

**The power of Sumak kawsay's ancestral philosophy (Buen vivir) in the indigenous movements of Colombia - Ecuador in High mountain at 2,600 meters above sea level vs. exclusion by mega mining development, Rights of Mother Nature from the global south."**

The purpose of this research is to present the urgency of listening to indigenous epistemologies of *Sumak Kawsay* (in *kichwa* language: *Buen vivir*-Good Living) and also to accompany the care/defense of the biodiversity-rich indigenous territories of the Andean region. As a research question: How is the anthropocene affecting the indigenous territories and with it the threats of the epistemologies of *the Sumak Kawsay/Good Living*?

This ethnographic research has been carried in the last 7 years, in Republics of Colombia and Ecuador, in Indigenous Regional Council of Cauca CRIC, and The Indigenous Confederation of Ecuador CONAIE. Theoretical references: epistemology of indigenous communities, indigenous intellectuals.

The anthropocene affects considerably the species of flora and fauna, the glaciers, water reserves, páramos understood as places where the water is born for the species. With it the territories Pan Amazonas region of native communities are strongly affected in their cosmovision to know.

Due to its high impact in high mountain areas, climate change affects the melting of glaciers, strong droughts, seasonal changes for food production, water shortages and with this the displacement of animals and indigenous people and with it affects their traditions and cosmovisions due to geographical relocation and spatial - socio-cultural changes.

Ethnographic work is used: interviews, participant observation, and documentary analysis. Key to comment how from the epistemologies, their spirituality's, indigenous cosmovision, the elders (grandparents and grandmothers) announce that if there is no respect for the species on earth comes catastrophe, which from modern science is already evident.

Results:

This is considered from the Decolonial theory as an alternative to development or alternative development, based on the epistemological basis of the indigenous movement, the basis of current governments/states. Without a doubt the *Sumak Kawsay* is difficult to implement or live in praxis in the midst of individualistic societies with accelerated urban growth or in societies structured in fossil fuels, in addition to the radical reactionary anti-movement indigenous right that watches over environmental care.

The *Sumak Kawsay* is part of the alternatives to the development taken care of from the indigenous cosmovision the dimensions: cosmovision, solidary economies, own right, own health, own education as alternatives with strong spiritual base of respect to the mother earth. The *Sumak Kawsay* as an epistemology of respect for life, is linked to "The Rights of Nature"

already included in articles 70 to 74 of the Political Constitution of the Republic of Ecuador in 2008. In the midst of the great destruction by mining and resource extraction at a global level, indigenous communities are more affected because it is precisely in territories//species where there is mineral wealth that great mining increases, putting at greater risk the animal and plant species that live in indigenous territories, as well as the ancestral knowledge/indigenous worldview is threatened. In this way, when indigenous communities defend Mother Nature (*Pachamama*) politically, they also take care of the biological chain in terms of wealth and biodiversity or geostrategic areas, life reserves at a global level.

**Keywords:** ethnicity, urgent call, anthropocene, proper right.

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Research Line: Decoloniality, migration, human rights, Andean ancestral thought, social movements and Sumak Kawsay.

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