The native communities in the alto Madre de Dios basin met in Shintuya and demanded more protection for the forests against migration and climate change. The set of demands and proposals were expressed in Shintuya Declaration.

Servindi, July 13, 2017. After deep collective reflection, the indigenous peoples of alto Madre de Dios and members of the Harakbut Yine Machiguenga Council (COHARYIMA in Spanish) wrote the "Declaration of Shintuya". A document in which they express their main demands and concerns about the risks their territories face.

This declaration, signed on July 3, addresses issues such as migration, extractivism, roads, land titling, climate change, environmental protection, threats to wildlife, disaster prevention, among others.

One of the testimonies obtained from the residents of the communities bordering the Amarakaire Communal Reserve (RCA) as an example of how climate change is altering their lives was: "At this time there should be no rain and when it is sunny it damages the skin".
This, along with the permanent migrations that occur in their territories - which also have a lack of legal security - are the main concerns that mobilized native communities in Alto Madre de Dios basin and Manu province to Shintuya.
Thus, the communities of Shintuya, Boca Isirihue, Santa Rosa de Huacaria, Diamante, Palotoa Teparo and Shipetiari identified the main threats they are facing.

This document was elaborated during the workshop “Gobernanza y vigilancia indígena de los bosques, comunicación y vocería” ("Indigenous governance and monitoring of forests, communication and spokespeople") held on July 1, 2 and 3 in the native community of Shintuya.

The Shintuya Declaration gathers the main concerns of these six native communities and their proposals to the authorities.

Around 50 representatives and delegates from the native communities attended the event organized by COHARYIMA, the National Organization of Indigenous Andean and Amazonian Women (ONAMIAP in Spanish) and Servicios de Comunicación Intercultural – Servindi (Services in Intercultural Communication).

Here is the full content of the "Shintuya Declaration":

**The Shintuya Declaration**

On July 3, 2017, the representatives and delegates from the native communities of the alto Madre de Dios basin: Shintuya, Boca Isirihue, Santa Rosa de Huacaria, Diamante, Palotoa Teparo and Shipetiari, convened by the Harakbut Yine Machiguenga Council (COHARYIMA), an intermediary organization of the Federación Nativa del Río Madre de Dios y Afluentes - FENAMAD (Native Federation of the Madre de Dios and River Tributaries) met. We gathered on July 1, 2 and 3, during the training workshop "Indigenous governance and monitoring of forests, communication and spokes people". After a deep and participative reflection on the current situation of our communities alto Madre de Dios and knowing and warning about the complex problems and the main threats to our life conditions and forest permanence,

We stated on the following issues:

**1. MIGRATIONS**
Migrations have become a major threat to our native communities and territories. With the arrival of migrants and settlers from other places, with other social and cultural customs, and an ignorance of forests care, the predation of the forests has increased due to territory invasions; there are even foreign-armed people indirectly or directly linked to illegal in this matter.

Therefore, we demand:

Greater diligence and control of the authorities over all foreigners in our communities and our territories, especially linked to allegedly illegal or illegal activities (coca, marijuana, others).

2. EXTRACTIVISM Y DEVELOPMENT

Given the set of extractive activities that generate adverse impacts for forest conservation such as illegal mining, illegal logging of timber, and the threat of hydrocarbon projects such as Lot 76 that hangs over the Amarakaire Communal Reserve (RCA), among other activities that affect and threaten our living conditions.

We propose:

That all extractive activities must be authorized respecting the free, prior and informed consent of indigenous or native peoples in the region, and strictly complying with the right to prior consultation and respecting their decisions and agreements.

3. ROADS

Although native communities recognize and demand coverage of basic services such as electricity, communication services and greater opportunities for our well-being, we express our concern about the road projects currently underway in the region. These projects should be analyzed, not only as a set of opportunities but also as threats if all the dimensions that their impacts can bring are not considered.

Therefore, we propose:

That any road or track be developed under prior approval of the respective environmental impact study, with the participation of our organizations and grassroots communities, prior titling of the communities with satellite geo-referencing, and with a measure program that guarantees authorities and communities the strict control of the social and cultural impacts that these roads entail.

4. LAND TITLING

Given the conflicts caused by land overlap, permanent occupations or expropriations carried out by "guests" who then do not want to leave our communal lands and given the territorial legal insecurity and the danger of losing territories due to the lack of titling that exposes us to grave expropriation danger.

We propose:

The titling and extension of the native communities’ ancestral territories free of charge, with active and direct participation from the communities involved and the indigenous organizations in close coordination with the State.

5. CLIMATE CHANGE

Global warming and climate change are manifesting in the alto Madre de Dios basin and their impacts worsen due to weather alterations, the impact on agricultural production and species conservation of flora and fauna, as well as a higher incidence of respiratory diseases.
Therefore, we manifest and propose:

To express our gratitude and greetings to the Government of Norway and Germany for their commitment and support to the protection of forests through the Joint Declaration of Intent (JDU) whose scope we have become aware of and value.

Thus, we urge the Peruvian government to duly comply with all commitments made by our country in the JDI framework, to stop deforestation and forest degradation drastically and efficiently, and recognize and promote the Amazonian Indigenous REDD (RIA in Spanish) proposal that the indigenous organizations maintain, with an active and real participation and involvement of indigenous women.

To inform in a broad and transparent way about the actions carried out by the JDI, through culturally appropriate channels, in our indigenous languages, to request the sponsorship of sensitization and training workshops on climate change and its impacts.

Consider supporting various initiatives and projects aimed at sustainable development that contribute to climate change mitigation and adaptation.

6. ENVIRONMENT PROTECTION, THREATS TO THE WILD FLORA AND FAUNA AND DISASTER PREVENTION

Due to events and impacts such as pollution and extinction of fish because of the mercury from mining, forest fires and forest burning, torrential floods and rains affecting the forest’s flora and fauna

We propose:

To support the recovery and rescue of flora and fauna, and the breeding of wild animals.

To acknowledge the importance of community monitoring and increase control and monitoring positions around the Amarakaeri Communal Reserve (RCA).

7. IMPACTS ON AGRICULTURAL PRODUCTION

One of the effects of climate change is the change in agricultural production cycles and the lack of food production, whose consequences have a significant impact on our family’s self-sustainability and well-being.

Therefore, we propose:

To request the Peruvian State and international cooperation for further technical assistance, advice, financing and inputs (improved seeds) for initiatives and family productive projects (fish farms, poultry raising and minor animals, etc.), as well as assistance in marketing our products.

To support sustainable productive activities such as crafts and tourism, in its various modalities.

8. SOCIAL AND CULTURAL PROBLEMS AND THREATS

Due to cultural colonization by the mass media, the bad influence of the foreign population on the young, the corruption of the regional and national authorities that demoralizes the population and human trafficking, among other factors, there is a loss of cultural identity and ancestral customs especially among the new generations. This leads to the abandonment of the elderly and the weakening of self-recognition as indigenous or native peoples.

We propose:
To promote programs for revitalizing and strengthening cultural identity that consider activities to revive celebrations, songs, crafts, and other ancestral customs of the native communities.

To strengthen bilingual and intercultural education with qualified staff who master the mother tongue of the learners.

To encourage the dialogue of intergenerational knowledge, revaluing and supporting the participation and the role of communities’ elders in educational spaces.

To value the traditional and ancestral indigenous health practices, which must be articulated with the health system and thus contribute to a preventive and healing function.

9. EQUAL PARTICIPATION OF WOMEN

In order to avoid and end with the relegation and exclusion of women in the processes and decision-making spaces in the aspects mentioned above.

We propose:

To ensure the participation of indigenous women in all activities concerning indigenous peoples promoted by the State, especially in the JDI framework, in order to involve them in all areas of reflection, analysis and decision.

Likewise, to look after the new generations (childhood, adolescence, youth) with their particularities and to involve them in sensitization activities, entertainment and training in order to increase their advocacy in the defense of the forests. Shintuya Native Community, July 3, 2017

List of Participants

1. Herlinda Italiano Rivera – CC.NN. Shipetiari
2. Feliciano Vargas - CC.NN. Shipetiari
3. Yessenia Italiano - CC.NN. Shipetiari
4. Ruth Nery Anchanuva - CC.NN. Shipetiari
5. Segundo Reynaldo Laureano - CC. NN. Diamante
6. Gianela Canales Chinipa - CC.NN. Shintuya
7. Ruben Sanque Moca - CC.NN. Shintuya
8. Leon Dicca Corito - CC.NN. Shintuya
9. David Mandiopato - CC.NN. Shintuya
10. Gary Quendince Bario - CC.NN. Shintuya
11. Diego Bono Swia - CC.NN. Shintuya
12. Miguel Visse M - CC.NN. Shintuya
13. Aida Mikiri Manya - CC.NN. Shintuya
14. Leus Mazulum Robles - CC.NN. Shintuya
15. Wili Conepa Preco - CC.NN. Shintuya
16. Héctor Alvares Peyori - CC.NN. Isiriwe
17. Alex Enempa Peña - CC.NN. Diamante
18. José Castillo Azuso - CC.NN. Isiriwe
19. Vilma Huillca Condori - CC.NN. Shintuya
20. Walter Yuri Visse - CC.NN. Shintuya
21. Felipe Sanque Maca - CC.NN. Shintuya
22. Mabel Ramos Dumas - CC.NN. Huacaria
23. Erika Dumas Ramos - CC.NN. Huacaria
24. German Chinipa M - CC.NN. Shintuya
25. Nelida Flores C. - C.N. Diamante
26. Milemy Carase Ochoa - CC.NN. Shintuya
27. Graciela Ojeda P. - CC.NN. Shintuya
28. Julian Shimbo V. - CC.NN. Shintuya
29. Gerson Patiachi Visse - CC.NN. Shintuya
30. Cindy Chunipo Ordoñez - CC.NN. Shintuya
31. Alejandro K.C.O. - CC.NN. Shintuya
32. Estefania Viasse M. - CC.NN. Shintuya
33. Ángela S. Bario Visse - CC.NN. Shintuya
34. Daniel Peña Perez - COHARYIMA
35. Julio Quispe Medrano - SERVINDI
36. Doly Masahuas Juca - CC.NN. Shintuya
37. Enrique Carase Ochoa - CC.NN. Shintuya
38. Alberto Korisepa Dreve - CC.NN. Shintuya
39. Antonio Sanque M. - CC.NN. Shintuya
40. Julio Yuccri Yagar - CC.NN. Shintuya
41. Arianna I. Shimbo Bario - CC.NN. Shintuya
42. Bella Flor Visse Bario - CC.NN. Shintuya
43. Brigida Bario Santoas - CC.NN. Shintuya
44. Fernanda Stunbo Ordoñez - CC.NN. Shintuya
45. Yoni Flores de la Vega - CC.NN. Shintuya
46. Yessica Visse Mani - CC.NN. Shintuya
47. Hortencia Rodriguez Sela
48. Hussein Gary Enempa Peña - CC.NN. Shintuya
49. Nidia Rosicela Trigoso M. - CC.NN. Shintuya
50. Liseth Xiomara Chirupa Cotisepa - CC.NN. Shintuya
51. Felipe Sanque Maca - CC.NN. Shintuya
52. Karina Carase Ochoa - CC.NN. Shintuya
53. Luis Carase Rabirey - CC.NN. Shintuya
54. Albert Korisepa Dreve - CC.NN. Shintuya
55. Wiliam Delfin Italiano – CC.NN. Shintuya

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Valoración: 0

Sin votos (todavía)

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