

“DECLARATION NEZAHUALCOYOTL FOR FOOD SOVEREIGNTY”

Universidad Autónoma de Chapingo, Chapingo México
November 27th, 2016

“I love the song of the cenzontle
The bird of the four-hundred voices
I love the color of Jade
And the enervating perfume of the flowers
Yet, I love my brother, Man, more.”
-Nezahualcóyotl

We, Indigenous and Campesino representatives of the States of Oaxaca, San Luis Potosí, Quintana Roo, Tlaxcala, Sonora, Sinaloa, Puebla, State of México, Tamaulipas, Tabasco, Campeche, Chiapas, Morelos, Yucatán, Guerrero, Guanajuato, Michoacán, Baja California, Jalisco and representing 35 Indigenous Peoples of México and Panamá, gathered at the workshop “Traditional Knowledge, Food Sovereignty and Climate Change” at the AgroEcology Department of the Universidad Autónoma de Chapingo, Texcoco, State of México; on November 26th and 27th, 2016.

We are grateful to Mother Earth, fire, air, water and the creative forces of the universe and to the hosts of this event for their combined effort for the coordination and realization of this workshop.

We, the elders, youth, campesinos, gatherers, fishermen, men and women, gather with the purpose of understanding the causes and the impacts of climate change to food sovereignty in our territories, and sharing our traditional knowledge as a source of solution for the advancement of food sovereignty in our territories.

In this sense, we affirm and declare the following:

1. As a basis of our work, we reaffirm the definition of food sovereignty developed at the “First Global Consultation on the Right to Food, Food Security and Food Sovereignty for

Indigenous Peoples” which took place in Sololá, Guatemala in 2002, and where the “Declaration of Atitlán” was written, which states Food Sovereignty as a prerequisite to Food Security of Indigenous Peoples, Campesinos and the population in general:

“... Food Sovereignty is the right of Peoples to define their own policies and strategies for the sustainable production, distribution, and consumption of food, with respect for their own cultures and their own systems of managing natural resources and rural areas, and is considered to be a precondition for Food Security...”

We also reaffirm the Declaration of Nyeleni on Food Sovereignty 2007, which took place in Mali, Africa.

2. We are determined to exercise our rights, to be conscientious about our origin, and to decolonize ourselves and reconstruct our roots with pride.
3. We affirm that the knowledge and struggles of the Peoples come from the oral history where they spoke about the struggle for Mother Earth since we were children, letting us know about our place and responsibility in the Universe.
4. We reaffirm that Food Sovereignty could not be reached without the real participation of the indigenous woman, campesina, artisan fishing, and the rural and indigenous youth.
5. We commit to use and promote the use of the “Voluntary Guidelines on the Responsible Tenure of Land, Fisheries and Forests”. We understand that this international instrument of land rights serves indigenous peoples and social movements in their daily struggles. We point out the concern that governments and corporations, are retaking and interpreting the tenure of land guidelines in their own way. We understand that ultimately, the struggle is carried out by mobilization out on the streets and that the Guidelines of Tenure of land are just another way to advocate on international, regional and national platforms so that there are judicial instruments that the peoples and

- Movements could have to defend themselves from violations to their Human Rights, land rights and natural resources.
6. There have been processes of agrarian reform in many countries. The Guidelines of Tenure of Land can contribute to new processes of Integral Agrarian Reform that takes into account all the visions of Indigenous Peoples, Campesinos, artisan fishermen, women and youth. The Guidelines on Tenure of Land do not address Agrarian Reform, but could serve as a guide for national dialogue and the creation of national laws on land and Integral Agrarian Reform. We encourage the national governments to implement an Integral Agrarian Reform taking the Guidelines on Tenure of Land as a reference.
 7. The Right to our Territory, is a fundamental right of Indigenous Peoples and we commit to continue in the struggle and defense of our territories, for although there have been advances at the international level, those have not been matched in accord with the national laws. We recognize the importance of the international standards on the Rights of the Peoples.
 8. We recognize the danger of the future that awaits Food, for the subject of nutrition is not being considered with the participation of Indigenous Peoples, Communities, and Social Movements, for it is being debated between governments and transnational companies.
 9. We demand that the Mexican State forbid the introduction, farming, production, imposition and trade of genetically-modified seeds, their technological packages (insecticides, pesticides, agro-chemicals, etc.) from transnational companies such as Bayer-Monsanto, among others, that intend to control all supplies and food production globally.
 10. We demand that the Mexican State apply precautionary measures to guarantee the terms of the Protection to the Indigenous Peoples Loma de BÁCum, Yaqui Tribe of the state of Sonora, which orders the immediate suspension of the construction of the gas pipeline by the IENOVA company, affiliate of Sempra Energy, until the reasons that originated this order of protection by the

federal justice and in favor of the complainants are thoroughly resolved.

11. We declare water the guiding axis and beginning of life in the planet and that it not to be used as merchandise nor be privatized.
12. We know that governments and transnational companies propose us false solutions arguing that they will reverse the effects of climate change based on a green economy and the carbon market. These solutions will continue to negatively impact our communities, as well as the entire world, since they only extract natural resources and they do not solve the problem at its root.
13. We demand inclusive processes for the generation of real and transparent solutions. We understand that many of these solutions are generated from our communities and we commit to continue educating ourselves and advancing towards a better form of sustainable energy.
14. Climate is not for sale. Hence, we assume the commitment to elaborate our own community plans to face the effects of Climate Change.
15. Our community plans will include to retake farming with the cornfield system and propel windbreaker barriers, propel agroecology with distribution and consumer networks of these products, foster the production of organic fertilizer, among others.
16. The political participation of the peoples and communities is necessary to build an alternative power to capitalism.
17. In the context of the next meeting on the Convention of Biological Diversity in Cancún , México from December 4th - 17th, 2016, we state our rejection to the General Law on Biodiversity, which represents another step towards the merchandising of nature; which leaves out the right to free, prior and informed consent, and the rights contained in the UN Declaration on the Rights of Indigenous Peoples.

Let's evoke Nezhualcóyotl:

"Plant corn, ayote, beans

On the sides of the roads

For travelers, for the poor
It will not be robbery, they shall not die for it
Let the size of the tamales be maintained
The macehuales will not be oppressed by the rich.”
-Ernesto Cardenal.