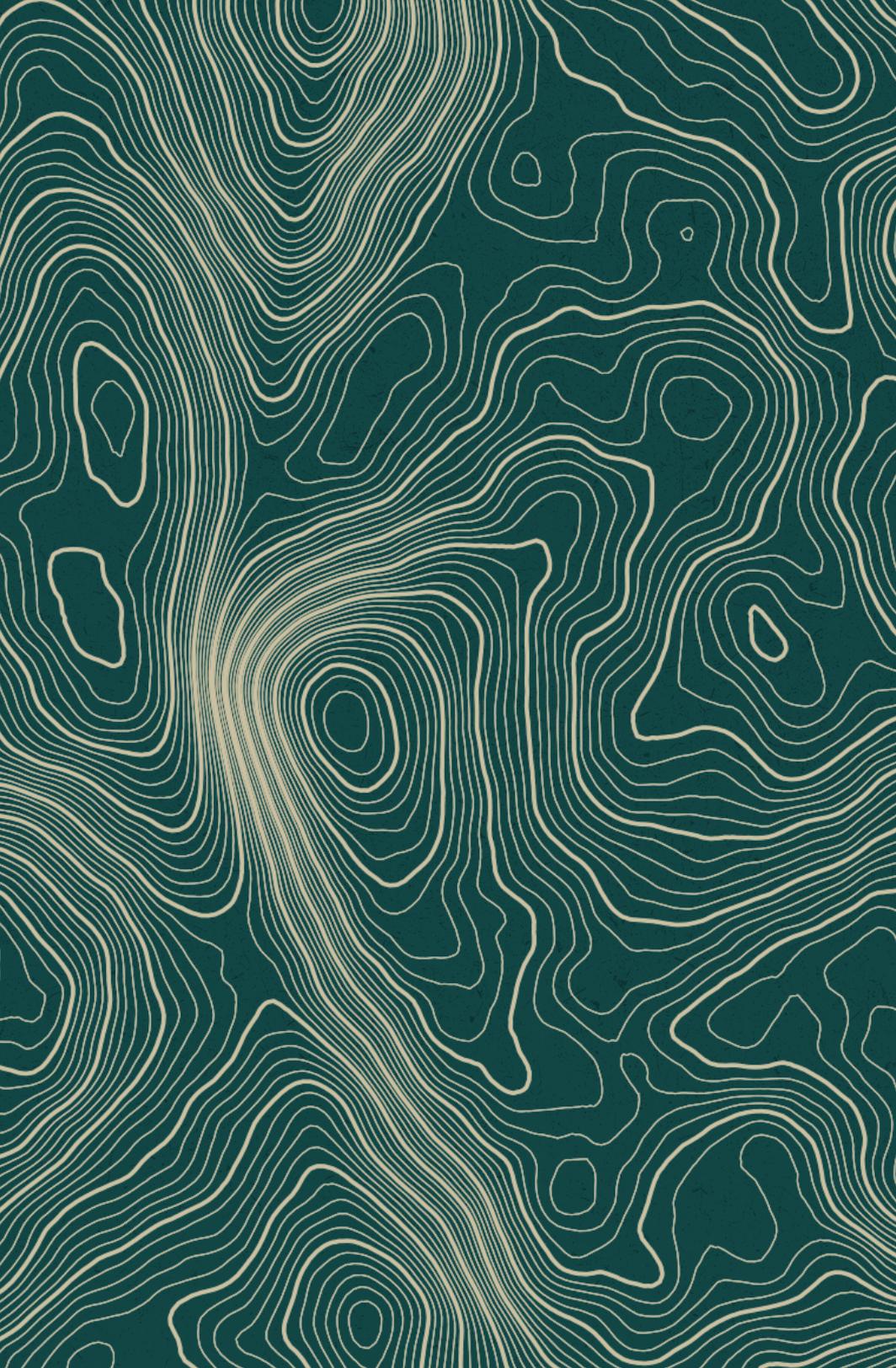




PLATFORM FOR DIVESTMENT IN MINING

Campaign for divestment from mining.
Ethical coherence for the care of our Common Home



PLATFORM FOR DIVESTMENT IN MINING

In many Latin American countries, mining is seen as the engine of development. Governments, whatever their political tendencies, promote it by reducing taxes, facilitating investment, making laws more flexible, and giving them territories.

However, mining does not represent a real improvement in people's living conditions: rights are violated, communities are divided, democracies are weakened, water is polluted, local economies, cultures, territories, health and future generations are affected. Projects are generally imposed without participation, prior consultation and, in many cases, with the opposition of the communities.

In Latin America, the Churches and Mining network defends the right of communities to guarantee their ways of life by proposing "a transition to essential mining, detached from financial interests, subordinated to the prior, free and informed consent of communities and their right to say 'no' to mining."



Many times, without us knowing it, the money we place in banks and investment funds is used by some MINING companies to commit crimes and injustices in various territories of Latin America and the Global South.

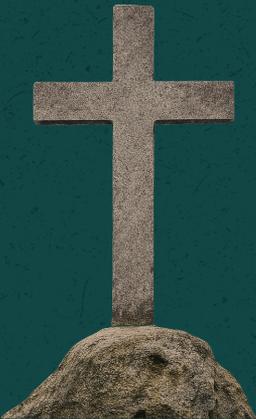


Human and environmental rights are violated in the name of supposed progress, a progress that, as the Encyclical Laudato Si says, entrenches inequality and waste.

ENTIRE COMMUNITIES AND PEOPLES ARE MARTYRED TO FEED THE PROFITS OF LARGE MULTINATIONAL COMPANIES. These, as always, hide from the end consumer the impacts they cause in the peripheries of the world with the extraction of minerals.

That is why the fundamental question:

WHO FINANCES THEM?! IT COULD BE YOU, IT COULD BE YOUR ORGANIZATION

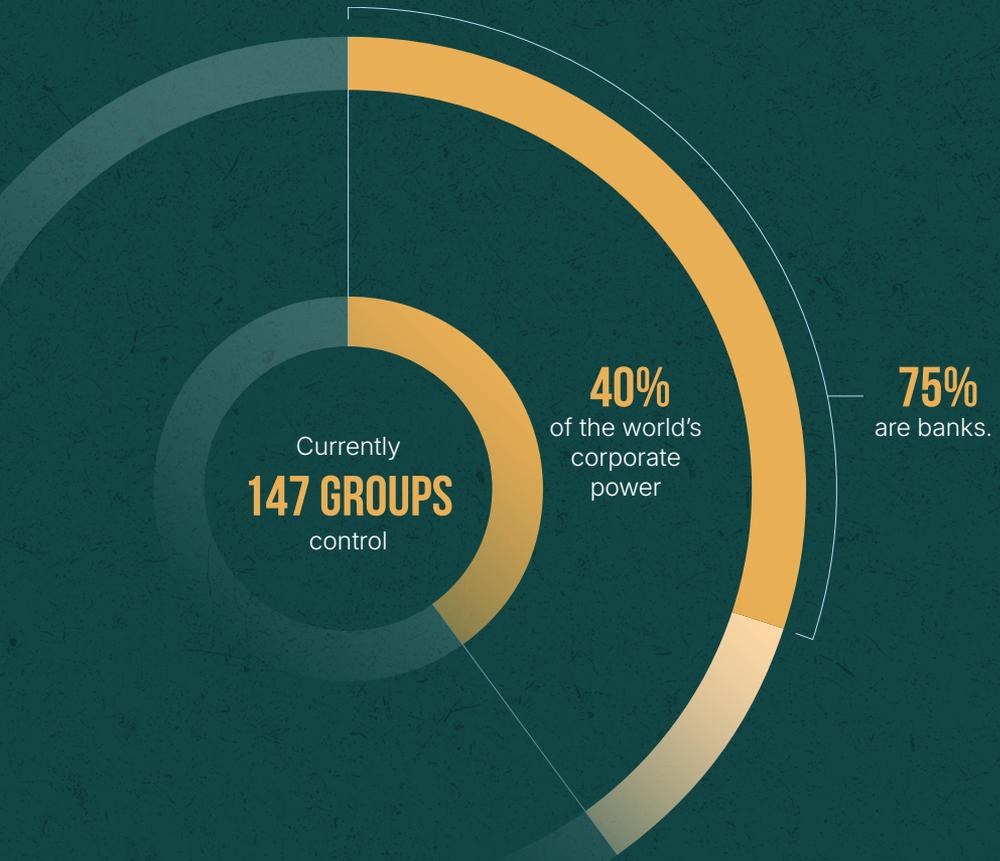


The Church has advanced in various ways on these reflections: the Social Doctrine of the Church, the Encyclical Laudato Si, the Vatican document Mensuram Bonam that proposes good measures in investments, the Pastoral Guidelines in the face of the impacts of Mining are reflections for faith organizations, with a call to Transform the system of injustices

It is not enough to accompany the populations that suffer these impacts, it is also urgent to take concrete measures to change the economic and financial model on which a system of sacrifices and inequalities is based. There are concrete proposals for a post-extractivist economic model, which come from the territories in resistance and the most important thing is that communities and nature have a stronger voice, to achieve definitive changes.

THE FINANCIAL WORLD AND DIRTY PROFITS

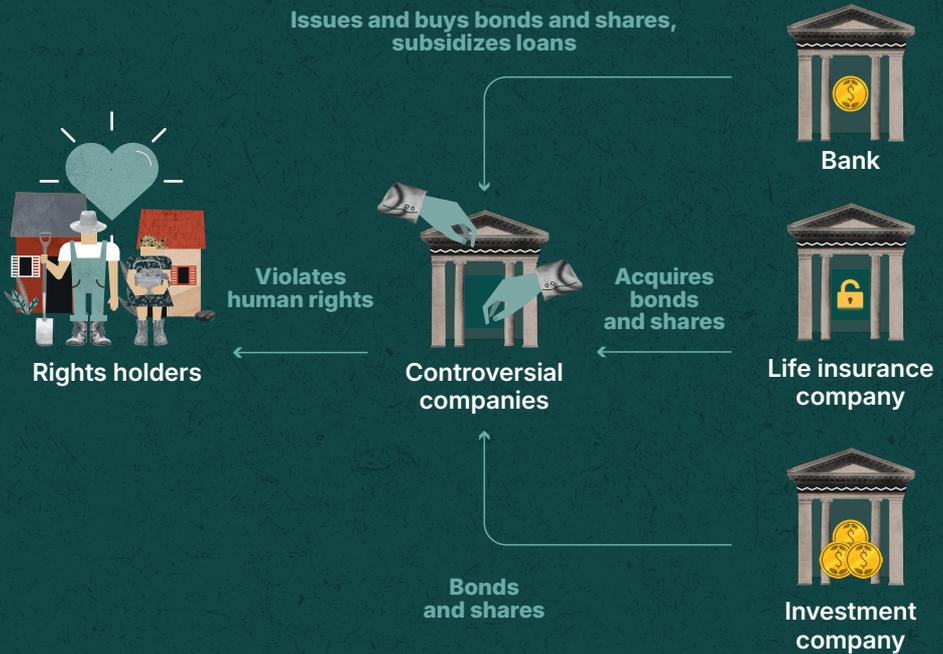
The financial world is controlled by very powerful and centralized groups, which concentrate the management of the economic values of the world's transnational corporations. They are the groups responsible for the dramatic changes in commodity prices throughout the world economy. And they generate an alarming inequality: **20 families in the world own the wealth that should be distributed among millions of people**



The profits they leave in the countries are minimal, comparable to the profits that are taken abroad.

80%

of the capital of the banks that sustain the large extractive companies in Latin America comes from 5 transnational groups



WHY ARE FINANCIAL INSTITUTIONS COMPLICIT IN HUMAN RIGHTS ABUSES?

The interactions between the financial sector and companies as their customers have a precedent: the contracting of administrative services from banks, insurance and investments. Who does it? All of us!

they provide a service to society and organizations or people entrust them with their money, with this money:

They are also providers of financial services for companies that need capital in the real economy.



This relationship and this money can be invested in companies with misconduct, which benefit from it and continue to violate human rights.

MOTHER EARTH? AND THE SUFFERING OF SO MANY COMMUNITIES?



The money we put into banks and pension funds is borrowed by companies in exchange for interest and commissions for the banks.



The activities of companies generate enormous profits, which are then partly returned to lending banks and pension funds.



Since they are acquired from the extermination of natural resources and entire communities. Dirty Finance The greed that leads to mining and financial speculation creates a system that kills. And it is becoming unsustainable



WHY A MINING DIVESTMENT PLATFORM?

Because it is a concrete response to stop climate breakdown and transform the extractivist model that is killing us.

We call for the following forms of divestment to be added and integrated:

- Faith organizations
- Religious congregations
- Episcopal conferences
- Cooperation entities
- Social and civil society organizations

What concrete actions do we take at the Divestment Platform?

- **We connect caring communities from the Global North and South**



- **We make visible the situation of the people, communities and territories affected by the mining model**



Re-soul the economy:



- We review our investments, where are they? Who do they impact? Who do they benefit?

- **ETHICAL CODES:** we orient our actions and decisions to Integral Ecology and its calls to care for the lives of people and the planet
- We strengthen the alternatives of the peoples who face extractivism

- **We strengthen the peoples' alternatives and their right to say NO to mining.**



- **Policy advocacy**



- **Education and reflection**



THE ROLE OF FAITH-BASED ORGANIZATIONS IN MINING DIVESTMENT

Pope Francis, in "Querida Amazonía," denounces the economic projects of extraction and other industries that destroy and pollute (cf. QA 49). They are arms of the economic system oriented to the irrational exploitation of nature.



WE ADVOCATE

for divestment in mining as an integrative activity of an urgent paradigm shift that rejects the many forms of injustice “nurtured by an economic model based on profit, which does not hesitate to exploit, discard and even kill” (cf. FT 22). Therefore:



WE ASSUME

the promotion of an economy integrated into a political, social, cultural and popular project that seeks the common good (cf. FT 168 and 169). As paths to a Samaritan Economy, we propose to “think of social, political, and economic participation in such a way as to include popular movements and animate local, national, and international governance structures with that torrent of moral energy that arises from the incorporation of the excluded in the construction of the common destiny” (FT 169).



WE INVITE

religious organizations to “review their codes of ethical investment and the commercial banks they turn to,” because it is necessary to “take responsibility for a comprehensive ecological conver-

sion” against all those who “finance and profit from the deaths caused by mining.”

“Investments are not neutral” and the Church is called to coherence, based on her Christian social ethics, to seek ways to REALMAR the economy, at the service of all and the common good and “an evangelical economic model that promotes justice and the dignity of people and nature”.



WE PROMOTE

our co-responsibility in ethical investments that favor community life and initiatives, we commit ourselves to promoting solidarity economies based on the values of cooperativism, for an ecological conversion.



WE STRENGTHEN

the alternatives aimed at “promoting an economy that favors productive diversity and entrepreneurial creativity.” To this end, through a “new economy more attentive to ethical principles and for a new regulation of speculative financial activity and fictitious wealth” (FT 168 and 170), we demand that our economies gradually

distance themselves from the extractivist logic. Therefore, we assume the evangelical commitment to be co-responsible in the transformation of the economic model of inequalities. We understand that it is urgent to rehabilitate a sound policy and action with the financial market that has human dignity at the center and that on this pillar social structures are built that promote "concern for nature, justice for the poor, commitment to society and inner peace" (cf. LS 10).



We **GUIDE** and **ADVISE**

financial and consumption decisions from an evangelical perspective, according to which human beings receive the divine mandate to protect creation (Gen 2:15)



We **COMMIT**

to review our services with financial institutions such as investment funds or commercial banks that are possibly related to mega mining. Based on this review, in case relationships of our finances and investments with mega-mining companies are identified, we are ready to organize a divestment process.

We assume our co-responsibility in ethical investments, which favor the life and initiatives of the communities. We commit ourselves to promoting solidarity economies based on the values of cooperativism, for an ecological conversion that renounces predatory extractivism that causes socio-ecological damage and responds to the logic of greed, propitiating the dominant technocratic and colonial paradigm (cf. DfS 70 and LS 101).



HOW CAN YOU JOIN?

According to the reality of your organization, you can get involved in any of these steps:



STEP 1:

We're interested in the Platform

- We participate in and promote spaces for awareness, information and understanding of what is happening with the extractive mining model and how it involves communities
- Identify how the financial world and mining work

STEP 2:

We want to get involved in concrete actions

- We analyze and make decisions regarding Ethical Codes framed in Integral Ecology, which do not allow the sacrifice of other territories.
- We explore the situation regarding investments
- We have advice on finance management from Integral Ecology
- We generate the linking of solidarity communities between the Global North and South



STEP 3:

Active Members and Multipliers

- We take a public position and tell our experience
- We sign the Letter of Accession
- We are linked to continue encouraging processes

in favor of communities affected by the Mining and advocacy

STEP 4:

Divestment Actions

- We guarantee Free Mining Companies investments
- We reinvest
- Entities working for the reinvestment in Socially Responsible Investments (SRI)

