

Reconciliation between Indigenous Diversities and the Energy Transition: A Critical Analysis of the Sustainable Development Goals.

Robert Manuel Ojeda Pérez; Daniel Alfredo Navia Vargas

Abstract

This study examines the conflict between the cultural diversity of indigenous communities in the Lithium Triangle and lithium extraction within the framework of the energy transition, analyzing the Sustainable Development Goals (SDGs) of the 2030 Agenda as a central theme and how these are essential to understanding the problem, with the aim of proposing a reconciliation between the two. The extraction of a particular resource is subject to the contingent moment in history, so while lithium extraction may be linked to the energy transition, it is of utmost importance to clarify the structural factors that determine this type of conflict. In the current period, understood as the energy transition, it is relevant to recognize the value of indigenous worldviews from the various communities inhabiting Argentina, Chile, and Bolivia, which form the territory known as the Lithium Triangle. Industrialized resource extraction and the cultural practices of indigenous communities highlight a structural conflict. To explain it, we use as empirical reference the statements of the communities and as theoretical basis the Azmapu ethical code of the Mapuche. On the other hand, to address issues such as the distinction between the concept of Western development with respect to indigenous worldviews, ideological subordination in Latin American economic models, and the dilemma regarding the development proposals that modernity contemplates, the epistemological stance employed is Enrique Dussel's proposal of transmodernity. Regarding the complexity of the conflict related to the SDGs, it should be noted that while some of the SDG points were analyzed, sub-points and goals were not delved into, as the theoretical-critical intention is the discursive explanation that generates the phenomenon of functional interculturality at a structural level. This concept was identified as the problem to be addressed for exploring reconciliation proposals between indigenous communities and the energy transition.

Keywords: Resource extraction, Lithium, Indigenous diversity, Transmodernity, Sustainable Development Goals (SDGs).

Resumen

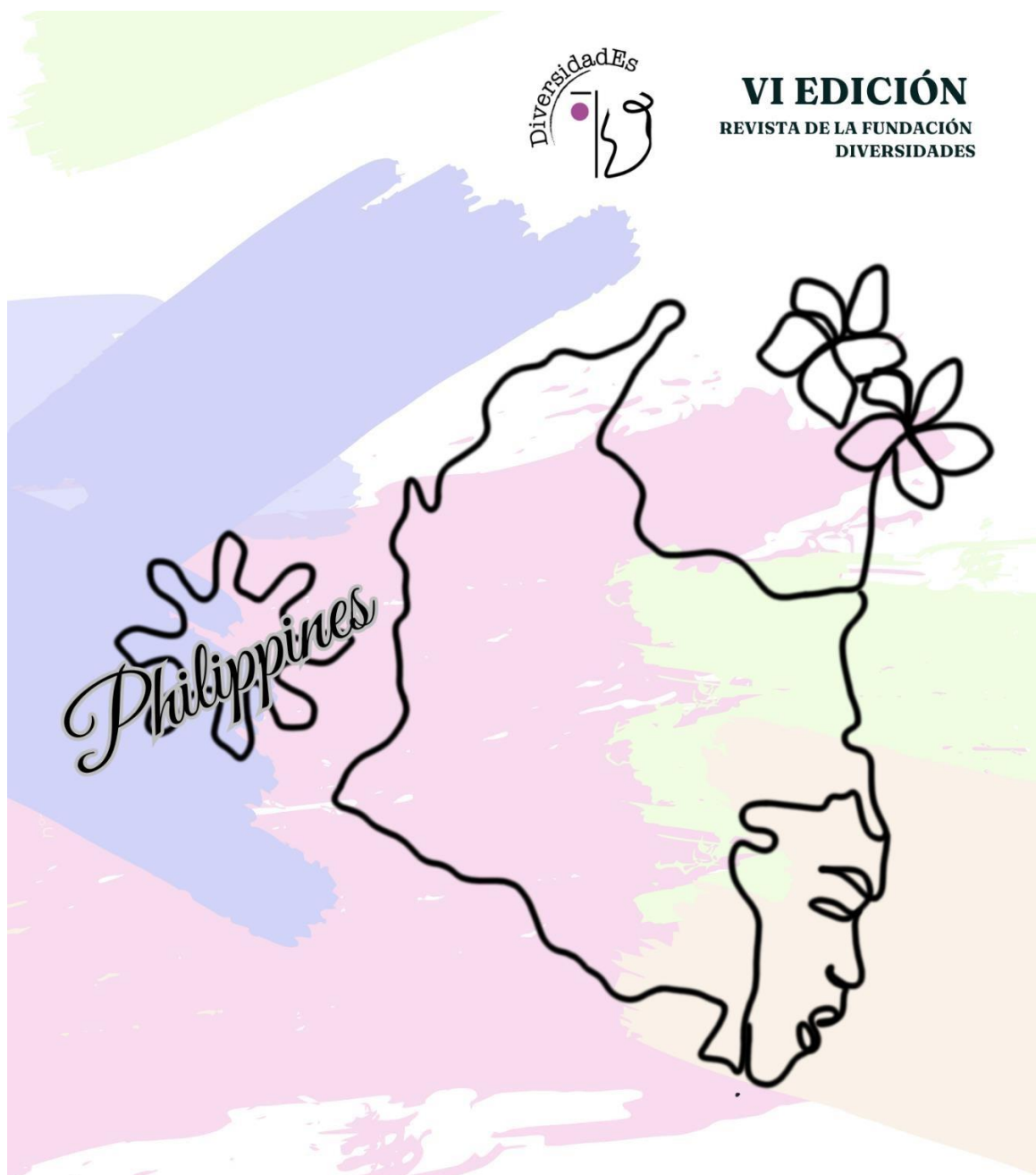
Este estudio examina el conflicto entre las diversidades culturales indígenas del triángulo del litio y la extracción de este metal en el marco de la transición energética, analizando como eje de la temática los objetivos de desarrollo sostenibles (ODS) de la agenda 2030 y como estos son transversales para el entendimiento de la problemática, con el fin de plantear una reconciliación entre ambos. La extracción de un determinado recurso está sujeto al momento contingente de la historia, por lo que si bien la extracción del litio puede ser coyuntural a la transición energética, es de suma importancia esclarecer los factores estructurales que determinan este tipo de conflictos. En el actual periodo comprendido como transición energética, resulta pertinente reconocer el valor de las cosmovisiones indígenas de las diversas comunidades que habitan entre Argentina, Chile y Bolivia, que componen el territorio denominado como el triángulo del Litio. La extracción de recursos de forma industrializada y las prácticas culturales de las comunidades indígenas evidencian un conflicto estructural, para explicarlo, tomamos como referencia empírica las declaraciones de las comunidades y como base teórica el código ético Azmapu de los Mapuche. Por otra parte, para abordar temas como la distinción entre el concepto de desarrollo occidental, con respecto de las cosmovisiones indígenas, la subordinación ideológica en los modelos económicos latinoamericanos y la disyuntiva a los planteamientos de desarrollo que contempla la modernidad, la postura epistemológica empleada, es la propuesta de transmodernidad del autor Enrique Dussel. En cuanto al abordaje de la complejidad del conflicto relacionado con los ODS, cabe destacar que si bien se analizaron algunos de los puntos de los objetivos, no se ahondó en los sub puntos y metas que compone a los ODS, debido a que la intención a nivel teórico crítico es la explicación discursiva que genera a nivel estructural el fenómeno de la interculturalidad funcional, dicho concepto fue identificado como la problemática a solucionar para la exploración de propuestas de reconciliación entre las comunidades indígenas y la transición energética.

Palabras clave: Extracción de recursos, Litio, Diversidad Indígena, Transmodernidad, Objetivos de desarrollo sostenible (ODS).

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Abstract

This study examines the conflict between the cultural diversity of indigenous communities in the Lithium Triangle and lithium extraction within the framework of the energy transition, analyzing the Sustainable Development Goals (SDGs) of the 2030 Agenda as a central theme and how these are essential to understanding the problem, with the aim of proposing a reconciliation between the two. The extraction of a particular resource is subject to the contingent moment in history, so while lithium extraction may be linked to the energy transition, it is of utmost importance to clarify the structural factors that determine this type of conflict. In the current period, understood as the energy transition, it is relevant to recognize the value of indigenous worldviews from the various communities inhabiting Argentina, Chile, and Bolivia, which form the territory known as the Lithium Triangle. Industrialized resource extraction and the cultural practices of indigenous communities highlight a structural conflict. To explain it, we use as empirical reference the statements of the communities and as theoretical basis the Azmapu ethical code of the Mapuche.

On the other hand, to address issues such as the distinction between the concept of Western development with respect to indigenous worldviews, ideological subordination in Latin

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Keywords: Resource extraction, Lithium, Indigenous diversity, Transmodernity, Sustainable Development Goals (SDGs).

Resumen

Este estudio examina el conflicto entre las diversidades culturales indígenas del triángulo del litio y la extracción de este metal en el marco de la transición energética, analizando como eje de la temática los objetivos de desarrollo sostenibles (ODS) de la agenda 2030 y como estos son transversales para el entendimiento de la problemática, con el fin de plantear una reconciliación entre ambos. La extracción de un determinado

recurso está sujeto al momento contingente de la historia, por lo que si bien la extracción del litio puede ser coyuntural a la transición energética, es de suma importancia esclarecer los factores estructurales que determinan este tipo de conflictos. En el actual periodo comprendido como transición energética, resulta pertinente reconocer el valor de las cosmovisiones indígenas de las diversas comunidades que habitan entre Argentina, Chile y Bolivia, que componen el territorio denominado como el triángulo del Litio. La extracción de recursos de forma industrializada y las prácticas culturales de las comunidades indígenas evidencian un conflicto estructural, para explicarlo, tomamos como referencia empírica las declaraciones de las comunidades y como base teórica el código ético Azmapu de los Mapuche. Por otra parte, para abordar temas como la distinción entre el concepto de desarrollo occidental, con respecto de las cosmovisiones indígenas, la subordinación ideológica en los modelos económicos latinoamericanos y la disyuntiva a los planteamientos de desarrollo que contempla la modernidad, la postura epistemológica empleada, es la propuesta de transmodernidad del autor Enrique Dussel.

En cuanto al abordaje de la complejidad del conflicto relacionado con los ODS, cabe destacar que si bien se analizaron algunos de los puntos de los objetivos, no se ahondó en los sub puntos y metas que compone a los ODS, debido a que la intención a nivel teórico crítico es la explicación discursiva que genera a nivel estructural el fenómeno de la interculturalidad funcional, dicho concepto fue identificado como la problemática a solucionar para la exploración de propuestas de reconciliación entre las comunidades indígenas y la transición energética.

Palabras clave: Extracción de recursos, Litio, Diversidad Indígena, Transmodernidad, Objetivos de desarrollo sostenible (ODS).

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Resumo

Este estudo examina o conflito entre as diversidades culturais indígenas do triângulo do lítio e a extração deste metal no âmbito da transição energética, analisando como eixo do tema os objetivos de desenvolvimento sustentável (ODS) da agenda

2030 e como estes são transversais à compreensão do problema, a fim de propor uma reconciliação entre os dois. A extração de um determinado recurso está sujeita ao momento contingente da história, pelo que embora a extração de lítio possa ser temporária à transição energética, é de extrema importância esclarecer os factores estruturais que determinam este tipo de conflito. No atual período entendido como transição energética, é pertinente reconhecer o valor das visões de mundo indígenas das diversas comunidades que vivem entre Argentina, Chile e Bolívia, que compõem o território conhecido como Triângulo do Lítio. A extração de recursos de forma industrializada e as práticas culturais das comunidades indígenas apresentam um conflito estrutural. Para explicá-lo, tomamos como referência empírica as afirmações das comunidades e como base teórica o código ético Azmapu dos Mapuche. Por outro lado, para abordar questões como a distinção entre o conceito de desenvolvimento ocidental, no que diz respeito às cosmovisões indígenas, a subordinação ideológica nos modelos económicos latino-americanos e o dilema com as abordagens de desenvolvimento contempladas pela modernidade, a posição epistemológica utilizada é a proposta de transmodernidade do autor Enrique Dussel.

Palavras-chave: Extração de recursos, Lítio, Diversidade Indígena, Transmodernidade, Objetivos de Desenvolvimento Sustentável (ODS).

1. Introduction

The massive extraction of natural resources by humans has had a negative impact on the biosphere; this issue is known as anthropogenic environmental impacts. Now that climate change is an imminent and uncomfortable truth to face, efforts are being made to mitigate the actions that have led to this crisis through the energy transition. The goal of this transition is to make consumption levels of goods and services sustainable; however, this aim is being achieved at the expense of the controversial extraction of certain natural resources that are key to the decarbonization of mass production and consumption in global markets.

Thus, this research seeks to present a way to establish a reconciliation between the indigenous cultural identities of the Lithium Triangle and the energy transition process. The difficulty of this proposal lies in the fact that it should not seek a solution that subordinates either position, but rather aims to reach a synthesis based on the ethical stance of the indigenous communities of the Lithium Triangle and lithium extraction, concerning the production of goods and services that require this resource. For practical purposes in the development of this research, the case study has focused on the Lithium Triangle; however, the Lithium Triangle case involves structural problems, presented below, that occur in other cases of resource

use worldwide, especially in those countries now known as part of the Global South.

Identifying the key points of conflict among the actors involved, the role of the SDGs emerges as a central ideological axis, revealing how states committed to the 2030 Agenda strive to achieve these goals, leading to an issue known as functional interculturality. Although the SDGs do not directly promote this, the 2030 Agenda, being framed as a civilizational agenda, addresses more than just state matters; it has also positioned itself as a hegemonic cultural system that shapes how the energy transition is being developed, thereby establishing functional interculturality.

The economist Joseph Stiglitz, in his book *Globalization and Its Discontents*, criticized the power that transnational corporations wield in lobbying for economic and trade policies that benefit the proliferation of their capital, which has evidently weakened democracies (Stiglitz, 2002). The point made by the Nobel laureate in economics is a valuable starting point in this research, as it is evident that the weakening of democracies plays a significant role in failing to fulfill one of the state's duties, which is to guarantee the security of its members—in the Latin American context, this includes all citizens who form part of the diversity connected within the pluriverse (Escobar, 2012). Since

indigenous diversity represents a significant population in Latin America, it has given substantial importance to nature. In most cases, nature is the cornerstone of their worldviews and idiosyncrasies, which dictate a set of guidelines to avoid negative impacts on the biosphere. Indigenous worldviews and idiosyncrasies contrast markedly with modernity, as they lack an anthropocentric focus where nature is not assigned a role to satisfy human interests. This is exemplified by the insubordination of the Mapuche people, which demonstrates the coercive power that transnational companies have to exploit natural resources in indigenous sacred lands, thus alienating them from their relationship with territory and culture.

This is coercion because the state forces the Mapuche people to align with the modern vision of development, while this vision shows no interest in understanding Mapuche perspectives. The author (Pineda, 2013), a master's degree holder in Latin American studies, presents the conflict from the viewpoint of the Mapuche indigenous people, describing the struggle over ancestral lands shared by the Southern Cone countries of Chile and Argentina. He notes that due to the conflict between the Mapuche people and the state, incidents of persecution of the insubordination movement's leaders have been recorded, along with stigmatization by the media due to the actions of the Arauco Malleco Coordinator (CAM), labeled as an extremist group. The Mapuche case serves well to explain the term

functional interculturality, as the role adopted by the Argentine state evidences the implementation of functional interculturality, where the protection of indigenous cultural diversity can take a back seat to economic agreements, presenting an obstacle to be addressed in seeking reconciliation between indigenous communities and the energy transition.

However, it is necessary to go further, examining the influence of the SDGs on states and developing the concept of functional interculturality as a determinant in this research, where hegemonic culture dictates the value of other cultural diversities to achieve its own goals. Thus, this research gains relevance amidst the energy transition by critically analyzing the model of extraction, production, and consumption that permeated modernity and that, in contemporary times, persists as postcolonialism in Latin America, addressing critiques raised from the Global South.

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extraction of certain natural resources that are key to the decarbonization of mass production and consumption in global markets. Thus, this research seeks to present a way to establish a reconciliation between the indigenous cultural identities of the Lithium Triangle and the energy transition process. The difficulty of this proposal lies in the fact that it should not seek a solution that subordinates either position, but rather aims to reach a synthesis based on the ethical stance of the indigenous communities of the Lithium Triangle and lithium extraction, concerning the production of goods and services that require this resource. For practical purposes in the development of this research, the case study has focused on the Lithium Triangle; however, the Lithium Triangle case involves structural problems, presented below, that occur in other cases of resource use worldwide, especially in those countries now known as part of the Global South.

Identifying the key points of conflict among the actors involved, the role of the SDGs emerges as a central ideological axis, revealing how states committed to the 2030 Agenda strive to achieve these goals, leading to an issue known as functional interculturality. Although the SDGs do not directly promote this, the 2030 Agenda, being framed as a civilizational agenda, addresses more than just state matters; it has also positioned itself as a hegemonic cultural system that shapes how the energy transition is being developed, thereby establishing functional

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The Mapuche case serves well to explain the term functional interculturality, as the role adopted by the Argentine state evidences the implementation of functional interculturality, where the protection of indigenous cultural diversity can take a back seat to economic agreements, presenting an obstacle to be addressed in seeking reconciliation between indigenous communities and the energy transition.

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Lithium, a Strategic Resource for the Energy Transition

The conflict between the indigenous cultural diversities inhabiting the Lithium Triangle and the energy transition process, particularly concerning the lithium extraction industry, is a subject of significant analysis today, as its eventual critique aims to present a comprehensive perspective that considers the cultural, social, environmental, and economic dimensions at play.

Thus, it is essential to determine why a strategic resource for the energy transition, such as lithium, generates conflict between indigenous cultural diversities and the companies extracting this resource before seeking reconciliation between them. The author

Dussel (2016), when referring to the disdain that modernity has had for Latin American cultures, states: "Oppressed within the State system, alternative and free in those cultural moments simply despised by the oppressor, such as folklore, music, food, clothing, festivals, the memory of their heroes, emancipatory gestures, social and political organizations, etc." (p.9).

Therefore, it highlights the need to reclaim the knowledge, practices, and worldviews of indigenous communities, which, due to the disdain they suffered at the hands of modernity, remain invisible. This brings us to the Mapuche people, who have historically been one of the indigenous groups in Latin America that have most fought to preserve their cultural identity, their lands, and the relationship these have with their worldviews. Over time, the Mapuche have managed to preserve their ethical code for relating to nature, a concept they call "Azmapu." The transgression of the biosphere is represented by the appearance of illness, known as "Kutran," terms collected in the bioethics act for the Universidad de La Frontera, Temuco, Chile (Alarcón, A. et al., 2021). Thus, the Mapuche people, with their guidelines in the "Azmapu," have a process of insubordination regarding the extraction of natural resources in their territories, as allowing these resources to be extracted must undergo a ritual called "llellipun" (Alarcón, A. et al., 2021). The problem is that this ritual, designed to prevent transgressing nature by agreeing to take only what is necessary for humans

without affecting the biosphere's balance, is mutually exclusive with lithium extraction. This is because the extraction of this resource does not aim to satisfy needs disinterested in profitability; rather, lithium extraction serves the logic of consumption in international markets, which market goods and services using components with this metal, often deemed superfluous according to Mapuche ethics.

The recent paradigm shift in the capitalist production model has taken a turn towards clean energy. Mainly, the automotive industry garners the most attention, as the ambitious transition from combustion vehicles aims to replace them with electric vehicles, making lithium exploitation indispensable. This is what authors Slipak and Argento (2021) discuss, where this shift towards green capitalism is generating an effect that intensifies lithium extraction in the countries with the world's largest reserves, the Lithium Triangle. The energy transition towards sustainability is a global objective aiming to reduce fossil fuel consumption and eventually achieve complete independence from these to combat climate change.

However, this transition does not come without negative impacts on indigenous communities, and in the case of lithium extraction, this issue is evident. In this sense, it is impossible to separate the critical analysis of the lithium extraction industry from the conflict with indigenous cultural diversities, as Quijano (1992)

presents the notion of the colonality of power, highlighting how colonial power structures continue to perpetuate their cultural hegemony over subordinated cultures today, seeking to meet the goals established under the concept of development of modernity. This is also discussed by Diego Alejandro Ramírez Bonilla in his master's thesis in Latin American political studies, where he argues that a total system ordering is established by world power, exerted over Latin America (Ramírez, 2017). In general, the author's words refer to the Global South, which is conditioned by a colonality structure that perpetuates an imaginary of Eurocentric development. This developmental disparity is not only present within the Mapuche indigenous community but is also a common denominator among indigenous cultural diversities across Latin America.

This is exemplified in Ecuador, where the same author references a different vision of development, which led to a post-neoliberal stance during Rafael Correa's government between 2007 and 2017. At this point in the analysis, it becomes clear that if lithium extraction is approached from a colonial perspective, it will be possible to identify the inequalities and challenges faced by indigenous communities in relation to their territories and natural resources. The Western concept of progress is not shared by the indigenous diversities of the Lithium Triangle, as other colonial issues arise from metal extraction, one of which we will address here: functional

interculturality.

Functional Interculturalism: The Impediment to Reconciliation

With the previously established concept of development disconnected from the definition held by the indigenous diversities of the lithium triangle, we can now develop the ideological subordination that has occurred in Latin American countries, which have predominantly developed their economic models based on natural resource extraction. Gullo (2018) discusses the dominance of free trade and the international division of labor, wherein countries that have now achieved high levels of development in their national industries have implemented the free market doctrine. Developing countries cannot compete due to the inadequacies of their economic models compared to the developed industries of the Global North, leading to their subordination to the export of raw materials.

The ideological subordination referred to by Gullo is highly relevant for considering a reconciliation between indigenous cultural diversities and the energy transition. To illustrate this point, an excerpt from an interview in Muñoz (2015) states: "Without guarantees, without structural possibilities to work with cultural relevance (...) the child is a victim of structural violence

because they are also given low-quality attention, even though we want and intend to provide the best possible care, we clearly do not have an intercultural work logic." (p.12)

From the above, we find the first issue to resolve. The interviewee, a member of the Mapuche community, expresses the problem of functional interculturalism. "Interculturalism can, on the one hand, be a project of profound change and, on the other hand, be used to promote a multiculturalist agenda – sometimes even nefarious– of a neoliberal nature" (Walsh, 2009, cited in Di Caudo et al., 2016, p.164). The interculturalism addressed here is functional, referring to the recognition of cultural differences that coexist in a territory. However, the hegemonic culture superficially or imbalanced values other cultural diversities, only making them visible to facilitate the strategic objectives of an establishment, such as the State, due to its asymmetric power relationship. In this context, authors who address interculturalism give greater importance to the critical component, seeking to make cultural diversities visible. In our case, this pertains to the indigenous communities of the lithium triangle, but maintaining a horizontal relationship with the State, recognizing and valuing ancestral practices and knowledge. This transcends into the insubordination of the North-South global relationship.

In this regard, overcoming functional interculturalism and moving towards a more critical vision can be achieved through indigenous participation and consultation in decisions related to lithium extraction. ILO Convention 169 (2014) establishes a series of international standards, along with the UN Declaration on the Rights of Indigenous Peoples, which aim to guarantee participation and emphasize the need for the prior, free, and informed consent of indigenous communities in projects that affect their rights and territories. The component to evaluate is whether these practices can feasibly be implemented while respecting the rights and demands of indigenous communities, particularly when their ethics, such as the Azmapu code, contrast with the energy transition directed by the 2030 Agenda.

The Sustainable Development Goals as a Direction for the Energy Transition

The 2030 Agenda is already in its final stage. At the time of this research, there are just over six years left until the final report on the implementation of the SDGs is drafted. Lithium extraction is strongly related to most of the goals of the 2030 Agenda, but this analysis focuses mainly on goals number 6, 7, 8, 12, and 13. Due to a series of formulations in each of these interconnected points,

a synthesis of the SDGs and the Azmapu ethical code is proposed to find a notion of how to reconcile the indigenous cultural diversities of the lithium triangle and the energy transition. While it is understandable that the 2030 Agenda was divided into 17 goals to create a nomenclature that defines specific areas to address, it is not possible to isolate each goal for eventual measurement. Regarding the analysis of the aforementioned goals on which we will focus, there is an intersectionality between dimensions such as territoriality, ethnicity, economic level, and coloniality. Therefore, it can be defined that each of these goals of the 2030 Agenda, however separate they may be, has a direct repercussion on the specific population of the indigenous communities of the lithium triangle. Each of the following references to the Sustainable Development Goals was taken from the United Nations (2018):

Firstly, we find goal number 6: "Clean Water and Sanitation"; target 6.4: "By 2030, substantially increase water-use efficiency across all sectors and ensure sustainable withdrawals and supply of freshwater to address water scarcity and substantially reduce the number of people suffering from water scarcity." Here we propose the first direct impact of lithium extraction, as evidenced by the inhabitants of the Salar de Atacama in an interview by DW (2022), where water resources are beginning to be scarce for their daily activities, with promises from companies and the State to compensate the communities with jobs or

economic remunerations for their projects.

Following with goal number 7: Affordable and Clean Energy; target 7.1.2: "Proportion of the population with primary reliance on clean fuels and technology" and goal 8: Decent Work and Economic Growth; target 8.4: "Improve progressively, through 2030, global resource efficiency in consumption and production and endeavor to decouple economic growth from environmental degradation, in accordance with the 10-Year Framework of Programmes on Sustainable Consumption and Production, with developed countries taking the lead." From this, the direction of consumption in international markets attends to the climate crisis, where goods and services with lithium components are seen as a sustainable alternative to their needs or desires.

Regarding goal 12: Responsible Consumption and Production; target 12.2: "By 2030, achieve the sustainable management and efficient use of natural resources" and goal 13: Climate Action, specifically referring to target 13.b: "Promote mechanisms for raising capacity for effective climate change-related planning and management in least developed countries and small island developing States, including focusing on women, youth, and local and marginalized communities." We find that this goal does not make a direct reference to indigenous communities in the lithium triangle, but its intention is to involve them as key actors in climate change action mechanisms. However, in terms of goal 12, it is possible to infer that the efficient use of strategic resources is

limited by today's technological capacities.

Lithium extraction, due to its massive use of water resources, exceeds the renewal limits of the biosphere, turning extraction territories into sacrifice zones, as already explained by the Azmapu ethical code. The problem of non-renewable resources is not being resolved by these goals. Although there may be exponential technological advancements that make resource utilization more efficient, the exponential increase in production remains unviable.

The 2030 Agenda recognizes that each of the issues it addresses is structural. However, the energy transition, as dictated by each of the aforementioned goals, is not addressed in this way but rather as a circumstantial issue. Sustainable production is not compatible with the limits of the biosphere. Authors Meadows et al. (1972, cited in Gudynas, 2011) established the impossibility of perpetual growth within the ecological limits of the planet (whether due to limited stocks of natural resources or the limitations in ecosystems' capacities to mitigate and overcome environmental impacts) and had already raised this impossibility from the perspective of Western development in the 20th century, as it cannot conceive itself without growth. Despite Meadows and colleagues raising the problem of production over half a century ago, it seems that the 2030 Agenda may be suffering from a denialist phenomenon, so the questioning remains valid. Therefore, the pursuit of sustainable

production cannot perpetuate over time without a disjunctive proposal to Western development that does not aim for continuous annual economic growth as an indispensable goal for national progress.

An alternative to this economic growth is presented in the cultural diversity of the Mapuche, offering an alternative to the production and consumption patterns that are unviable within the biosphere's limits, making the logic of the global market unsustainable. To understand the proposed disjunction, the analysis of the Azmapu ethical code of the Mapuche is revisited. Since nature is not considered merely a human resource, it does not fall into the fetishization of commodities but, as mentioned by Beltrán-Véliz et al. (2021), is also endowed with spirit.

Thus, the paradigm shift in development and consumption of modernity is a topic of debate that should be raised in the delivery of the results of the 2030 Agenda. If this agenda has a successor, the problem of production should not continue to be addressed under the paradigm of sustainability but should transition towards the analysis of scientific studies such as the Meadows report. This knowledge of indigenous diversities is ancestral, having undergone an adaptation process in relation to globalization that has kept them on the social peripheries. Despite centuries of survival of this knowledge among the indigenous communities of the lithium triangle, they have not

participated in academic or political discussions until very recently.

Conclusions

Following the discussion presented earlier, between the dictates of the energy transition and, in contrast, the Azmapu ethical code, we can define them as two approaches that are positioned dichotomously. It is important to highlight that this approach does not seek to impose the vision of the Azmapu ethical code on how the energy transition should be dictated, as this would replicate the same actions of modernity by disregarding the cultural plurality of Latin American indigenous diversities. What is sought is that by presenting these two positions regarding the use of energy resources, a dialectical process is generated in which ways are found for the indigenous diversity of the lithium triangle and the energy transition to reconcile.

Firstly, the 2030 Agenda must largely rethink its foundations. By conceiving itself with a self-proclaimed civilizational role, and through the promotion of the energy transition, it exacerbates the problem of the functional interculturality of the indigenous diversities in the lithium triangle Secondly, given that we have

analyzed the ideological subordination present in the economic models of Latin American countries, based on the export of raw materials and the doctrine of free trade, this subordination prevents developing countries from competing with the developed industries of the global north. However, in supplying the demand for lithium, meeting this competition in the global market results in the alienation of the diversities of the indigenous peoples of the lithium triangle, which can be reconsidered in the SDGs. The 2030 Agenda does not contemplate regulating production, which, as previously stated, perpetual growth is not compatible with the fight against climate change. Therefore, proposing an energy transition with the same levels of production and consumption may become an oxymoron. Thus, addressing both discussions in the final report and eventually in the proposal of the next agenda to be approved by the United Nations General Assembly (UNGA) will be the determining point for reconciliation, not only of the indigenous diversities of the lithium triangle but also of other Latin American indigenous communities facing the same issue with the energy transition. The work of the State must be rigorous since, although these communities are represented before the UNGA, support from these groups by their States can make the discussion in the final report of the 2030 Agenda much more viable.

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