



**THE CONVENING OF
INDIGENOUS PEOPLES
FOR THE HEALING OF
MOTHER EARTH**

March 10-13, 2008

Palenque, Chiapas, Mexico

MEETING SUMMARY

June, 2008

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Convening Agenda

Day 1 – March 10, 2008

5:00	Buses From Hotel to Palenque Archeological Site
6:15	Mayan Sunrise Ceremony
8:00	Breakfast (to be served at Palenque Archeological Site)
8:30	Healing / Spiritual Ceremonies at Palenque Archeological Site
11:00	Guided Tour of Palenque Archeological Site
12:30	Buses to Conference Centre
1:00	Lunch (Served at the Conference Centre)
2:30	Official opening of the conference (Tribal Leaders, Government representatives)

Day 2 – March 11, 2008

9:00	Opening Prayer
9:15	Setting the Context of the Assembly, setting rules (Elmer Courchene)
9:30	Honoring Water (Presentation)
9:50	Open Discussion
1:00	Lunch
2:00	Honoring Air (Presentation)
2:20	Open Discussion Continued
6:00	Canadian Cultural Event

Day 3 – March 12, 2008

9:00	Opening Prayer
9:15	Summary of Previous Discussion
9:30	Honoring Earth (Presentation)
9:50	Open Discussion
1:00	Lunch
2:00	Honoring Earth (Presentation)
2:20	Open Discussion Continued
6:00	United States Cultural Event

Day 4 – March 13, 2008

9:00	Opening Prayer
9:15	Summary of Previous Discussion
9:30	Honoring Fire (Presentation)
9:50	Open Discussion
1:00	Lunch
2:00	Honoring the Lifegivers (Presentation on Long Term Survival)
2:20	Review of the Palenque Charter
6:00	Mexican Cultural Event

Mayan Sunrise Ceremony

Delegations from Canada, the United States and Mexico gathered at the Palenque Archeological site for a Mayan Sunrise Ceremony to open the Convening (Attachment 1). Elders from each delegation came forward to participate in a traditional sunrise prayer and ceremony.

Opening Ceremony

At the Opening Ceremony delegates from Canada, the US and Mexico welcomed the participants and gave their hopes for the Convening. Presentations were made by Juan Sánchez Jiménez, Mexico, Elin Miller, United States (Attachment 2), Debra Harry, United States/Northern Paiute of Nevada, and Yvonne Moorhouse for the Inuit delegation. Carol Jorgensen, Director of US Environmental Protection Agency's American Indian Environmental Office, spoke on behalf of her office and for event co-creator Roy Kwiatkowski from Health Canada.

Convening Summary

This summary is meant to capture overall themes, issues and ideas that were discussed and the proposals that were generated. It is not intended to capture individual voices, although some comments may be included in order to accurately state the themes. Multi-day discussions are grouped together to show related themes and outcomes. A more complete summary of each day's discussion is available upon request.

Moderation of the three day Convening was rotated amongst the three countries in attendance starting with Mexico. Early the first day, Larry Mercurieff, United States/Aleut of Alaska, explained the symbolism of the meeting room's concentric circle seating arrangement. The circular seating allows all to sit as equals, with no one representing less. It also represents the Cosmic Womb – the birth of all things. He noted that the circle is a feminine form and an important element for the Convening, symbolizing the restoration of feminine balance to Mother Earth. Elders were seated in the innermost circle and delegates were seated in concentric circles. Elders spoke first and then other delegates were invited to join in with their comments.

Original Teachings and Spirituality

The indigenous spiritual connection to the earth was the foundation for much discussion throughout the Convening. Elder speakers and other delegates spoke of the need for communities to return to traditional values and the original teachings, emphasizing the spirituality that is integral to their way of life. This spirituality is fundamental to their message. Delegates felt that any action or message must reflect the spiritual values that are part of their tradition. Many noted that spiritual disconnectedness is at the heart of illness within families and communities. A return to spiritual connectedness will foster the values necessary for community health and, in turn, environmental health. As part of

the concern for the health of families and communities, participants spoke about the need to safeguard their children and future generations to come from current threats, respecting the prior and future seven generations.

Analogous to the spiritual link with the earth, delegates expressed the importance of their own connection to each other. As a united group, with a united cause, indigenous peoples have more strength and more influence. By sharing stories and ideas, they are better informed and better equipped to have their message heard.

Feminine Perspective

An important aspect of the Convening was honoring the feminine perspective. It was important to hear from women about their perspective on issues of value and meaning since many environmental impacts are felt most profoundly by women as the child bearers and caretakers. Many speakers expressed the need for women to recognize the vital role they play in the health of their families, communities and the earth and to exercise their voice and power in affecting change. Convening participants honored the women who have made great strides in bringing awareness to important indigenous issues.

Environmental Impacts

Throughout the Convening, delegates and speakers pointed to their own observations of environmental illness within their communities. Central to the discussion were the observations from those that see and feel impacts firsthand.

Water

For many communities, water, both in liquid and ice form, is essential to survival as well as a principal indicator of current environmental ills. The following are some of the problems noted regarding water:

- Many communities are surrounded by water and their health depends on the health of fisheries and other marine species.
- Because of dams, rivers have been diverted and hydrological highways (traditional navigational routes) bisected.
- Dams have caused flooding.
- Construction causes sedimentation and the erosion of banks.
- In northern regions, ice is receding or not solid and cannot be crossed by people and animals, directly affecting traditional hunting or fishing grounds.
- There is concern about loss of species and biodiversity.
- Industrial pollution exists.
- There is pollution from household waste.
- Increased development increases problems associated with construction.
- Water is being sold; there is great concern about the privatization of resources.

- In Hawaii, they have an expansive water table. Oceans are now rising into homes. Traditional taro cannot be grown; salinity is entering the water table. The tourist industry has an impact as do military operations.
- Aquifers are draining.
- There is pollution caused from mining.

Air

- There is airborne and cloud-borne pollution.
- Pollution is recent and is caused by industry and garbage.
- Mexico City – there is a need to discuss large cities.
 - In large cities, there is pollution from car exhaust.
- There is damage from free radical pollutants, causing an actual change in molecularization.
- Injury takes only a moment, but has a lasting effect.

Earth

- Recycling is not being done enough; the old ways are changing – women used to carry their own bags, now they buy plastic ones that are then collected.
- Mining causes extensive damage and pollution.
- In Mexico (Tabasco), cattle-breeding activities are extensive and causing a loss of vegetation.

Health

- Threats to indigenous health:
 - Traditional foods are not as abundant.
 - Changes in climate cause changes to species habitat and affect the availability of food.
 - There has been a change in diet to overly-processed and foods high in sugar. This can lead to heart disease, cancer, and diabetes.
 - These threats can be attributed to the lack of health of Mother Earth.

Self Determination - Sovereignty

The issue of self determination and the recognition of indigenous rights is core to the purpose of this Convening. Delegates pointed to current and past legislative agreements made during which they were not consulted. In order for balanced representation, indigenous peoples must have a place at the table. These inherent rights must be affirmed and insisted upon rather than waiting for outside action.

As part of that affirmation, delegates stressed the need for indigenous peoples to take responsibility for their own actions first. They acknowledged the tension between traditional practices and contradictory practices geared towards development or progress and a history of allowing outside groups to control or privatize resources. As caretakers,

participants felt strongly that indigenous peoples must be the role models. The role begins by returning to the original teachings of truth, respect, harmony and reciprocity and affirming those beliefs in their own words to the outside world.

Proposals

Along with re-affirming the inherent rights of indigenous peoples, delegates proposed a number of specific actions that could be undertaken in order for these ideas to become realized. Some of the most prominent ideas are given below:

- ***What takes place should not remain here, but should be shared with others.***
Delegates discussed ways in which the ideas voiced at this Convening could be carried beyond this gathering, through electronic and written media and within communities. They stressed the need to share upcoming events, forums and projects that would continue the dialogue.
- ***Engage with governments.*** Delegates stressed the need to actively engage with governments in four arenas: with indigenous nations to nations (what took place during the Convening); with local governments; with national governments and with international governments.
- ***Utilize electronic resources/other media.***
 - Web page, email, etc. in order to stay connected and communicate ideas and upcoming events.
- ***Utilize current declarations or resolutions.*** Delegates urged that indigenous peoples utilize the ***United Nations Declaration on the Rights of Indigenous Peoples***. The declaration took over 20 years to draft and was accepted by 144 nations and is now law. It includes useful information, relevant topics and points, 45 articles and discussions about topics from land to resources to wildlife.
- ***Educate indigenous peoples to protect our rights regarding genetic research.*** Delegates specifically mentioned the need to protect their rights regarding scientific genetic research, and protecting genetic biodiversity, from corporate control, ownership and theft. These rights are recognized (rights to full, inherent, and prior rights) in the United Nations Declaration on the Rights of Indigenous Peoples.
- Delegates expressed their desires for the ***Declaration*** that results from the Convening.
 - This declaration should come from our inherent rights and from our traditional laws and ways as the foundation.
 - Other alliances and agreements between indigenous groups and other agencies will be shared as examples or tools.
 - Delegates urged that language should insist that indigenous groups not only be consulted during the decision making process, but accommodated.

- Include indigenous health as a birthright.
- Changing the language that we use to change our position and move beyond mere sustainability and create cultures of leadership and community. Infusing what we do here with affirmation.
- ***Involve youth.*** Delegates reiterated the need to bring young people into the discussion and involve youth groups in upcoming events.
- ***Develop Assessment Tools.*** Delegates discussed the need for tribes to get involved in the development of assessment tools, such as health impact assessments. These tools are currently being developed by the Centers for Disease Control and Prevention (CDC) and the World Bank. The importance of Environmental Impact Statements was also noted.
- ***Education.*** The following are specific examples of ideas brought forth regarding education:
 - Reinforcing the sacredness of nature in schools; do not place all value on material wealth.
 - We need a mechanism to keep and care for an effective education.
 - Start education from home – this allows a guideline and empowers us to retake knowledge for ourselves.
- ***Share Traditional Ecological Knowledge*** with each other, as well as our children.
- ***Adopt better environmental practices within indigenous communities.***
 - Cleaner methods, green transportation, clean fuel sources and recycling.
 - Green education.
 - Understanding the dangers in products and plastics.
 - Be accountable. Speak out when someone is polluting.
 - Start from within communities and build gradually; promote and encourage law and legislation to penalize abuses; implement taxes on excessive use or abuse of water or lumber.

The Palenque Charter

On day two, delegates divided into four groups according to the four elements of Water, Air, Earth and Fire. These sessions were proposed in order to generate ideas that would be reflected in the Charter. That evening, charter writers began drafting the document.

By the afternoon session of day three, the initial Charter was read to the group and presented to the spiritual leader Elmer Courchene, Canada/Assembly of First Nations.

Closing

During the closing, speakers reported the results of discussions and presented the Palenque Charter, later renamed the Message of the Living Spirit of the *Convening of Indigenous Peoples for the Healing of Mother Earth* to indigenous representatives, guests

and government representatives from Canada, Mexico and the United States. The Message is attached to this report as Attachment 3.

Closing speakers included: Juan Sánchez Jiménez, Mexico, Julian Dominguez Lopez Portillo, Secretary of Environment, Urban Development and Housing of the State of Chiapas, Adrian Vazquez, Executive Director of the Commission for Environmental Cooperation (Attachment 4), Juan Rafael Elvira Quesada, Secretary of Environment and Natural Resources of Mexico (Attachment 5), Deputy National Chief Rick Simon, Canada/Assembly of First Nations, Violet Ford, Canada/Vice-President of the Inuit Circumpolar Council, Debra Harry, United States/Northern Paiute of Nevada, Larry Mercurieff, United States/Aleut of Alaska, Lucia Manzano Moreno, Mexico, Oliverio Patricio Jimenex, Mexico, Carol Jorgensen, Director of US Environmental Protection Agency's American Indian Environmental Office and Walter Porter, United States/Tlingit of Alaska.

The meeting concluded with a traditional exchange of gifts and closing prayer by Xicome Mazati.

Message of the Living Spirit of the Convening of Indigenous Peoples for the Healing of Mother Earth

The Message is attached to the Summary Report as Attachment 3.

Attachment 1

Meeting Participants

Mexican Delegation

Alonso Pesado Majaques
Mario Salinas Alejo
Gregorio Mnontes Castañeda
Pedro Alejandro Hernandez
Amado Albañez
Fidel Pascual Martínez
Javier Gómez Morales
Simon Paulino Escamilla
Sebastián Gómez Morales
Juan Velasco rodríguez
Juan Alcantara Dionisio
Juan Sánchez Jiménez
Aurelio Quevedo Torres
Alonso Mendez Perez
Tiburcio Juarez Gonzalez
Simon Pedro Ramos Hernandez
Felix López González
Hermelindo González Verdugo
Guillermo Rosendo Martínez
Manuel Angel Casimiro Sierra
Bonifacio Rosas Mendoza
Valentín de la Rosa Sánchez
Roberto San Juan Ontiveros
Delfina Arballo Espinoza
Felisa Gonzalez Mendoza
Julia Hernández Hernández
Josefina Flores Romualdo
Arnulfo Maldonado Robles
Juan González Cruz
Juan Hernández Luz
Juventino Carrillo de la Cruz
Eugenio Graciano Rios
Vicente Mendez Ramirez
Camila Benitez Martinez
Maximina Garcia Torres
Teofilo Soriano Rivera
Alberto Peña Baltazar
longino Ponce Pinzon
Manuel Euan Cetzal
Alberto Hernández Martínez
Ernesto Contreras Gaudencia
Oliverio Patricio Jiménez
Jacinto Librado Hernández S.
Julio Cruz Vázquez
José Luis Buitimea Valenzuela

Aurelio Santiago Martinez
Abraham Garcia Ramirez
Proculo Pascual López
Leoncio Macuixtle Macuixtle
Azael Garcia Martinez
Cecilio May Chable
Ignacio Martinez Flores
Rogelio Chuc Cahuich
Regulo Cabrera Mora
Lucia Manzano Moreno
Gaudencia Francisco de la Cruz
Ma. Fausta Luis Lorenzo
Brigida Clemente Cruz
Edilberta Concha Arona
Inés Mendez de Dios
Armando de la Fuente

Representative for Mexico's Ministry for the Environment (SEMARNAT)

Rojo Marlene
Blas Macedonia
Fernández Adolfo
Armendáriz Rosa María
Alvaro Minerva Guadalupe
Ávila Andres Emilio
Albañez Amado
Ceseña Javier
Hernandez Mateo
Arteaga Juan Rafael
Gonzalez Mejia Juan
Osorio Raul Miguel
Romel González
Carlos Marx
Jesus Leon Zapata
Fidel Velasco Pérez
Bautista Remedios Yolanda
Ramirez Trinidad
Real Jose Luis
Israel Saavedra
de Buen Bertha Elena
Castillo Mateo
Soriano Gilberto Ulises
Tripp Manuel
Cinthya Amezcua
Ma. Elena Porras
Bertha Rosas Barush

US Delegation

Mr. Frank Ettawageshik, Little Traverse Bay Bands of Adawa Indians
Ms. Debra Harry, Northern Paiute, Indigenous Peoples Council on Biocolonialism
Mr. Larry Mercurieff, Aleut, Seven Generations Consulting
Mr. Walter Porter, Tlingit, Mythologist

Ms. MaryAnne Porter, Yakatat Tlingit Tribe
Mr. Richard Porter, Knik Tribal Council
Mr. Terry Williams, Tulalip Tribes
Ms. Lea Malia Kanehe, Kanaka Maoli, Indigenous Peoples Council on Biocolonialism
Mr. Raymond Sensmeier, Tlingit
Mr. Clayton Brascoupé, Traditional Native American Farmers Association
Ms. Jeanne Shenandoah, Onondaga Nation, Haudenosaunee Environmental Taskforce
Dr. Judy Gobert, Blackfoot
Mr. Steve Newcomb, Shawnee/Lenape, Indigenous Law Institute
Ms. Apela Colorado, Seneca, Worldwide Indigenous Science Network
Ms. Marcella Sabin (traveling w/Apela Colorado)
Mr. George Pletnikoff, Aleut, Greenpeace
Ms. Luana Busby (Luana Neff), Native Hawaiian
Mr. Louie Hena, Tesuque and Zuni, New Mexico Food and Seed Sovereignty Alliance
Ms. Gail Small, Northern Cheyenne, Native Action
Ms. Carrie Dann, Western Shoshone, Western Shoshone Defense Project
Ms. Julie Ann Fishel, Western Shoshone Defense Project
Ms. Rebecca Adamson, Cherokee, First Peoples Worldwide
Ms. Vicky Downey, Tesuque Pueblo
Ms. Josephine Mandamin, Ashinabek Women's Water Commission
Mr. John Schaeffer, Inuit,
Ms. Gail Cheney, Tlingit/Haida, Antioch University
Mr. Chief Arvol Looking Horse, Lakota Sioux
Ms. Paula Horne-Mullen, Lakota Sioux
Mr. F. Henry Lickers, Onondaga Nation, Haudenosaunee Environmental Taskforce
Mr. Michael Williams, Alaska Inter-Tribal Council

US Observers

Ms. Dianna Rowan, Observer
Ms. Elin Miller, US EPA, Region 10 Administrator, Government Official
Mr. Rafael Deleon, US EPA, Office of the Administrator, Office of Cooperative Environmental Management, Observer
Ms. Sylvia Correa, US EPA, Office of International Affairs, Commission for Environmental Cooperation Team

US EPA Staff

Ms. Carol Jorgensen, US EPA, Office of Water, American Indian Environmental Office
Ms. Teresa Kuklinski, US EPA, Office of Water, American Indian Environmental Office
Mr. Joe Ford, US EPA, Office of Prevention, Pesticides and Toxic Substances, Office of Pollution Prevention and Toxics, Risk Assessment Division, High Production Volume Chemicals Branch

Canadian/First Nations Delegation

Rick Simon, Deputy National Chief Assembly of First Nations
Bill Erasmus, Regional Chief Assembly of First Nations
Katherine Whitecloud, Regional Chief Assembly of First Nations
Elder Elmer Courchene, Assembly of First Nations
Elder William Ratfoot, Meadow Lake
Elder Stanley James, Council of Yukon First Nations
Elder Francois Paulette, Dene Nation

Elder Dave Courchene Jr, Sagkeeng First Nation
Chief Victor Stanley Buffalo, Hobbema First Nation
Chief Joe Dennis, Lower Similkameen Indian Band
Chief Lisa Shaver, Penelakut Tribe
Chief Nelson Leon, Adams Lake Indian Band
Chief Ruth Massie, Ta'an Kwach'an Council
Chief Gordon Lerat, Cowessess First Nation
Chief Raphael Picard, Pessamit Community
Dr. Sarah Williams, Curve Lake First Nation
Sherry Pictou, Bear River First Nation
Daniel Mark Steward, Cree Nation of Eastmain
Alana Kane, Kahnawake Environmental Unit
Sue Chiblow, Chiefs of Ontario
Clynten Vaughn King, Six Nations
Dr. Dean Jacobs, Walpole Island
Arnold Yellowman, Aamjiwnaang First Nation
Melissa Hotain, Assembly of Manitoba Chiefs
Jason Cook
Alfred Iron, Meadow Lake Tribal Council
Judy Wasacase, Federation of Saskatchewan Indian Nations
Danika Littlechild, Hobbema First Nation
Lance Yellowface, Piikani Nation
Jennifer Mackie, Tl'azt'en Nation/ University of Northern British Columbia
Linda McDonald, Liard First Nation
James McDonald, Tr'ondëk Hwëch'in First Nation
Laura Calmwind, Chiefs of Ontario
Ben Powless, Six Nations
Dina Bruyere, National Aboriginal Diabetes Association
Lisa King, Athabasca Fort Chipewyan First Nation
Stuart Wuttke, Assembly of First Nations (Garden Hill First Nation)
Lola Antonius, Assembly of First Nations (Saddle Lake First Nation)
Audrey Mayes, Assembly of First Nations (Indian Brook First Nation)
Amy Nahwegahbow, Assembly of First Nations (Whitefish River First Nation)

First Nations Cultural Night Performers

Dale Matasawagon
Celina Cada
Joel Babin
Micheal Russell

Assembly of First Nations Staff

Dr. Don Sharp
Kristen Stark

Canadian/Inuit Delegation

Violet Ford, Head of Delegation (Nunatsiavut)
Yvonne Moorhouse, Youth Delegate (Nunatsiavut)
Rhoda Innuksuk, Pauktuutit Inuit Women's Association (Nunavut)
Meeka Papatšie, Pauktuutit Inuit Women's Association (Nunavut)

Lillian Elias, Elder (Inuvialuit)

Rose Ann Kayotuk, Elder (Inuvialuit)
Donna Kisoun, (Inuvialuit)
Jennifer Williams, Youth Delegate – Performer (Nunatsiavut)
Stephanie Fost, Youth Delegate - Performer (Nunatsiavut)
Dawn Forrest, Youth Delegate - Artist (Nunavik)

Kevin Knight, ICC Policy Advisor
Jocelyne Durocher, ICC Staff

Canadian Observers

Maria Ooi, Health Canada Liaison
Charles Pratt, First Nations University
Vice Chief Lyle Whitefish, Federation of Saskatchewan Indian Nations

Commission for Environmental Cooperation

Ms. Marcela Orozco, Commission for Environmental Cooperation of North America
Liliana Paz Miller
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Juan David Castañón
Angela Silva
Helene Levesque
Eduardo Rincón Mejía
Adrian Vazquez
Gloria Antunez

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Felisa, Rosa Maria, Boadella Services, Spanish Translator
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Attachment 2

Elin Miller, United States Environmental Protection Agency
Region 10 Regional Administrator

Indigenous People's Conference Remarks

My name is Elin Miller. I am the Regional Administrator for Region 10 of the Environmental Protection Agency. I am here today on behalf of EPA Administrator Stephen Johnson who sends his regrets at not being able to attend this important gathering. The region I administer includes the states of Alaska, Idaho, Oregon and Washington. Located within Region 10 are 270 of the nation's 561 federally recognized Tribes, almost half the U.S. total.

I want to share with you that I love my job. As you might imagine, I spend a great deal of my time working on tribal matters, which in addition to being among my most important responsibilities, is also a privilege. For it is through my position and its responsibilities that I have had the enriching opportunity to learn about the environmental challenges in Indian Country as well as the pleasure of working with distinguished and capable tribal leaders such as Terry Williams of the Tulalip Tribe.

In 1984, EPA became the first U.S. federal agency to adopt a formal Indian Policy and it has been reaffirmed by every EPA Administrator since its adoption. Administrator Johnson reaffirmed the policy on September 26, 2005. As reflected by our tribal policy, we respect the government-to-government relationship we have with each of the 561 federally recognized Tribes. We acknowledge the supreme importance of tribal sovereignty, and we support tribal self-government. In fact, as much as possible, we seek to encourage and assist having tribal governments take the

primary role in implementing federal environmental laws that protecting the land, air, and water in Indian Country.

Since 1984, we have achieved a great deal to build a solid tribal program to implement our Indian Policy. Some of the significant milestones in the development of the EPA Tribal Program include:

- Establishing the American Indian Environmental Office—where Carol Jorgensen is the Director--to manage EPA's national tribal programs.
- Working with tribes and congress to amend EPA core programs including the Clean Water Act, the Safe Drinking Water Act and the Clean Air Act to allow tribal assumption of program authority.
- Establishing the Tribal Operations Committee which includes elected tribal officials and senior EPA leadership -- including the Administrator himself. This committee provides a great opportunity to enhance partnerships with tribes to improve human health and the environment in Indian Country.
- Staffing EPA regional offices around the country with Indian Coordinators and departments that focus on issues of concern to Indian Tribes.
- Developing committees to inform policies and programs such as the National Tribal Water Council, the Tribal Pesticides Program Council, the National Environmental Justice Indigenous Peoples Subcommittee, and others. This work has enhanced EPA's effectiveness.

Many Tribes also participate on strategic planning committees with other stakeholders in order to provide key input into the work EPA does, such as rule, guidance and regulatory development.

Our investment in sound policy and strong programs has laid the foundation for successful collaborations between EPA and Tribes. These collaborations have achieved meaningful

results, as I think is demonstrated by the following examples from Region 10.

- Just a couple of week ago, EPA put the finishing touches to finally resolve a difficult matter pertaining to Water Quality Standards in Washington state. Tribes in western Washington were the first to highlight critical errors the state of Washington had made in updating their standards. Data gathered by tribal environmental staff was so compelling that the state of Washington, rather than argue the point, agreed to work with Tribes and EPA to correct the errors.

- A second example is our collaboration with the Nez Perce Tribe to develop a regulatory program to manage agricultural burning. Non-tribal growers operating on non-tribal lands located within the Tribe's reservation boundaries had for years burned the agricultural stubble as way of regenerating their soil--at the expense of air quality for all affected including tribal members. EPA and tribal technical staff worked together to develop tribal regulations that allow burning to take place when the weather conditions are such that it can to take place without adverse impact--and which prohibit it when conditions are such that the public would be harmed. The program has proven to be fair and effective--so much so that the state of Idaho is now in the process of creating its own program based on the Nez Perce model.

- Finally, I want to highlight the Yukon River Intertribal Watershed Council, a council composed of 64 U.S. Tribes and Canadian First Nations. The Yukon Council has ongoing projects related to water quality monitoring in the Yukon River and its major tributaries, conducts mapping on contaminated sites, facilitates environmental education in the communities where its member Tribes and 1st Nations are located. It implements a solid waste removal program, in partnership with the state of Alaska railroad, barge, air cargo and recycling companies. Since 2005, The Yukon Council has transported more that 3.5 million pounds of waste being

out of Alaska. This waste has either been recycled or disposed of properly in regulated landfills. In the past, such waste would have simply been piled in unsightly, inadequately maintained, and potentially hazardous open dumps.

As this example illustrates especially well, Tribes in Region 10 are not simply working with EPA; they are building partnership with each other, even across international boundaries. And they are collaborating with state government and private companies. In doing so, Tribes not only are improving the quality of the environment, they are building tribal capacity and sovereignty.

I said at the outset that I love my job. Leading Region 10, an organization that is working effectively to achieve tangible environmental benefits while enhancing tribal sovereignty, is a big part of the reason why I do.

While there is much to be proud of, there is so much more to be done. The natural resources on which indigenous people--and all people--depend have been degraded, and, too often still are being degraded. As we stand here in the shadows of Palenque, I am mindful that some scholars have suggested that environmental stressors contributed to the decline of the great Mayan civilization. The planet-wide stress on the environment today means that the collaborative efforts like those I have described are not simply good things--they may well be essential to our survival. Likewise--that indigenous leaders have come together here to consider how to protect the environment also is both good--and essential. On behalf of Administrator Johnson and all of us at EPA, I wish you well.



**THE CONVENING OF
INDIGENOUS PEOPLES
FOR THE HEALING OF
MOTHER EARTH**

Dear Friends,

It is a great honor to share the “*Message of the Living Spirit of the Convening of Indigenous Peoples for the Healing of Mother Earth,*” the outcome of the Convening that took place in the Cultural Territory of the Maya in Palenque, Chiapas, Mexico on March 10-13, 2008. At the direction of the participants at this gathering, this message is a Call To Action to Indigenous peoples, and to all peoples of the world.

The *Convening for the Protection of Mother Earth* was planned by and for Indigenous peoples from North America to bring together Indigenous leaders, including spiritual and traditional healers, elders, wisdom keepers, and practitioners, to address the need for immediate intervention and action, based upon our original teachings, in order to ensure a healthy future for coming generations. We recognize that our current and future actions must not be based upon the same worldview that has brought such global destruction to Mother Earth. We must reclaim and revitalize the wisdom passed on to us from our Ancestors about how to be responsible to each other and to the Natural World.

This Message was created through ceremony and prayer, but it is up to each of us to find ways to give this Message life and meaning as we all take steps to protect the Natural World. It is intended to be a living document that serves as a source of inspiration to Indigenous peoples, governments, and civil society, to take our responsibilities to protect Mother Earth seriously, and to provide some guidance for moving forward.

Finally, we wish to acknowledge the participation and deliberations of the Indigenous peoples, representing Indigenous nations and communities from throughout North America, and gratefully thank the following organizations for their generous contributions and support including: U.S. Environmental Protection Agency, Health Canada, The Mexican Secretariat of Environment and Natural Resources, The Mexican National Commission for the Development of Indigenous Peoples, and the Commission for Environmental Cooperation.

Message of the Living Spirit of the *Convening of Indigenous Peoples for the Healing of Mother Earth at the Cultural Territory of the Maya*

March 10-13, 2008
Palenque, Chiapas, Mexico

INTRODUCTION

Having been welcomed to convene in ceremony at the sacred site of Palenque (*Cerco de Estacas*) to heed the call of Mother Earth and honor the sacred elements of water, air, earth and fire in unity as Indigenous Peoples of Lak N'á Lum upon the traditional territory of the Maya People on the 10 -13 of March 2008, we commit in unity to the Message of the Living Spirit.

We the Indigenous Nations, Peoples, tribes, pueblos, communities, villages, situated within the geopolitical boundaries claimed by the nation-states of Mexico, Canada, and the United States hereby make this declaration and urgent message to the world on the basis of our spirituality and the natural biological Laws of Life on Mother Earth, the Sacred Life-Giver. It is our inherent birthright and responsibility as the original free and independent Peoples of Turtle Island to care for Mother Earth in keeping with our Original Instructions from Creation.

These natural laws are inclusive of Honor, Respect, Love, Compassion, Peace, and Friendship. It is in keeping with these natural laws and Indigenous values that the traditional knowledge and wisdom bequeathed to us by our ancestors, and carried today by our Elders, teaches us how to live in balance with the Four Sacred Elements of Life: Earth, Water, Air, and Fire. We are the guardians of these elements of Life.

Fire is meant to ignite and unite the spirit of humanity. Water is the life blood of all living things. Air is the sacred breath of life. Earth is the Mother that nurtures us all. Beyond the tangible aspect of our relationships with all the sacred elements, there is intangible interaction. The role of the sacred elements is central in our customs, traditions, stories, songs, and dances.

The Indigenous prophecies foretell the urgent environmental crisis we face today. The Indigenous Peoples have the responsibility to provide our traditional knowledge to the world. The ancestral ways of Indigenous peoples have the power to heal our Mother Earth. We demand that the nation-state and state governments stop the destruction and violations against the four elements of Life.

Western legal and religious histories, philosophies and laws have totally disrupted our ways of life. Our traditional spiritual ways and knowledge systems honor the interconnections and interrelationships of the Web of Life, and sustain, not destroy Mother Earth.

VISION

As caretakers of Mother Earth, speaking with one spirit, one mind, one heart and as one family, utilizing the original teachings given to human beings by the Creator, we will restore balance and harmony to Mother Earth and all her children.

Guided by the wisdom and vision of our ancestors in the spirit world, elders, spiritual leaders and traditional and Indigenous community leaders, we understand the Natural Law given to us by the Creator guides our traditional way of life in harmony with all creation upon the land and waters of Mother Earth.

THE PAIN OF MOTHER EARTH

As the peoples of the land, we are the first to hear, see, feel, taste and spiritually sense the pain of Mother Earth. She is dying and we hear her cry. Her heart is wounded and her pain is our pain, her illness is our illness, our survival is dependent upon her survival.

As Indigenous peoples, we have a spiritual and familial relationship to the sacred elements of water, air, earth and fire, and understand their holistic and inseparable relationship with each other. Through the western claim of asserting ownership over these sacred elements their spiritual interdependence is being destroyed.

Water

*Minan ja 'Minan kuxtal.
Without water, there is no life.*

The water represents the life-blood and the sustenance of all life. The purity and natural flow of water is necessary for maintaining the interdependent balance between all forms of life. Our sacred birthright includes the rivers, streams, natural springs, hot waters, lakes, underground aquifers, seas, bays, inlets, oceans, ice, snow, rain and all forms of and bodies of water.

Deforestation and the removal of flora and fauna have resulted in the destruction of water sources. Organic and inorganic waste, refuse, and industrial wastewater are dumped directly into rivers and water sources that people need for drinking. As a result of toxins and pollutants, and industrial wastes many sources of water are unfit to drink and lead to serious and deadly health problems for humans and other forms of life. Indigenous peoples are often in the situation of having to choose between thirst and the possibility of serious illness or death from drinking polluted and contaminated water.

Dams and hydroelectric projects pose a massive problem for the integrity of ecosystems and the ability of Indigenous Peoples to maintain their traditional ways of life, hunting, fishing, trapping, and harvesting. As a result of diversion and depletion of pristine water

sources, many Indigenous Peoples do not have access to water. Regulatory frameworks also infringe upon Indigenous peoples' rights to, use of, and access to water. The privatization and commodification of water is a critical issue. No one owns water.

Air

The air is the Messenger that announces the rains, it is a voice of our ancestors, and it is the central element for the preservation of cultures. The main causes of air pollution are industrialization, militarization, electricity generation, energy generation from nonrenewable sources, means of transport and inadequate management of toxic wastes. This situation threatens the health of our ecosystems, putting life at risk. Air pollution caused by automobile exhaust, has great impacts on the respiratory health of all peoples, particularly in urban areas. The pollution carried by the wind from coal-fire plants emit toxins negatively impact peoples at great distances. The burning of oil, gas, and coal ("fossil fuels") causing the global warming is the primary source of human-induced climate change.

Earth

Our sacred lands are under siege. The Western world improperly asserts that they have a right to extract the natural resources from our lands and territories without regard for our rights. This extraction has left in its wake a legacy of contamination, waste and loss of life. Indigenous peoples are facing the negative impacts of pollution, mining, deforestation, logging, oil prospecting, dumping of toxic waste, genetic engineering, fertilizers and pesticides, and soil erosion, all of which contribute to a severe loss of biodiversity. All of these threaten food security, subsistence lifestyles, human health and our ability to sustain our peoples. Our peoples are suffering from high rates of cancers, diabetes, heart disease and other serious diseases previously unknown to our peoples. In the name of conservation of biodiversity, Indigenous Peoples have been displaced from our territories designated as protected areas. There is a direct correlation between the health of the land and the holistic health and well-being of the people. This has particular and significant impact on Indigenous Women - the rape and desecration of Mother Earth is reflected in what has happened to Indigenous Women.

Fire

The fire that sparks life is being disrespected by technology of the industrialized world that allows it to take life such as the fire in the coal-fired powered plants, the toxic waste incinerators, the fossil-fuel combustion engine and other polluting technologies that add to greenhouse gases, a primary cause of climate change. The abuse of the sacred element of fire conflicts with Indigenous knowledge and practices. Human beings are using fire in an exploitive, manipulative, destructive and deadly manner. The culturally inappropriate use of fire is manifested in the atomic bomb, military weaponry and warfare, nuclear power and radioactive waste, the extractive energy industries of coal, oil

and gas, and the burning of forests and grasslands that result in the extinction of flora and fauna within our ancestral territories.

THE HEALING OF MOTHER EARTH

Based on our inherent sovereignty and consistent with our inherent birthright to self-determination in international law, including the United Nations Declaration on the Rights of Indigenous Peoples, we affirm our responsibility to protect water, air, earth and fire. Because of our relationship with our lands, waters and natural surroundings since time immemorial, we carry the knowledge, ideas and solutions that the world needs today. We know how to live with Mother Earth because we are her children. We commit to sharing certain teachings of our peoples to all humanity so that they can find their original, sacred relationship to Mother Earth, Father Sky, and all Creation. It is our responsibility given to us by the Creator to speak for the plants, for the animals, and all life to bring their message to all of peoples and nations of the world.

Traditional knowledge can aid in providing accurate ecological baselines embedded in and carried in Indigenous languages, including in traditional names of places, stories and oral narratives that reveal the original roles of natural habitats as given to us by the Creator. These baselines are critical for societal adaptation to environmental change, land use change and climate change, as well as indigenous cultural survival in the face of these detrimental changes in the world we live in today.

Call to Action to Indigenous Peoples

Based on our inherent sovereignty and consistent with our right of self-determination in international law, we affirm our inherent birthright to water, air, earth and fire. We call upon our Indigenous brothers and sisters to fulfill our responsibilities bequeathed by our ancestors to secure a healthy environment for present and future generations. We know how to live with Mother Earth because we are her children. We are a powerful spiritual people. It is this spiritual connection to Mother Earth, Father Sky, and all Creation that the rest of the World must respect. Our extended family includes our Mother Earth, Father Sky, and our brothers and sisters, the animal and plant life, therefore, it is the responsibility given to us by the Creator to speak for the plants, for the animals, for the rest of Creation, for the future of all the children, for the future of Mother Earth and Father Sky. We commit to continue our traditional practices for the environment based on standards consistent with the Natural Laws of the Creator for the benefit of future generations.

We call upon all Indigenous Peoples to:

Honor and defend all the sacred elements by conducting their traditional ceremonies and prayers revitalizing and perpetuating traditional values and knowledge systems and applying them to today's realities. We the Indigenous Peoples at this Convening, offer to share the following gifts of knowledge through our own skills that have been developed

and through proven best practices/successful indigenous practices or knowledge that have been successful:

- Develop recycling capabilities for plastic, paper, glass and metals in our own communities, ending the use of plastic;
 - Exercise traditional ways of growing crops; and
 - Plant more trees to clean the air and water, a holistic reforestation with endemic plants.
-
- Educate Indigenous Peoples and non-Indigenous people beginning with our children and including individuals, communities, governments, institutions and the media about the role of these sacred elements in our world and our livelihoods.
 - Create and develop an Indigenous education circle without borders, based on traditional knowledge using appropriate tools of science to protect our sacred elements. This network can include traditional practices, research experience, development of curriculum for our children, and a library of knowledge that can be shared with all of our Peoples.
 - Collaborate and organize events, gatherings and conferences for the protection of the sacred elements.
 - Acknowledge the ancestral time in uniting “All Nations, All Faiths, One Prayer” on June 21st to pray for united healing.
 - Assert and exercise our inherent, prior and collective rights to manage, maintain and protect our lands and territories.
 - Express our full support for the existing Indigenous organizations and associations which are currently advocating for the protection, stewardship and sustainability of water as a resource and as a part of Indigenous identity, spirituality, culture and nationhood.
 - There are numerous documents, resources, tools, instruments, treaties, agreements and other constructive arrangements that have been created by or in partnership with Indigenous Peoples. We encourage more Indigenous Peoples to create such tools in accordance with their respective customs, protocols and laws, to articulate, implement or enforce our inherent rights and in exercising self determination. We also urge Indigenous Peoples to share such tools, skills, knowledge and resources with each other.
 - Exercise the right of free, prior and informed consent to any actions that may affect their lands and territories.

Call to Action to the Global Community

Acknowledging the dignity of all life, peoples and nations, we call upon the global community to unite with Indigenous Peoples to learn the teachings and wisdom as bestowed to us by the Creator in order to heal Mother Earth. The realization of this Call to Action will only occur with the full, active and collaborative partnership of all peoples and nations. We call upon Leaders of all Nations of the World at all levels of decision making, to accept responsibility for the welfare of future generations. Living by the traditional principles and values of Honor, Respect, Love, Compassion, Peace and Friendship, we call upon the Global Community:

International

- Fully implement the United Nations Declaration on the Rights of Indigenous Peoples.
- Protect Indigenous peoples from the negative impacts of trade agreements.
- Recognize the rights of Indigenous Peoples consistent with the United Nations Declaration on the Rights of Indigenous Peoples and other international law, in the implementation of international treaties, conventions and agreements relevant to the environment, trade, and human rights including:
 - Convention on Biological Diversity, including Articles 8(j) and 10.
 - United Nations Framework Convention on Climate Change (UNFCCC) and the Kyoto Protocol
 - International Labour Organization Convention (ILO) 107 and 169
 - Organization of American States
 - OAS Proposed Declaration on the Rights of Indigenous Peoples
 - Universal Declaration of Human Rights
 - International Convention on the Elimination of All Forms of Racial Discrimination
 - International Covenant on Economic, Social and Cultural Rights
 - International Covenant on Civil and Political Rights
 - Declaration on the Granting of Independence to Colonial Countries and Peoples
 - General Assembly resolution 1803 (XVII) of 14 December 1962, “Permanent sovereignty over natural resources”
 - Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief

National

- Commit to the full implementation at the domestic level of the United Nations

Declaration on the Rights of Indigenous Peoples.

- That all levels of nation-state and state governments live up to their commitments to Indigenous Peoples by recognizing our inherent rights, cultural rights and rights held pursuant to treaties, agreements and other constructive arrangements.
- Implement a system of legislation, regulation, fines or taxation for excessive use or abuse of any of the four sacred elements.
- Enter into a collaborative, and active partnership with Indigenous Peoples to protect, sustain and maintain sacred sites of Indigenous Peoples.
- Governments should guarantee the restructuring and repair of the damage done to the cultural patrimony and territory of Indigenous Peoples.

Non-Governmental and Civil Society

- Civil society and non-governmental organizations to involve and support Indigenous Peoples in the protection of our lands, territories and rights. This includes advocacy concerning any activity impacting the four sacred elements.
- Encourage civil society, and non-governmental organizations to respect and honor the roles and responsibilities of Indigenous Peoples in carrying out their mandates and roles;

Private Sector and State Corporations

- Indigenous laws governing the four sacred elements must be respected by the private sector, in addition to relevant international, and national laws that are consistent with the United Nations Declaration on the Rights of Indigenous Peoples in carrying out their business or projects.
- Ensure the free, prior and informed consent of Indigenous Peoples prior to commencing any undertaking which impacts the four sacred elements, including assessments or exploration, and involving the participation of governments if necessary.

DECLARATION

We, the Convening of Indigenous Peoples for the Healing of Mother Earth, support the spirit and intent of this message and send it out to all Indigenous peoples and to the World as a living document.

Attachment 4

MESSAGE FROM THE EXECUTIVE DIRECTOR OF THE COMMISSION FOR ENVIRONMENTAL COOPERATION OF NORTH AMERICA

Palenque, Chiapas, Mexico, 13 March 2008

Mr. Secretary of the Environment and Natural Resources, **Juan Elvira Quezada**;

Mr. Secretary of the Environment, Urban Development, and Housing of the State of Chiapas, **Julián Domínguez López Portillo**;

Municipal authorities, for your support to the Constitutional Governor of the State of Chiapas, **Juan Sabines Guerrero**, many thanks for your hospitality and generosity to those who participated in this important event.

Members of the presidium;

Representatives and delegates from the First Nations and the Indigenous Peoples and Communities of North America;

Ladies and gentlemen, friends:

The Commission for Environmental Cooperation of North America is an institution created and supported by the governments and civil society of Canada, Mexico and the United States. One of its goals is to catalyze and foster cooperation on environmental issues in the context of the developing trade links between our countries.

The CEC is undoubtedly one of many international cooperation success stories. While the work was going on in Palenque, conservation experts from the three countries were meeting in Victoria, British Columbia, to further our cooperation on the preservation of natural areas running from the Bering Strait to the Baja California Peninsula. Currently, in Vancouver, the Commission is making public its report on green building and housing in North America, while last Friday, in Tucson, Arizona, we concluded our meeting with experts from the three governments and civil society on the sound management of chemicals in North America.

But today's event, whereby we celebrate the birth of the Palenque Charter, is a watershed for the Commission in its day-to-day work; among other things, because I believe it is the first time that the Commission has simply taken on the role of sitting and listening rather than coordinating and directing. Let me assure the delegates that it is our great pleasure and honor to play this role, and that we at the Commission are eager for this important effort to bear fruit.

The leadership of many people was necessary in order for the Commission to be with you at this important event. With apologies to anyone I may have forgotten, I would like to acknowledge the people in government who invited us to participate: **Carol Jorgensen** of the United States, **Roy Kwiatkowski** of Canada, and **Berta Helena de Buen** of Mexico. I also want to express our gratitude to the members of civil society who sit on the Joint Public Advisory Committee (JPAC). For several years, arising from the important work and discussion by and among its members, JPAC has continually stressed to the North American environment ministers how urgent it is to support the efforts of indigenous communities and their contributions to the stewardship of a better environment in North America. Recently, the 2006 chair of JPAC, Dr. Irene Henríquez of Canada, and its current chair, Jane Gardner of the United States, reiterated their endorsement of this position, and I want to thank them for so insistently keeping it at the forefront of our attention. I also want to thank the many people at the Secretariat of the Commission who, under the coordination of Marcela Orozco, made it possible for an event like this one to be organized in record time.

Finally, I want to underscore the commitment undertaken by the Council of Ministers of the CEC at their regular session of June 2006, chaired by Mr. Secretary Elvira — who did superb work, I must mention, in motivating his counterparts. It was this effort that provided the foundation enabling the CEC to be present at this event.

I will conclude my remarks by reminding us all that many people in North America have their eyes and their hopes set on the future of the Palenque Charter. Many people see this document as the beginning of a new era of environmental activism that gives pride of place to the cultural and spiritual wealth of people who have lived with nature for thousands of years.

I am confident that this seed will grow into a majestic tree, one that will provide shelter and succor for the many men and women around the world who seek to participate constructively and generously in building a better tomorrow for our children.

Thank you very much.

Attachment 5

Mr. Juan Rafael Elvira Quesada will deliver the closing remarks.

Thank you and good afternoon.

Friends, brothers, sisters:

Mexico is honored to have been able to host this magnificent event, an event it had been seeking to bring to fruition since last year. Today we are seeing the birth of the Palenque Charter, a new initiative that will serve as a beacon to the indigenous cultures of the entire world. The Palenque Charter will become a new standard in world development with the indigenous peoples.

Three days ago we were with them at the start of this important meeting, arriving on a plane from Mexico City with forty correspondents. Today, coverage of your meeting is being shown in the media of Canada, the United States, and many parts of Mexico, and so it is that the ethnic groups, the indigenous peoples, and the whole of Mexican society is becoming aware of the significant work you have done during these three days. I would not want to omit mention of the considerable work that was required to bring this event about. It took a great deal of work to produce the triumphant outcome of enhanced mutual understanding, respect, honour, and coordination.

And so today I ask all of you to keep in your heart, to keep in your soul, and to keep in your mind the sound of that conch when the sun was coming out among the pyramids of Palenque; to carry with you the memory of the cries of the howler monkeys from the forest, sending us a message and keeping us aware that something good was happening in Palenque.

I want to tell you that I am making a commitment to each and every one of you: to take the message of the Palenque Charter to the President of Mexico, Felipe Calderon. But it is also my commitment to take the message of the Palenque Charter to the Minister of the Environment of Canada, John Baird, in order to tell him what we accomplished today, and describe the initiative that is underway; and to the Administrator of the United States Environmental Protection Agency, Mr. Stephen Johnson. We will take the time to discuss this event with him, and to explain the importance of this declaration, the Palenque Charter.

I want to tell you, as regards my responsibility, that you can count on me to make sure that this Palenque Charter does not get put away in a drawer. It will not become a dusty document on a library shelf or in a government file. I want the Palenque Charter to go beyond borders. You can count on me to do my utmost to ensure that the Palenque Charter has positive effects and impacts for the indigenous tribes, the indigenous ethnic groups, the indigenous peoples in other parts of the world who are awaiting this message. For this message must not remain in Palenque. It must not remain with your communities only, for only you to discuss what we have accomplished. We must make it a reality. We must take it to the people of Asia. We must take it to our brothers and sisters in Africa. They too are awaiting this message, and may not have yet had the opportunity to successfully hold an event like the one we have just held. We must take this message to our brothers and sisters in South America and Central America. We have the great responsibility of having listened to Mother Earth, of having learned through you what is

happening to Mother Earth. We have the great responsibility to take this message to the entire world, and to ensure that this declaration, this Palenque Charter, spreads and is disseminated throughout the world it so that we all learn about this wise way of living. In closing, I would like to thank the Mayor of Palenque, Alfredo Cruz Guzmán; the Minister of the Environment, Julián Domínguez, representing the Governor; Adrián Vázquez, Executive Director of the CEC; our friend Juan Sánchez; Elizabeth Flores Torruco, Director of the Archaeological Zone, who offered us a clean, tranquil, well-organized, and comfortable venue, and arranged for the howler monkeys to be howling at us from the forest; José Luis Gutiérrez Rodríguez, representing Luis H. Alvarez, of the indigenous peoples; Rick Simon, Deputy Chief of the Assembly of First Nations of Canada; Larry Mercurieff, indigenous representative from Alaska, United States of America; and Carol Jorgensen, Director, American Indian Environmental Office, US Environmental Protection Agency. I also want to thank Violeta Ford, Director of International Affairs, Inuit Circumpolar Conference; Felisa González Mendoza, member of the advisory council of the Commission for the Development of the Indigenous Peoples; Debra Harry, indigenous representative from the Northern Paiute people; Macedonia Blas Flores, Mexican indigenous representative from the Nãñho people; Oliverio Patricio Jiménez, Mexican indigenous representative from the Mixe community; Lucía Manzano, Mexican indigenous representative from the Nahuatl community. Finally, I want to tell you that here in Mexico, I had the opportunity to grow up near an indigenous community. I was on the territory of the P'urhépecha people. When I was the mayor of my village, I set up the first P'urhépecha council so that they too could have authority and opportunities for development. That initiative is continuing. Along the same lines, I say to you that today we have taken on a great responsibility; not just that of drafting this charter, but also promoting and publicizing it around the world, so that it becomes a standard of reference for a new world in which you, our indigenous brothers and sisters, are equal partners. Today, March 14, 2008, at this magic place called Palenque, land of our Maya ancestors, I hereby formally adjourn this Meeting of Indigenous Peoples for the Healing of Mother Earth. I wish you all a safe trip back to your communities, where you will disseminate the results, the images, the photos, and the video. Count on us, we will be publishing a book and a DVD, so that we can all bear witness in our communities to what you accomplished here. Thank you.