



\_\_\_\_\_ 9 August

INTERNATIONAL DAY OF  
THE WORLD'S **INDIGENOUS PEOPLES**

# LEAVING NO ONE BEHIND



## 1 Historical Review

<https://www.un.org/en/observances/indigenous-day>

1. On December 23, 1994, during the International Decade of the World's Indigenous People, the General Assembly decided that the International Day of the World's Indigenous Peoples be celebrated each year on the 9th August. This date commemorates the holding of the first meeting, in 1982, of the Working Group on Indigenous Populations of the Subcommittee on Prevention of Discrimination and Protection of Minorities.
2. As requested in the final document of the World Conference on Indigenous Peoples 2014, an Action Plan was developed in 2015 for the entire system of the United Nations on the rights of indigenous peoples. Its aim is to ensure a consistent approach to achieve the objectives of the United Nations Declaration on the Rights of the Indigenous Peoples, in particular by enhancing support to Member States and Indigenous villages.
3. A year from now we will see the beginning of a special decade for communities of indigenous peoples: the celebration of the Decade of Indigenous Languages 2022-2032, an initiative that found momentum thanks to the celebration in 2019 of the International Year of Indigenous Languages.
4. In recent months, the COVID pandemic has further highlighted the great social lack of protection of many of these peoples, who live in a situation of enormous vulnerability. With the motto, "Leave no one behind", the International Day of Indigenous People invites us this year to demand a new social contract that encourages inclusion and equal opportunities of indigenous peoples and to respect the rights, dignity and freedom of all. And this happens by facilitating their effective participation in decision-making, a key component in achieving reconciliation between the indigenous and the States.



2

## Global Context

### CURRENT SITUATION OF INDIGENOUS PEOPLES

According to a 2019 ILO (International Labour Organization) study 2, indigenous peoples represent 6.2 per percent of the world's population, which represents more than 476.6 million people spread all over the planet. The world of indigenous peoples, shaped by the persistent inequalities they face and their experience of marginalization and colonization, is undergoing a series of transformations.

#### VICTIMS OF CLIMATE CHANGE

Indigenous peoples consider 22% of the world land area as their home. They live in areas where there is about 80% of the planet's biodiversity commercially unexploited. The life and livelihoods of indigenous peoples are in the front line of the people who suffer the worst impact of the climate change, because their economy, their lifestyle and their livelihood is highly dependent on natural resources and ecosystems.

#### LABOR VULNERABILITY

Fifty-five percent of the indigenous population are still employed in traditional subsistence agriculture. However, due to poor income opportunities, loss of access to traditional land and climate change, indigenous women and men are being progressively forced to seek employment in intensive crop production or to migrate to urban environments to try to improve their social economic situation. Far from their traditions, most of them only get to work in informal economy and in precarious working conditions.

#### EDUCATIONAL BARRIERS

The lack of access to quality jobs is closely related to difficulty in accessing to formal education in equal opportunities. In fact, 46.6 percent of Indigenous adults with employment have no education, compared to 17.2 percent of their non-indigenous counterparts. The gap is even greater in the case of native women. According UNESCO, this is a consequence of the combination of a secular marginalization and decades of assimilation policies that do not count indigenous knowledge, cultural heritage or their languages.

#### EXTREME POVERTY

This explains the disproportionate representation of indigenous peoples among the poorest population groups. According to estimates of the ILO indigenous men and women are almost three times more likely to be in extreme poverty than their non-indigenous counterparts.

#### CULTURAL WEALTH IN DANGER

At least 40% of the 7,000 languages used in the world are in danger of disappearing. Indigenous languages are the most vulnerable because many of them are not taught in schools nor are they used in the public sphere.

#### IMPACT ON THE HEALTH

In recent times, the pandemic has also revealed the deficiencies suffered by this sector of the population due to the lack of infrastructure and the laziness of all governments in defense of health benefits.



3

Time for Reflection

MESSAGE FROM POPE PAUL VI \_ LUMEN GENTIUM 5



1. THE KINGDOM OF GOD IS COMING FOR EVERYONE.

The mystery of the holy Church is already brought to light in the way it was founded. For the Lord Jesus inaugurated his Church by preaching the Good News, that is, the coming of the kingdom of God, promised over the ages in the scriptures: "The time is fulfilled, and the kingdom of God is at hand" (Mark 1:15; Mathew 4:17). This kingdom shone out before men in the word, in the works and in the presence of Christ. The word of the Lord is compared to a seed which is sown in a field (Mark 4:14); those who hear it with faith and are numbered among the little flock of Christ (Luke 12:32) have truly received the kingdom. Then, by its own power the seed sprouts and grows until the harvest (cf. Mark 4:26-29).



2. THE KINGDOM OF GOD IS REVEALED IN CHRIST.

The miracles of Jesus also demonstrate that the kingdom has already come on earth: "If I cast out devils by the finger of God, then the kingdom of God has come upon you" (Luke 11:20; cf. Matthew 12:28). But principally the kingdom is revealed in the person of Christ himself, Son of God and Son of Man, who came "to serve and to give his life as a ransom for many" (Mark 10:45).



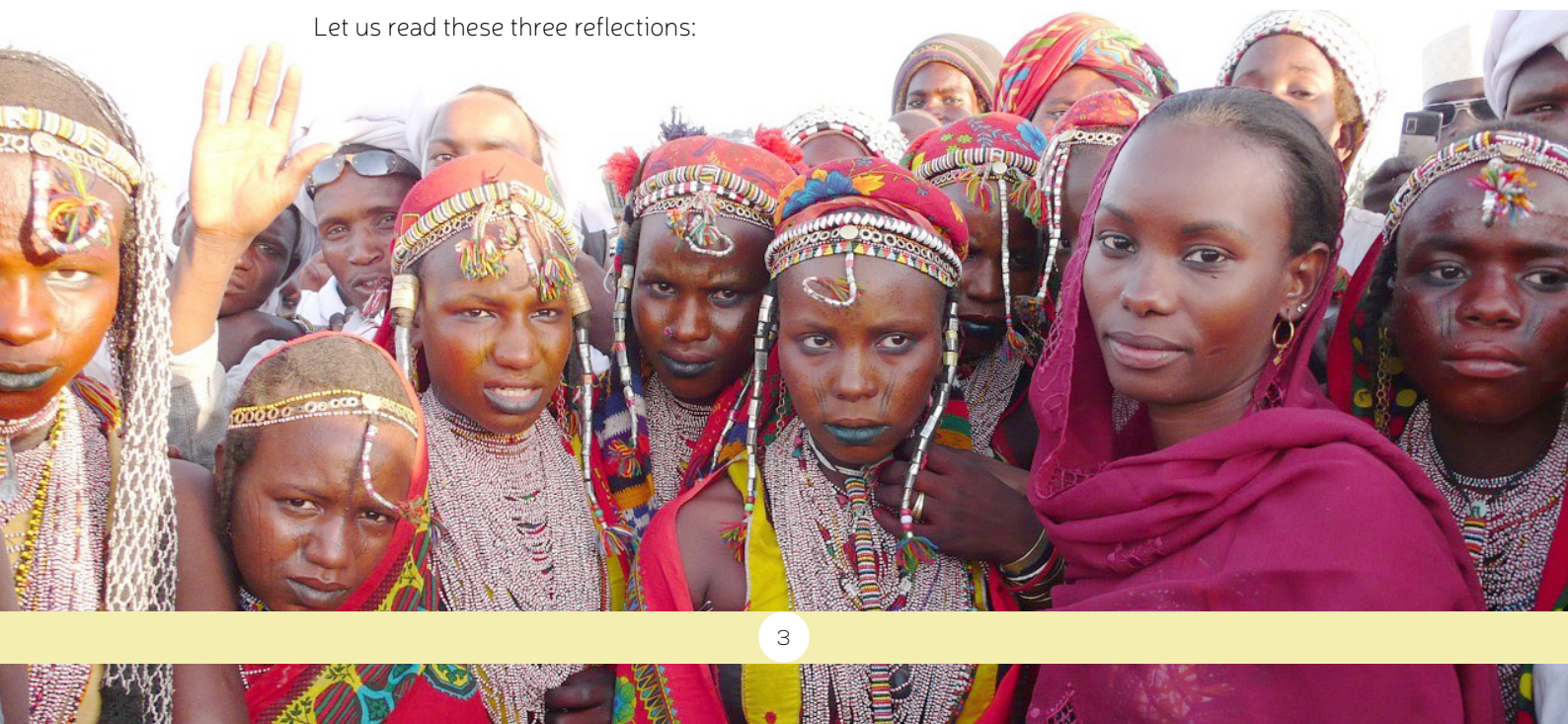
4

Claret's Gaze

THE CLARETIAN FAMILY FOR INTERCULTURALITY

The Claretian Mission has always considered respect for indigenous people throughout the world. Thus, from their initial formation they already try to live their vocation and mission from inculturation with native people

Let us read these three reflections:



*The mystery of the Incarnation is a process of inculturation. God became man in Jesus who was incarnated in a culture. In order to enrich all, he gradually opened himself to other cultures, thus creating a path of inculturation and acceptance of all cultures. (...) As a result of inculturation throughout history, religious congregations have become multicultural.*

*But it is not enough to accept the diversity of cultures within our communities; it must be lived as an opportunity for rich exchange between cultures, thus contributing to greater social justice, fraternity, and peace on earth. Interculturality calls us to practice an attitude of OPENNESS in everything we live and situates us in the reality in a new way. Today we have an opportunity to live this even within our own country and community. Shared mission favors interculturality, and at the same time requires spiritual availability, constant formation, and an open mind to know and learn from other cultures, while being able to critique one's own from the perspective of the Gospel (...) From its birth, our congregation has lived in dialogue with other cultures, we are called to be intercultural by vocation: "My spirit is for the whole world".*

*From the Final Document of the XVII General Chapter  
of the Religious Sisters of Mary Immaculate (Claretian Missionary Sisters)*

*We feel joyful as we contemplate the multiculturalism that exists in the Congregation. But we are called to move from multiculturalism to interculturality. This XXV General Chapter has introduced us to the dialogue of life, intercultural, interreligious. We can observe in the Chapter Declaration the language, which is an expression of the sensitivity, around the encounter with the diverse cultures, dialogue, discernment, to assume transformation processes in community life, in the pastoral work, in ecology..*

*It has put us on the road and in a commitment to inclusion. Interculturality is a call to a new spirituality - nothing without the Spirit that cultivates openness, amazement, recognition, involvement, solidarity. All this entails the transforming force of the yeast in the dough, of the seed in the earth, from light to darkness ... In short, it makes the newness of the Kingdom a reality.*

*Aquilino Bocos Merino CMF, Madrid (Spain)*

*The Lay Claretians Movement gives us the sense of family, since it is responsible for watching, encouraging and accompanying all the communities of the movement so that we do not feel alone. Our reason for being is only understood from the community sense that helps us to personal growth and faith; to learn to love and recognize each other's values (...)*

*Our communities teach us to love and recognize the values of our brothers, accepting ourselves as we are and understanding the history and personal experiences of each member.*

*From the Final Declaration - Manifesto of the X General Assembly  
of the Lay Claretians Movement*

## 5 Prayer

### At the beginning...

Before we begin the prayer, we can watch this video together:

<https://www.youtube.com/watch?v=PzSb76bdBYQ>

**NOTE:**

The video is in Spanish. On Youtube, you can activate subtitles in other languages. To do this, you have to select this option in the "Settings" menu (⚙️), and choose the desired language in the 'Automatic translation' option.



### Motivation

The Earth is the common good that God has given us. We have to care for it and to live in it gratefully and harmoniously with it and with all our brothers and sisters...

### PRAYER OF THE BRIBRIS (Costa Rica)

**SIBÖ-SULÁ**

You created us from corn  
as a Mother Earth  
and the whole of nature.

Your name is respected and admired  
like the sun, the moon or the volcano.  
In the green landscape that surrounds us,  
in the banana, cocoa and cassava crops.

Among so many animals,  
in these remote and isolated territories.  
In each of the clans  
made up of men, women  
and children.

Your will be done  
in the circular cosmos of our  
existence,  
in the great universal house.

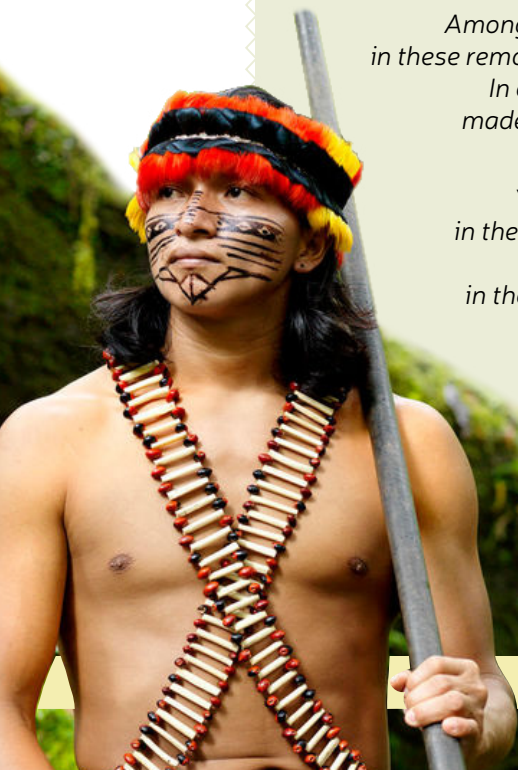
Give us the Bread sown,  
harvested and shared in community,  
a symbol of union, strength and solidarity.  
From the land to the stove,  
attached to the ancestral roots,  
pride of this people.

Do not let us fall  
into the temptation of deculturation  
or of being ashamed of our origin.  
To forget the beliefs, myths, language  
and rituals that identify us.

Free us from the evil of the Zikuas  
who want to deprive us of the territory that  
belongs to us to carry out  
mining or hydroelectric projects.  
Free us from the monster of the  
transnationals with their economic power,  
from the forgetfulness of the governments  
and the indifference of the country  
in which we were born.

May our culture be respected and valued  
from generation to generation.

**AMEN**



## Invitation

Let us pray together from this vision of the world, feeling that we are brothers and Sisters; hoping that the entire indigenous population remains strong and united; understanding that in their world views creation is a whole and does not separate them at all.

### Poem: "Tun Ch'ok" ("Mexican Grackle")

Tun ch'ok rex roj,  
jSib'alaj kjuluw ri awiij  
chi uwa ri q'iij!  
Katch'opin pa uwi' echa',  
Katrapap pa uwi' q'et.  
Sib'alaj ixiiim tzaqinaq  
chi uxol taq q'et.  
Ixiim tzaqinaq ixiiim  
sik'om umal awe,  
man rajawaxik ta k'aat,  
man rajawaxik ta chiim:  
su kb'e pa q'ul.

Bluish Mexican Grackle  
What a luster the sun has cast on you!  
Jumping and flying  
on the trail of stubble,  
flush with furrows,  
i How much grain has fallen  
for your harvest!  
'Tapixquero',  
Fallen grain,  
collected small grain,  
What pouch or what backpack:  
To the crop!

Written in 1952 by **Humberto Ak'ab'al**.  
Maya K'iche' born in Momostenango, Totonicapan (Guatemala)

## Gospel Reading

Let us listen to the words of Jesus (**Matthew 25: 31-40**)

*"When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left.*

*Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'*

*Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?'*

*The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'*

**WORD OF THE LORD**



## Meditation

We bring to our mind so many Indigenous people who have been killed in the struggle to recover and defend the territories.

We remember that indigenous people continue to be deceived by economic groups that use their political influence to create laws against the peoples and their territories. You can say out loud the names of some you know.

Then we make Mary's words our own:

*'My soul glorifies the Lord  
and my spirit rejoices in God my Saviour,  
for he has been mindful  
of the humble state of his servant.  
From now on all generations will call me blessed,  
for the Mighty One has done great things for me—  
holy is his name.*

*His mercy extends to those who fear him,  
from generation to generation.  
He has performed mighty deeds with his arm;  
he has scattered those who are proud in their inmost thoughts.  
He has brought down rulers from their thrones  
but has lifted up the humble.  
He has filled the hungry with good things  
but has sent the rich away empty.  
He has helped his servant Israel,  
remembering to be merciful  
to Abraham and his descendants forever,  
just as he promised our ancestors.'*

**(Luke 1: 46b-55)**

## Final Prayer

**'I dream** of an Amazon that fights for the rights of the poorest, of the native original people, of the least that count, where their voice is heard and their dignity is promoted...

**I dream** of Christian communities capable of surrendering and incarnating in the Amazon, to the point of giving the Church new faces with Amazonian features'

**POPE FRANCIS.**  
*From the Conclusions  
of the Synod. "Dear Amazon"*

We end up praying together:

**OUR FATHER - HAIL MARY - GLORY**

## 6 Commitment

### What can we do personally?

Stop a bit, consider that your life is related to the earth and its original custodians, you can make a difference. We can carry out small actions that can give great results: that which each person can do in favor of this indigenous cause:

- Get closer to an Indigenous community.
- Respect the Cosmo vision of the indigenous people.
- Unlearn and learn about the indigenous cause.
- Defend the rights of indigenous people.
- Be an agent of change, and educate your brothers and sisters in the community, your friends and your whole family.

### What can we do as a Claretian family?

Ratify our commitment in favor of the Indigenous cause in each organization.

**How will I help my community to be sensitive to the dispossession of indigenous peoples' territories by economic power?**

