and decolonization of the knowledge on climate change.
- Rescue the knowledge, practices and technologies of the peoples so as to recover and strengthen Mother Earth's capacities for resilience, such as low-carbon development strategies which are economically viable and socially inclusive, and have proved to be effective in the fight of the poorest communities against the impacts of climate change.
- Cause the knowledge, practices and technology of the peoples related to the use of genetic resources to be promoted with fair and equitable participation in the resultant benefits, especially those which assist in facing up to the negative effects of climate change.

6. Actions of the peoples for the defence of our shared heritage:

- Strengthen the traditions of our peoples and their knowledge as part of the heritage of humanity, promoting the intercultural dialogue concerning Living Right/Living Well.
- Demand the creation of mechanisms for protection of biodiversity and restoration of ecosystems in the face of a corporate and multinational offensive seeking to appropriate, manipulate and modify the shared heritage for commercial purposes.
- Demand the establishment of an International Tribunal of Environmental, Climate and Life Justice, for purposes of determining responsibilities, penalties and rectification of the harm caused to the shared heritage.
- Drive the establishment of rules penalizing bio-prospection and bio-piracy which damage the shared heritage.
- Guarantee access to quality water as a right that is fundamental to life.
- Promote dialogue of those with knowledge to strengthen strategies of access to, usage of and integrated management of water as a community asset.
- Reinforce peoples' sovereignty in the area of free self-determination, autonomy and self-government, over the natural resources as the principal condition for gaining liberty from colonial domination and guaranteeing the sustainable use of those resources for their overall development.
- Reinforce recognition of and respect for the peoples as keepers of sovereignty and custodians of the riches of the shared heritage, building a collective awareness so that this shall never be usurped, snatched away or wiped out.
- Promote the nationalization and recovery for the peoples of strategic natural resources, so as to halt the processes of economic colonialism and guarantee the reinforcement of the capacity of the State to satisfy the peoples' needs. To that end, it will be necessary also to reinforce the various forms of social control as a mechanism for consolidating their sovereignty.
- Demand restitution of land to first peoples and peasant communities, as a historical vindication of them.

- Recognize and promote ancestral forms of food production, as a part of an overall strategy towards Living Right/Living Well.
- Implement and strengthen, on the basis of an intercultural relationship between States and peoples, a comprehensive awareness and education to bring about the recovery and defence of the shared heritage, from an early age, in all spheres of society; including families, communities, teaching establishments, making use of ancestral methodologies, technologies, principles and knowledge so as to approach a new epistemology in the context of a model of alternative development based on the concept of Living Right/Living Well.
- Strengthen and promote social and community values of reciprocity, solidarity and complementarity of the peoples in the context of access to and use of the common goods of their living space; respecting and supporting the coexistence of differing views of life.
- Recover and strengthen emotional and spiritual relationships between human society and the spaces occupied, in other words, people's living space.
- Declare and foster the national and international recognition of sacred places as a substantive base on which to create emotional and spiritual relationships between human society and Mother Earth.
- Seek to ensure that governments, through concrete public policies, recognize and revalue nature as a shared heritage, establishing facilities so that the organized community may recover the places of ecosystem importance, conserving and preserving them and opening them up to be a space for communing with nature, in which social, spiritual and recreational relationships can be developed leading to health and the concept of Living Right/Living Well.
- Declare as inviolate the areas of recharge and subterranean bodies of water, in order to preserve the natural water cycle.
- Strengthen the preservation and recovery of ancestral medicinal plants and native flora.
- Develop strategies and policies for combating poverty. The economy must be at the service of the peoples, which will make it possible to advance in the search for a fairer and more equitable economic system, promoting development strategies in a context of respect for Mother Earth while searching for the concept of Living Right/Living Well.
- Promote measures and actions in the countries for the development of clean technologies, access to and exchange of knowledge, and the efficient use and utilization of natural resources for mitigating environmental contamination.
- Drive the concept of sovereign access to the sea for the Bolivian people, supporting this demand for maritime access in the International Court of Justice in The Hague to create a space for dialogue to resolve the issues pending between the fraternal countries of Bolivia and Chile.
- Build a universal community as a means of defending our shared heritage through an increase in cooperation between the countries of the South, strengthening the bilateral and multilateral spheres in order to enhance the shared vision of the peoples of the South.

- Implement measures and actions to mitigate and avoid contamination of the shared heritage.
- Demand the regeneration of the land and access to it, guaranteeing the peoples ownership of the native germplasm and food security with sovereignty, so as to improve the quality of life of our peoples through dignified access to sufficient and nutritional foods that are in harmony with our cultural diversity and a component of a healthy and sustainable agricultural production.

7. Actions of the peoples to build a climate science for life:

- We consider that climate sciences must be at the service of humanity and of Mother Earth, not at the service of capitalism.
- We will promote the universal availability of reliable climate information in a flexible, accessible and uniform format, comprehensible to the peoples so that they can better understand the effect and impact of climate change, and the measures that must be adopted for prevention, remediation, mitigation, adaptation and resilience.
- We recognize that traditional knowledge, cultural wisdom and ancestral technologies of the first and indigenous peoples and the peasants have historically served and will serve in the future to contribute to the adaptation processes needed to confront climate change.
- We must recover, recognize and share with present and future generations the centuries-old knowledge and ancestral and cultural wisdom of the peoples with regard to climate change, reinforcing their ancestral wisdom and knowledge, to understand and read the climatic bio-indicators from their cultural point of view, enabling us to participate in the negotiations, debates and reports on climate.
- There is a need to consolidate the peoples' sovereignty in climate science, applying their own identity and social role, proposing that the developing countries should increase their national capacities, with public policies that assign greater financial resources and an appropriate regulatory framework to strengthen and guarantee the stability, quantity and quality of: (i) the information from observation networks, (ii) the training of human resources, (iii) the creation and consolidation of institutions involved, (iv) scientific studies and research free of distortions of the results, (v) the creation of spaces for inter-scientific dialogue in order to recover the ancestral wisdom, knowledge and practices; and (vi), as a whole, generation of holistic and comprehensive reports on the climate situation in each country, to be linked to the scientific reports of the IPCC and other international bodies.
- There is a need to create a global fund to strengthen the activities of scientific research and increase developing country capacities at local level, making it possible to generate research into measures for mitigation, climate prediction, construction of climate change models and scenarios, as well as to recover and revalue the traditional and ancestral practices of adaptation and resilience to climate.
- We propose that the United Nations Framework Convention on Climate Change and the reports of the IPCC should begin to make use of more holistic

and comprehensive views of climate change, incorporating integrated indices of climate justice, adaptation and mitigation together, capacities for adaptation in order to reduce present and future risks, among other factors, and that such views be the objective basis for determining the historical responsibilities for the emissions of greenhouse gases and other factors that have caused climate change.

- We maintain a permanent debate on the reliability, certainty, scope, and technical bases of the IPCC's climate reports and those of other types of reports from international centres to avoid other cases of "Climategate".
- There is a need to set up a network of regional organizations for climate and climate change studies. This network should be created with the help of the governments committed to their peoples and should entail participation by universities, research centres and cultural experts specializing in climate and working with scientific teams, carrying out pure scientific research projects as well as comprehensive and holistic research combining incorporating modern views, ancestral views and those from the culture, utilizing spaces for dialogue and inter-scientific activities.
- We propose that the networks of researchers should generate a joint report on the climate situation of the developing countries, and that plans should be made to have a timely report, namely before the holding of the next World Peoples' Conference on Climate Change and the Defense of Life.
- We will support the undertaking of restructuring the IPCC, promoting its decolonization so as to allow greater participation by scientists from the developing countries in the drafting of its reports. Also, the creation of the new climate change scenarios should substitute and incorporate assumptions on the overall development of peoples and of life.
- Governments must establish dynamic and active mechanisms for up-to-date dissemination of advances in climate science through the mass media.
- We declare that we are remaining in a state of permanent vigilance over the work, the information and the scientific reports on which there will be negotiations and agreements at the Paris Summit (COP 21), in order to avoid the presentation of distorted reports which would impact the bases for the negotiations.

8. Actions of the peoples to promote an International Tribunal of Climate Justice and Mother Earth:

- Promote in the world a view of climate justice arising from the comprehensive and sustainable development of the coming generations in harmony with Mother Earth based on a view of the concept of Living Right.
- Continue with the demand of the 2010 World Peoples' Conference on Climate Change and the Rights of Mother Earth, to create an International Tribunal of Climate Justice and Mother Earth, with the objective of bringing about the effective fulfilment of the commitments and obligations assumed by countries under the United Nations Framework Convention on Climate Change.
- There is a need to create an International Tribunal of Climate Justice and Mother Earth, as proposed by our peoples, to be an independent judicial organ,

operating under the United Nations Convention, to adjudicate disputes arising out of the interpretation or implementation of the actions needed to respond to climate change. The Tribunal shall also help to resolve the problems of collective action associated with failure to fulfil the commitments of the developed countries in response to climate change. The Tribunal shall have jurisdiction over any relevant dispute or damage caused by a lack of good-faith implementation of actions relating to climate change and shall be based on the understanding of the justice of the nations of indigenous peoples.

- While the International Tribunal of Climate Justice and Mother Earth is being established, have recourse to the International Court of Justice in The Hague, strengthening the present international legal framework on the environment, for the purpose of penalizing the States or power groupings/transnationals that cause contamination and trigger climate change by action or omission, or commit climate and environmental crimes and offences which infringe the rights of Mother Earth and humanity.

9. Actions of the peoples to strengthen the non-commercialization of nature:

- Urge peoples and social movements of the planet to demand of their governments that they implement the policies and actions necessary to prevent and avoid the elimination of natural resources, on the assumption that life depends on maintaining the capacity for regeneration of the life systems of Mother Earth and on the overall and sustainable management of the components thereof.
- Repudiate the view of the developed countries that are attempting to establish new carbon markets through the creation of a new market mechanism under the United Nations Framework Convention on Climate Change, seeking to turn us developing countries into mere forest wardens for the capitalism of the developed countries.
- Reject the implementation of REDD+ (Reducing Emissions from Deforestation and Forest Degradation in Developing Countries) because it is an instrument of the commercial view of nature, with disastrous consequences as commercial interests seek to deceive humanity by pretending to be open to an indigenous perspective.
- Urge peoples to demand of their governments that they democratize access to the forests and life systems of Mother Earth, and to the riches arising from the comprehensive and sustainable utilization thereof, based on binding processes originating in popular power with participation by people in both rural and urban settings, in support of achieving food security, together with sovereignty, eradication of poverty, improvement in livelihoods and the fight against climate change.
- Strengthen an international mechanism for cooperation on climate change, based on solidarity, cooperation and complementarity among peoples, with financing provided from public funds in the developed countries, flowing to the developing countries.
- Create reciprocal agreements and alliances between peoples, in consensus with their governments, and international alliances such as ALBA, CELAC and

UNASUR, to implement joint actions for defence of life, non-commercialization of Mother Earth and a lessening of the impoverishment of peoples.

- Reject the attempt to transfer funding responsibilities from the developed countries to the developing countries and from the public sector to the private sector by way of creating market and financing mechanisms based on mobilization of financial resources from the private sector. Demand public financing strategies in the developed countries, with such strategies being unrelated to profit-based financial market mechanisms or to aspects of wealth accumulation.
- Support the solving of climate change through the provision of environmental functions, rejecting the commercialization of ecosystem services by way of the green economy, ecosystem markets, carbon markets, payments for environmental services, and programmes such as REDD++ and The Economics of Ecosystems and Biodiversity (TEEB).
- We repudiate firmly the commercialization of the environmental functions, components and natural processes of Mother Earth, promote the comprehensive and sustainable management thereof. In our communities, in our neighbourhoods, and on our plots of land we will resist any attempt at commercializing Mother Earth.
- Support the development and reinforcement of the implementation of a joint mitigation and adaptation mechanism for the comprehensive and sustainable management of forests and Mother Earth as a holistic and comprehensive proposal of the concept of Living Right, in harmony and equilibrium with Mother Earth. Such a mechanism should be created with a non-market-based approach and should enable comprehensive forest management with combined effects covering mitigation of and adaptation to climate change.
- Demand of governments that the new agreement on global climate change, at COP21, shall include the approach of non-commercialization of nature and respect for the rights of peoples and of Mother Earth, and that access to financing shall be approved for the implementation of alternatives with a non-market-based approach, such as the joint mitigation and adaptation mechanism for the comprehensive and sustainable management of forests and Mother Earth.

10. Actions of the peoples for the payment of the debts of capitalism, the climate debt, the social debt and the ecological debt:

- Demand of the developed countries that they recognize and pay, in full, the climate, social and ecological debt accumulated over time and owed to the developing countries and peoples. Payment would enable us to achieve comprehensive development, food and nutritional security and sovereignty and eradication of extreme poverty, within the context of the right of countries and peoples to comprehensive development.
- Promote review mechanisms so that all the historical debts contracted by the governments of the developing countries, whether bilateral or multilateral, will be suspended, particularly those debts that have damaged the shared heritage of the developing countries and their peoples, until participatory and

comprehensive technical audits can be performed on behalf of each indebted country.

- Demand of the developed countries that they recognize the climate debt as a legal and moral obligation. Those countries must provide restitution for the damage done, through mechanisms such as debt write-offs, compensation and more, applied to the debts which the developing countries found themselves obliged to take on. In addition, they must assign sufficient economic resources to implement actions in the battle against climate change in all of the developing countries, including financial resources to enable them also to achieve the internationally agreed Sustainable Development Goals.
- Demand that the governments of those countries undertake to restore, conserve and protect Mother Earth, with an ambitious and effective reduction in greenhouse gases in the context of a fair and equitable distribution of the global mass of carbon, to stabilize the planet's temperature and ensure that it does not rise by more than 1.5 °C. This will serve to avoid atmospheric colonialism, in the context of the post-2015 agenda.
- Demand that the developed countries meet their international commitments of cooperation with and financing for the developing countries, without transferring their responsibilities for public financing to the mobilization of financial resources from the transnational private sector. They must also eliminate the public resources intended for use in war, reassigning them to the battle against climate change, the defence of life and the sustainable development agenda.
- Demand of the developed countries that they comply with the technical and financial cooperation established in the United Nations Framework Convention on Climate Change, the Kyoto Protocol and the Rio+20 Summit, including the transfer of safe and appropriate technologies and capacity-building, in line with the principle of common but differentiated responsibilities.
- Strengthen international triangular, North-South and South-South cooperation, based on an overall perspective of shared responsibility, prioritizing the transfer of technology and the provision of finance, and fostering the traditional knowledge and ancestral wisdom of the indigenous peoples and local communities.
- Require of the developed countries that they facilitate implementation actions for the developing countries as payment of the social debt, in order to implement policies for the democratization of wealth, re-establishing the lands and territories, and thereby generating dignified work for individuals, care for vulnerable groups such as children, adolescents and young people, differently abled people, seniors, women including indigenous women, workers and labourers, and refugees.
- Within the context of the principles of responsibility, the transnational companies must assume binding commitments and responsibilities for their actions and put an end to impunity.
- Create a fund, with resources from the developed countries, to pay the debts of capitalism.

- Establish the International Tribunal of Climate Justice and strengthen the processes of regional integration and social organizations.

11. Actions of the peoples to save Mother Earth on the basis of interfaith dialogue:

- Create a permanent mechanism for “interfaith and interspiritual encounter and dialogue as a manifestation of unity to defend Mother Earth from the climate crisis”.
- Recover and arouse the moral and ethical dimensions to recover traditions and knowledge that arise from religious and spiritual beliefs, since it is the ancestral knowledge of the peoples that will help us emerge from this social and environmental crisis, with scientific knowledge being taken into consideration as complementary.
- Undertake on Mother Earth Day an interfaith celebration convened by the governments and peoples of the world, in the context of the principle of complementarity and coexistence, recovering observances, customs and traditions of the peoples of the world as a symbol and expression of respect for and gratitude to Life.

12. Actions of the peoples to raise our voice to the Twenty-first Session of the Conference of the Parties to the Framework Convention on Climate Change (COP21) in Paris, and beyond:

- Respect the right to comprehensive development of the peoples of the world, which includes taking into account the relationship of Mother Earth to living beings, knowing that we must utilize our natural resources in a sustainable manner in order to satisfy people’s basic needs, guaranteeing the rebirth of ecosystems and harmony with Mother Earth. The right to define our own priorities in the area of comprehensive development must be respected.
- Claim climate justice; we the peoples of the world demand that the agreement to be reached in Paris address the structural causes of capitalism. It must NOT be an agreement that reinforces the capitalist model, through yet more market mechanisms, allowing commitments to be voluntary, favouring the private sector and reinforcing patriarchy and neocolonialism. The agreement reached in Paris must strengthen the United Nations Framework Convention, not work against it. Consequently it must respect and reinforce the principles of common but differentiated responsibilities, of equity and means of implementation, based on the historical responsibility of the developed countries. It must also be strengthened through the consolidation of the International Tribunal of Climate Justice and Mother Earth.
- Demand of the United Nations that representatives of the Conference of the Peoples of the World participate through taking an effective part along the critical path to Paris and beyond. A facility for watchdogs of the people must be created, in which they can follow and offer revisions in all committees.
- Reactivate the organization of the Social PreCOP enabling us to continue our dialogue, and make it permanent.
- Influence our respective governments, sharing in the resolutions of this great meeting.

- Invite the networks of communicators to take positions around the movement of the peoples and the dissemination of the conclusions of Tiquipaya 2015 and the materials needed for raising awareness of the problems of climate change.
- Systematize the concrete alternative experiences to climate change which today are taking shape all over our continents, and make contact with all peoples and governments.
- Promote and strengthen sustainable family and community agriculture as a development model that is an alternative to agro-industry, based on agro-ecology and ancestral knowledge and that sees women as the prime movers of comprehensive development.
- Recognize that we the peoples of the world are UNABLE to fight against ourselves or our allies, and that we have to advance in unity, mobilizing as peoples of the world utilizing awareness-raising, communication and education, and seeking to correct patterns of consumption and production.
- Consolidate our alternative agenda as the movement of the peoples, broadening the dialogue to rethink “Development” and moving towards the concept of Living Right, taking into account the knowledge of the indigenous peoples and alternative approaches, such as that contained in the *Laudato Si* encyclical.
- Recognize that the battle of the peoples of the world takes place on all fronts. We must support the governments and regional bodies of allies (CELAC, UNASUR, ALBA and others) and work to influence the governments that do not share our opinions.
- Fight determinedly against the transnational corporations that create a concentration of wealth and kill our Mother Earth and ourselves as they do so.
- Raise our voice to make the international negotiations include, in a comprehensive and balanced manner, a set of measures in the spheres of finance, technology, adaptation, mitigation, capacity-building, patterns of production and consumption and others, that are essential to enforce respect for the integrity of Mother Earth.
- Bring about the effective implementation of the International Mechanism for Loss and Damage approved by the United Nations Framework Convention on Climate Change.
- Back up the proposal for distribution of emissions from the total mass of carbon based on climate justice and equity so as not to exceed a rise of 1.5 degrees Celsius.
- Demand financial assistance for the implementation and development of indigenous peoples’ traditional knowledge.
- Require the provision of funding for the implementation of the mechanisms within the NON-market-based solutions, such as the joint mitigation and adaptation mechanism for the comprehensive management of forests for Living Right, as a counterproposal to REDD+.
- Name and shame the governments of the developing countries that do not respect the voices of the peoples reflected in the present declaration,

weakening a shared position of the G77+China on the international scenarios, which calls on our leaders in all the countries of the world to adopt this document as a binding vehicle to bring our proposals and the voices of the peoples to COP21 and other international forums.

- Recognize that it will be an ongoing challenge to consolidate a global peoples' movement for Mother Earth that will remain in being until victory.

Annex III to the letter dated 28 October 2015 from the Permanent Representative of the Plurinational State of Bolivia to the United Nations addressed to the Secretary-General

Statement of Working Group 4 against transnational corporations

We the peoples gathered at the World Peoples' Conference on Climate Change and the Defense of Life, held in Tiquipaya from 10 to 12 October 2015, through Committee 4: "Universal Charter of the Rights of Mother Earth to Resist Capitalism" declare our views with respect to the actions of transnational and multinational companies, giving the following examples:

- We strongly reject the irresponsibility of the multinational companies with respect to the case of the fraternal Republic of Argentina, in which the Canadian multinational Barrick Gold spilt 1,000,000 litres of cyanide in the Province of San Juan, resulting in irreparable damage to Mother Earth and causing the death of the living beings dwelling there.
- We demand justice for the oil disaster caused by Texaco, now part of Chevron, in the Amazonian part of the fraternal Republic of Ecuador.
- We condemn the environmental contamination resulting from the spillage of mercury caused by the mining company Yanacocha in the department of Cajamarca in the fraternal Republic of Peru.

Notes:

Note that the title of the first Tiquipaya conference ends in "and the Rights of Mother Earth," and the second one ends in "and the Defense of Life." (And at COP21 this week, at least according to the Earth Negotiations Bulletin, he referred to the second one as "... and the Rights of Mother Earth.")

In any official English titles of that conference, "defence" is spelt in the American way. If I have the word in running text, I spell it the UN way.

Also, sometimes the text calls it a "Summit".

Paragraph 8 on page 9: it says that a Joint Mitigation and Adaptation Mechanism for the Integral and Sustainable Management of Forests has been approved. The text seems to imply that this is a UNFCCC mechanism, but it isn't, it's purely Bolivian (although Bolivia has tried hard to get it adopted by earlier COPs).

In general, the text often calls for the establishment of networks, movements, etc., all in capitals, but since such networks and movement don't actually exist yet, I have generally left them lower-case.

However, the (UNFCCC) International Mechanism for Loss and Damage does exist. The COP decision refers to it in lower case, but I thought that Bolivia here could have its capital letters!

On page 40 of the Spanish, there is "ALBA, CELAC y" The "y" isn't doing anything, but I wonder if someone forgot to add "UNASUR," as those three appear together a few pages later.