

“There is no peace while ancestral life of Indigenous Peoples is not assured”



PRESENTATION

My name is Karen Huere, I belong to asháninka indigenous people. We are Amazonian people that, since our ancestors, we have lived near the river valleys such as: Apurímac, Ene, Tambo and Pichis, reaching the Alto Ucayali sector (central amazon of Perú)

I'm 22 years old. Today, I'm proud because as a young indigenous woman I'm here bringing you the voice of my people with my other indigenous sisters of the Andean peoples to give our testimony of how climate change is affecting different aspects of our integral life and what we are doing to counteract its impacts.



When I was a child, I remember that we had enough food that mother nature gave us



- In the *FOREST* we had birds, land animals, insects, mushrooms, vegetables and medicine.
- In the *RIVER* we had different species of fish and insects.
- In the *LAND* we had wild fruits.

Our families live reciprocally with each other and with Mother Nature, we thank and take care of her because she is the source of our nutrition. If we hunt, fish or take any fruit, we only take up what is necessary to feed ourselves.

This harmonious way of life with our mother nature is being impacted, not only by climate change but also by extractive activities such as deforestation and mining.



Deforestation on the banks of rivers causes floods and dries up the water holes and puts our food security at serious risk. Mining pollutes rivers, so we don't have enough fish to eat.

Another problem is the change in land use that the Peruvian State has been doing and allowing, which causes the destruction of ecosystems, water sources, primary forests and accelerates global warming.



Today, I want to share with you what we are doing in the central Amazon of Peru to counteract the impacts of climate change from what our ancestors have taught us.

1. To promote the protection and conservation of water sources, today we plant native plants that generate water and protect these water sources, recognizing the importance of valuing and respecting the sacred places of our communities.



2. To continue with the dialogues: preserving, sharing and learning from our older sisters through intergenerational dialogue and the commitment to conserve, protect and transmit this knowledge, where wise women share their experiences and give us advice to recover our ancestral knowledge.



We come up to the call of our Mother Nature, for the fight on the recognition of her rights, since it means to recover our ancestral values as well.

