



Our Living Word for all Peoples

We weave these words, grounded in the wisdom that comes from the Maya people, which connects us with today's energy, the energy of the nahuatl *k'at* (6 spiders), the interrelatedness of all that surrounds us. We mainly make the connection with what it means to be human that we somehow have lost touch with, *k'at* refers to our interconnectivity within the web of life. It is also a subtle network that helps us remember everything that we learned, experiences and transcendental acts of life. It is also an auspicious day to ask the untying of all that is tangled in Bolivia and other brethren countries.

From the strength of this day, we feel that everything that happens to the earth affects us as well. Our disconnection with the earth has blinded us to the awareness that we all share the same breath, the animals, the trees, the people, thus we get entangled in the venom of seeing our beautiful plurality of languages, bodies and beings as a threat, and not as an opportunity to recognize that I am your other you, and that you are my other me.

We reaffirm that our demonstrations express that we do not renounce to our dreams that our people enjoy life in fullness, which evokes the millennial desire of our female and male ancestors; desires that are interwoven with our identity, knowledge, flavors, and spiritualities. Therefore, we demand that as peoples would not to be associated with a political party, nor our symbols, colors, principles, and knowledge be appropriated, for it is part of our plurinationality and does not require authorization to continue to exist. We flatly denounce the criminalization of our bodies, struggles, and resistances. This criminalization is supported by an old colonial religious prejudice that equates us with demons, terrorists, and criminals, with the intent to disqualify bodies, struggles, and resistances. We demand that religions, churches and Christian denominations respect our spiritualities and our sacred manifestations, with the goal of open spaces where we could meet each other.

We join peoples in resistance, especially Bolivia and Chile, where they are facing the impositions of hegemonic, totalitarian, and belligerent policies. These policies seek to establish a supposed peace based on the police and the army's violent and criminal attacks aim to generate more violence and expose the human miseries that lie in all of us; and cause the mourning of the bodies lying on the ground like seeds that have fallen early. And others who have been injured and await healing, for healing them will also heal us.

From our various territories, we invoke the forces of the heart, of the heaven and the earth, and Pachamama and the God of life, we aim for justice, so those responsible for the imbalances that have generated rectify their actions with the goal of reconstruct the connection with what it means to be human.

This is the textile that we give as a small offering, born from the sincere desire to see life flourishing in our territories, and grounded on the freedom of birds, talkative rivers, and fertile lands. We invite you to take on the task of being sentinels and guardians of those powers that seek to confuse and entangle us to take advantage of the situation and attack us.

Here we are flaming the rainbow embodied in the Andean wiphala.



To the United Nations (UN)

To the United Nations Permanent forum for indigenous issues

To the Internatioanl Working Group on Indigenous Peoples.

To the Special Represenative on the Rigths of Indigenous Peoples

To the Office of the Hight Commissioner for Human Rights (OHCHR).

To the International Red Cross.

To the World Council of Churches.

To the Association of Protestant and Missionary Churches in Germany (EMW).

To the community, national and international media.

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