

Yamasi People Assert the Right of Self-Determination

For tens of thousands of years Indigenous Peoples have developed self-determination processes based in the natural obligation to promote self-determination for survival, which had been observed with self-determined communities of non-human animal relatives. Yamasi People's ecological institutions continue our traditions of observation-based science that guide us to arrange collective work governed by generational norms that promote prosperity for the entire community.

Yamasi People managed the arrival of African Peoples and European Peoples, negotiating access and sharing our practices of self-determination. Despite the European Peoples' myths about their sovereign authority to own or control non-European Peoples' and their territories and resources, Yamasi People have continued our social, spiritual, economic, political, and cultural traditions based in our Guale organization with governing Waters. Yamasi People remain responsible for human interaction with Waters and their ecosystems with our territory, maintaining Guale Nation.

Yamasi People continue our traditions by escaping financialization, including formal slavery by the Spanish, British, and US Peoples. Yamasi People continue to be governed by our Guale Nation, maintaining our ecological institutions and fighting institutions of slavery. The US has many such institutions of slavery, including Bureau of Indian Affairs that traffics Indigenous Peoples away from their sustainably developed territories and resources. Yamasi People's representative institutions determined not to participate with the UK or US Departments of Indian Affairs or their subsequent entities. Yamasi People continue to be a free and Independent People, descended from the first People to live with Guale, continuing to fight traffickers and slavers since Europeans brought this perversion to our shores.

Today colonial powers following Indigenous Peoples' models of good governance have evolved to make self-determination the fundamental principle (Art 1.2) of its UN Charter. After WWII was won through the work and resources of Indigenous Peoples, the colonial founders of the UN examining the causes of WWII observed that self-determination was the best path to peace and security. As the UN initially demonstrated determined commitment to enable self-determination through decolonization, some Indigenous Peoples imagined that this colonial organization might progress to the point of valuing traditional governance knowledge that would not be used to manipulate, coerce, control, colonize, occupy, or enslave as other knowledge systems had been used.

After decades of work by Indigenous Peoples' representatives, the UN grew to agree that the UN Charter and Universal Declaration on Human Rights applied to Indigenous Peoples also. The Declaration on the Rights of Indigenous Peoples (DRIP) gave hope that the colonial powers controlling the UN could value Indigenous Peoples as human Peoples with intellect and speech to maintain with self-determination our valuable social, political, economic, cultural and spiritual institutions. However, in the current race for climate security it seems unlikely that Indigenous Peoples' practices based in knowledge of good governance will be appreciated by a UN engaging with Indigenous Peoples' governments, treaty bodies, or intergovernmental/multilateral organizations.

Economic Self-Determination

Economic self-determination requires respect of States and their organizations for the self-determined decisions of Yamasi People, of each of our partner Indigenous Peoples, and our multilateral and intergovernmental economic organizations. The DRIP in 2007 followed years of financial deregulation that led to international precedents that gave Business greater rights than citizens in general. Environmental conflicts doubled in the decade after the financial crisis that caused and was caused by deregulation. Yamasi People's abilities to practically assert rights, for example—to protect biodiversity, decreased since the UNGA adoption of Resolution 61/295 making DRIP a part of the UN framework of international law, as States organized to exterminate Indigenous Peoples in an attempt to extinguish claims of rights.

COVID-19 has increased environmental predations, as construction of the counterproductive poisonous GHG-emitting Vogtle nuclear 'energy' plant near the Savannah River Site weapons factory was pushed forward with reduced transparency. Before colonial developers had contained radioactive contaminants used to build bombs, and at the same moment Yamasi suffered COVID-19 health impairments from disease related to ecosystem destruction, European-stylized States promoted this violent aggression with perverse subsidies stolen from Indigenous Peoples. As States and international organizations, including World Trade Organization (WTO), International Monetary Fund (IMF), and World Bank (WB) promote the rights of Business to rule all Peoples with decreasing accountability, Indigenous Peoples' practical ability to assert our rights under the DRIP has decreased.

Means of Implementation

Yamasi People's assertion of DRIP rights among European-stylized States has increased violence and fraud and reduced options to assert legal rights. Yamasi People use traditions of prayer to address Europe's institutions of slavery and violence, including WTO, IMF, and WB. Through prayer Yamasi work with Waters to value the power of many Peoples and to collectively negotiate access to the benefits of our work. Yamasi People work goods and services out of our ecosystems through the infrastructure provided by our ecological institutions. The strength of Yamasi People's ecological institutions is intertwined with that of our neighbors. Alternatively, Europe's institutions of slavery: the WTO, IMF, and WB, have imposed individualisation systems of conflict to eliminate those who cooperate.

Yamasi People have responded to this assault with determined prayer. Yamasi People's prayer of healing for toxic and radioactive pollution constituting Rivers of eutrophication that feed the dead zones and acidification of Atlantic-Caribbean Waters has resulted in greater awareness of these ills. We continue to shine light on false promises to achieve the 1.5C goal, such as the Paris Agreement militarily imposing nuclear development that acidifies oceans, poisons humans, and emits carbon generations into the future.

Yamasi People's institutions are built on respect for honest measures. Millennia of trade enable our successive governors to develop practices, customs, and jurisprudence supporting standards created through collaboration. Honest measures require that many observers gauge and report on

the process of assessment. The organization of these observers strengthens Yamasi Peoples' governments to continue trade through earthquakes, hurricanes, floods, invasions, disease, and the current occupation. Yamasi People's participatory governance of measures has promoted learning, understanding, and negotiation with intercultural procedures. Participatory governance of measures promotes peace and security for us as it enables each People to assert their self-determination respectfully of the self-determination of others when they trade with Guale-respecting territories.

Yamasi People's government continues through time-tested participatory processes that draw on observations of many about the same event. Issues-based dissension and debate is a staple of good governance that continues to sustain Yamasi. This debate enables a consensus that takes a true measurement of the problems and solutions by viewing questions from as many perspectives as we have members. These myriad perspectives determine Yamasi People's collective decisions about how we will fulfill our obligations to other Peoples as we all participate in shared ecosystems. Our continued governance in this manner is a testament to People-determining governance processes.

Unfortunately, we face many challenges. Yamasi People's processes of People-determined governance have been undermined by the European tradition of hostage-taking. Because the Spanish, British, and US Peoples could not militarily defeat militaries of Yamasi and allies, these Peoples and their European-stylized States take civilian hostages in the hopes of using fraud and terror to enslave nations. While we continue saying prayers of healing, we hope colonial aggressors will respect Indigenous People's values for conflict with combatants fighting combatants. Yamasi People work for the day when our government can return to its pre-colonial state of efficacy. Yamasi People continue to combat European hostage-taking through traditional measures, exemplifying de facto assertion of self-determination rights through self-determined processes, based in principles for self-determination that guide Yamasi People's development.

Yamasi People assert our governmental rights through respectful work with our ecosystems to create goods and services that both build and are derived from our ecological institutions. Yamasi People's economy lives in the traditions of this ecological work. Unfortunately, Yamasi People's self-determined economy is endangered by foreign systems that do not respect the rule of law. The technology-energy nexus central to foreign developers is unbalanced, irrational, unproductive, and superfluous. The focus of European-stylized States on quantifying capitalized 'solutions' to non-problems rather than discussing urgent problems impedes assertion of self-determination because these capitalized developments are rooted in systemic racism and discrimination that does not consider Indigenous Peoples to be human Peoples with the authority to determine what is important for development.

These capitalized 'solutions' to non-problems, for example—of energy budgets, justify slavery in the case of the military imposition of nuclear development that steals wealth developed through millennia of labor for sustainable ecological institutions, continuing to demand more labor to remedy the damage done by nuclear development through many millennia in the future.

Meanwhile Yamasi People continue to fulfill our obligations, supporting the ecological institutions that make possible our government through Guale with Waters. Yamasi People

continue to assert that we did not create this land and thus do not own it in the demonstrated understanding of European-stylized States. Yamasi People continue to resist imposition of sovereignty and its inherent systemic racism and discrimination that repress our collective human rights to determine how we will fulfill our obligations.

Yamasi People's determination not to be controlled by European-stylized States and their fraudulent claims cannot protect us from the militarized capitalization of our ecosystems effected by States through fraudulent 'global' or 'world' organizations that claim for European-stylized States the wealth of Indigenous Peoples through illusory debts incurred by our imagined inferiority. Through colonial illusions of rights to extract labor and debts, States were created with the wealth of Yamasi People and neighboring Indigenous Peoples. These States still trade in UN organizations entire human Peoples together with our territories and resources, presuming us to be indebted to them based on racist systems of culturally-presumed inferiority. Weakness of multilateral organizations such as the UN prevent access to justice that could end the impunity for these crimes.

Action Agendas

The UN that negotiated the DRIP with Indigenous Peoples cannot stop this slave trade as a lone multilateral organization but can join Yamasi or other Indigenous Peoples continuing to fight against it. The UN that is made up of States defined by their capital and not by their character must necessarily disappear for the promise of DRIP to be realized. Hopefully later iterations of the UN will work with Indigenous Peoples to eliminate systemic racism and discrimination before developing economic bodies, supporting Indigenous Peoples to continue to self-determine economies that allow self-determined governments to provide options for the complex cultures of prosperous societies with powerful spiritualities.

While the colonial founders of the UN after WWII had developed the capacity to learn that self-determination could reduce violence and insecurity, the UN was still rooted in racist notions of the superiority of the European-stylized State over all other political organizations. That euro-centric UN could not comprehend sustainable development, why it is needed, or from which governments they could learn about it. That UN administratively established a decolonization body prior to the international economic bodies but in practice subordinated the entire General Assembly to nuclear powers dominating the developing economic bodies through the Security Council dictatorship of permanent members. This conflict-dependent development model has thrown natural systems into turmoil, catapulting our Greatgrandmother Earth through millennia of growth and decay in the blink of an eye.

These States produced and still promote climate changes, financialization, debt/slavery, and ecological destruction through primitive economic systems that have not yet developed balance with ecosystems that provides good and services. These environmental disasters that destroy ecological institutions are justified with racist economic notions such as market-controlled governance, debt/slavery, capitalism, and the European-stylized States created from these.

The same economic forces that govern the UN to prevent DRIP implementation also use its auspices to promote actions that emit more GHGs and violate more planetary boundaries. The

UN that is unable to account for its role in climate change causes and accelerations is not able to account for its role in undermining the DRIP that it hoped would be implemented. The world desperately needs Indigenous Peoples' governance to restore equilibrium. Yamasi People invites the UN to govern collaboratively instead of competitively with Indigenous Peoples.

We recommend these goals to guide the UN's progress toward meeting its own self-determined objective of supporting Indigenous Peoples' self-determined sustainable development:

1. Protect each Indigenous People and each Indigenous People's self-determined wealth.
 - a. End all human-forced relocations.
 - b. Mitigate the need for climate- or environmental-forced relocations, reducing by 50% the number of such currently projected relocations for 2021-25.
 - c. Improve by 60% the viability of all Indigenous Peoples' systems by 2025 to promote sustainability, including good governance for biodiversity and resilience to achieve the 1.5C goal.
 - d. Enable 100% of Indigenous Peoples to safely determine and enact processes to develop their wealth, removing in accordance with human rights instruments those threatening achievement of the 1.5C goal.
2. Strengthen enduring multilateral and intergovernmental organizations of Indigenous Peoples.
 - a. Integrate 80% of effective European-stylized State environmental processes with Indigenous Peoples' transboundary multilateral or intergovernmental negotiation processes and organizations, establishing protocols for all interested parties to communicate by 2022.
 - b. Reconcile with host Indigenous Peoples' legal systems 64% of all European-stylized State legal systems by 2025.
3. Restore traditional trade networks and their sustainable economic exchange standards or systems.
 - a. Ensure by 2022 that 100% of Indigenous Peoples have adequate resources through effective channels to pursue justice against all actors to return/restore stolen/damaged assets/ecosystems, including return of children.
 - b. By 2024 eliminate all wars of aggression, which destroy traditional trade networks and the ecological institutions developing the goods and services exchanged.
 - c. Peacefully eliminate by 2030 the WTO, World Bank, and IMF, recognizing the collective human rights of Indigenous Peoples to determine our own economic systems that strengthen our economic institutions to promote sustainable alliances.
 - d. End perverse subsidies of capitalizing activities, especially the dismembering of transboundary ecological institutions that promote biodiversity and ecosystem resilience achieving the 1.5C goal.
4. Promote the diversity of legal and political systems, enabling governments to ensure prosperity for sustainable Peoples with resilient ecosystems of biodiversity and health.
 - a. Support European-stylized States' adaptation to Indigenous Peoples' governance, expediting just transitions to more equitable relationships between governments managing human interaction with ecosystems.

- b. End the hegemony of the European-stylized State system.
- c. Decolonize international relations, preventing 100% of annexations and restoring representative governance for all Peoples.
- d. End climate colonization and trafficking of minerals, money, weapons, drugs, and humans that gives climate-secured facilities to the European-stylized State elite and long-term injuries to Indigenous Peoples sustainably participating in our ecosystems.

Yamasi People is an Indigenous People living with the southeast Caribbean coast of North America (from the 29th parallel North to the 33rd parallel North) with the territory and waters protected by the Guale Nation. Yamasi People are governed by a participatory electorate and defined by international institutions. international@Yamasi.org PO Box 60033, Savannah, MGA31420