

INDIGENIST MISSIONARY COUNCIL - CIMI

BRIEF REPORT ON THE VIOLATIONS OF THE HUMAN RIGHTS OF THE INDIGENOUS
KAIOWÁ GUARANI PEOPLES IN MATO GROSSO DO SUL - BRAZIL

Movement for Life, Earth/Land and Future
**GUARANI PEOPLE,
A GREAT PEOPLE**





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Marçal de Souza Tupã- I (1920-1983)

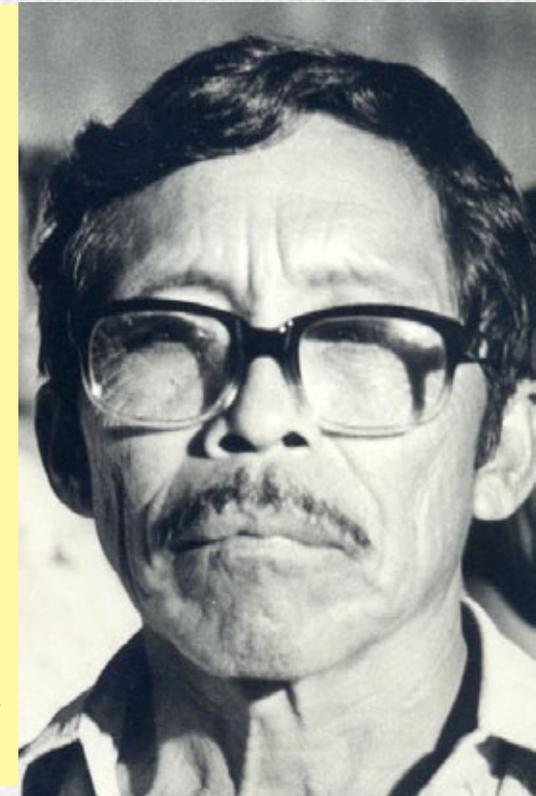
November 25 of 2013 it was 30 years ago that Marçal Tupã-i, the voice of thunder, Guarani Nhandeva, was assassinated in the village of Campestre, in AntônioJoão, in the state of Mato Grosso do Sul. Five shots fired at gun point took his life, when he opened the door of his house hearing an insisting and supplication voice that asked for medicine for an ailing father. The health worker Marçal believed and fulfilled the destiny that he himself foresaw some years earlier: "I am a person marked to die. But for a just cause, we die!"

He was a member of delegation that handed a letter to Pope John Paul II in his visit to Manaus, in 1980, and also represented the Union of Indigenous Nations in UN-conference in Boston in 1981. His political activity resulted in persecution, arrests, and death threats.

After the accused were acquitted twice, the lawyers of Marçal's family succeeded in having the competence of the federal courts to judge the case recognized. However, at this time, the accused were over seventy years old and could not be tried again. One of the participants was never brought to trial.

Marçal said, more than 30 years ago: **"We indians, who live here are the ones who feel the injustice, the poverty, the persecution, hunger, because the area we occupy no longer offers conditions for our survival..."**¹

"The green of the flag that the Brazilians brought represented the forest that civilization has torn from us; we live on government lands, like pariahs, crushed. The yellow, represented the wealth of Brazil, the fish and game, today absent from our land; they tore everything from us, all in the name of civilization. The white, which symbolized the peace so desired, today is absent in man kind. And, finally, the blue, which represented the sky, in its florescent beauty - stars and planets shining -, was the only thing that civilization left to the indian, and only because she hasn't managed to conquer it, yet ..."
" Marçal de Souza Tupã-i.



**For Them,
 To Them,
 With Them,
 As Them ...
 For their lives!
 For their lands!**

Cimi

¹(Prezia, Benedito – Marçal Guarani: the voice that cannot be forgotten).





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DECREES OF EXTERMINATIONS REALITY OF INDIGENOUS PEOPLES IN BRAZIL²

A shout resounds throughout Brazil – the cry of indigenous peoples. Subjugated to the cruelest part of a new standard of power brought by the old woods of European caravels were thousands fell under the irons of persecution throughout history. The attempt to annihilate them pervades even the mental construction of the dominators that indigenous peoples are inferior beings, do not produce and maintain primitive habits. This cry is the cry of the resistance of people alive in their complex cultural dynamics, social organizations rooted in tradition and Cosmology, search for otherness and fight for territories of traditional occupation.

The 21ST century defoliates the new paths towards the interior of the country, causing the neodevelopment machine sees as obstacles the traditional communities and the environment they preserved and which guarantees the livelihoods of these people. The reterritorialization of capital seeks the frontiers and the brush of a deep and fruitful Brazilian indigenous people who live in harmony with nature by following their own directions However, the Decree of extermination is given, as it was before.

The violence imposed by intermittent colonization seen during the military dictatorship, in the Decade of 1970, would bring about the disappearance of indigenous peoples exactly at the beginning of the 21st century. We would arrive to the new times with the survivors of the massacre almost totally integrated to the society imposed on them by a project antagonistic to that of the

communities considered as enemies of the State. As an unwritten code, the Decree of extermination was put into practice.

The military period registered the most effective result of the decimation of these secular people: they were, at that moment in history, reduced to 170 thousand natives resisting espoliaions and murders, the silent massacre of hundreds of victims at the hands of politicians and Government officials, military, loggers, developers,



²Manifest against the decrees of extermination. Indigenous peoples: those who must live. Access the full article at: [http://www.cimi.org.br/pub/cimi40anos/0-%20Livro%20-%20Cimi%2040%20anos%20-%20Final%20\(1\).pdf](http://www.cimi.org.br/pub/cimi40anos/0-%20Livro%20-%20Cimi%2040%20anos%20-%20Final%20(1).pdf)



farmers, squatters and all sorts of adventurers financed by the government in order to occupy the Brazilian territory, especially the frontiers with the other Latin American neighbors, and to integrate the traditional peoples and communities into society and to exploit the natural resources of the brush country.

After the end of military rule in 1985, the attacks on the people did not cease even with the victory of the indigenous movement regarding article 231 of the Federal Constitution, the fruit of intense struggle among the constituent members. Still following the Decree, with the country already in full democracy: “there would be no Indians in the 21 century. The idea of freezing the man in the primary state of his development is, in fact, cruel and hypocritical,” said Helio Jaguaribe, former Minister of science and technology of Government Fernando Collor de Melo, in August 30, 1994 during a workshop for military at army headquarters in Brasilia.

Indigenous peoples are resisting: “the fire of death passed through the body of Earth, drying its. The ardume of the fire roasting its skin. The jungle cries, then dies. The garbage suffocates. The stomp of the ox hurts the soil. The tractor overturns the Earth. Away from our lands, we heard its cries and its death without being able to succor its Life” says an excerpt of letter from leaders and teachers Guarani Kaiowá published in March 17, 2007. In the 2010 Census, the last realized by the Brazilian Institute of Geography and Statistics (IBGE), the brasilian indigenous population grew to 817 thousand individuals, of which 315 thousand are living in cities and 502,000 in communities in rural areas. According to the census there are 305 peoples fluent em 274 distinct languages-still far from the five million people organized in almost 2000 people at the start of the European invasion in 1500.





“The land we’re stepping on is a living person, is our brother. It has a body, has veins, blood. That’s why the Guarani respect the Earth, which is also a Guarani. The Guarani does not pollute the water, because the river is the blood of a Karai. This land has a life, just that a lot of people don’t understand this. It is a person’s soul. When a Guarani enters the Woods and needs to chop down a tree, he talks to it, excuses himself, because he knows that it is a living thing, a person, which is our relative and is above us” Alexander Acosta, the village of Cantagalo, Rio Grande do Sul.

In recent decades, the extermination of indigenous peoples is being implemented, with mechanisms increasingly subtle and effective, imbued with a different content—the premise of indigenous integration in favor of a unified national identity gives way to another, a single path to development. If, on the one hand, there is a certain consensus about the importance of ethnic and cultural plurality in the country, which generates sympathy for diversity and its potential in a market avid for variations in products and in consumer niches, on the other this sympathy does not revert in concrete political actions of defense and protection of different cultures and ethnicities by guaranteeing the conditions of existence and, more importantly, demarcating the traditional lands of these different peoples, primordial condition of their Right to live .

The invasion of indigenous lands promoted by various groups and sectors, is now approved as a model of development understood as the only one capable of promoting growth and the projection of the great nation of Brazil. Everything becomes a feature in the new order development—environmental resources, cultural resources, human resources – and these are incorporated into a commercial and competitive logic, from which things are only worth the return that it can generate and the potential for exploitation. In this sense, the demarcation of indigenous lands and the guarantee of various forms of thinking have no place since indigenous spaces are intended for other purposes, seen as far more profitable. There is, thus, the massacre, aggression, discrimination and racism against indigenous peoples living in areas targeted for the expansion of a rural model based on agribusiness, and also of an urban model whose main brand is property speculation. In the country or in the communities indigenous families are disrespected, are confined,



are turned into obstacles to the desired model locally, regionally and nationally.

The extermination continues through the confinement of people and communities in insufficient land; the slowness of the Government in conducting the procedures for demarcation of the land of people living in temporary camps; in omissions in the areas of health and education; the omission of public authorities given the daily aggressions, the invasion of land by loggers, squatters, farmers, drug traffickers; systematic violence practiced against indigenous people in different regions and States of Brazil. The threats against the lives of these people are not, therefore, any less than at other times in our history. Some concrete examples can be presented, as is the case with the Xavante people of Marãiwatsédé, in the State of Mato Grosso, in their struggle for extrusion of its territory invaded by farmers; the Guarani Kaiowá and Terena of Mato Grosso do Sul expropriated of their land by agribusiness, living in inhumane situations, many in camps along the roads; of people Kadiwéu, also in Mato Grosso do Sul, who had their land demarcated for over 100 years and risk being expelled again, after they returned to their territories; the Awá-Guaja (isolated and of recent contact) and other indigenous people of Maranhão who suffer violence from loggers that devastate their Woods and with their lands overrun; of peoples Tupinambá, Bahia, Xakriabá, Minas Gerais, Krenyê, Maranhão, and numerous other people who have been driven from their traditional lands. The increasing criminalization of indigenous actions - particularly in Bahia, Pernambuco, Maranhão and Mato Grosso do Sul-also makes evident the extermination policy and denial of rights of expression, manifestation, of citizenship and of defence of life. Our attention is also called to the dozens of camps on the edge of highways, scattered in the southern region of the country, where the Guarani





peoples and Kaingang face low temperatures and the danger of being run over..

The Brazilian State no longer wields the flag of the “final solution” through practices of “ethnic cleansing”, as in the early 20th century, or by means of an integrationist project, like the one that was explicit until the promulgation of the Federal Constitution of 1988. What you see today is a broad and unconditional support of the agro-industrial capitalism, for which there is an urgent need to incorporate the ancestral territories of indigenous peoples, gradually, in monoculture, the large ranches, agribusiness and mining. The voracity of these sectors is quenched at the expense of the welfare of workers in the field of small farmers, indigenous peoples and other traditional communities of descendents of negro slaves.

Social rights and citizenship are replaced by a basic policy, expressed in small financings that target specific demands that minimize the immediate impacts of inequality, but do not enable the effective redistribution of goods or greater equity in access to resources available. In the case of indigenous peoples, the default option is the federal Government’s policy and such an attitude officially endorses the continuation of the death decree.

In times of vaunted tolerance and respect for diversity what specifically we have observed is the dramatic reality of indigenous peoples, whose mortality rates are comparable to those of countries that live in conflict and civil war. More than that, the natives have been killed with cruelty, as in the case of Guarani Kaiowá youth murders, disguised in the form of suicide, not to mention the cases of effective suicide, which denounce the unbearable conditions of life, the daily torture and dismay the lack of option to which they are subjected. In different Brazilian States and municipalities



the escalation of prejudice, discrimination and racism has been noted, objectively manifested in pronouncements of farmers who incite violence, in attacks by militia to indigenous camps in fragile slowness with which the cases of assaults are investigated and almost no penalties for the aggressors. It is these explicit manifestations of racism, combined with a growing concentration of land and total alignment with the developmental perspective into vogue that place Mato Grosso do Sul in first place in the ranking of the violence practiced against the Indians and recorded in the reports of violence of Cimi for years.

The development projects of the last decades are based on the large enterprises and their maximum expression, in actuality, are that of the growth acceleration program (PAC). Stimulated and financed by the Brazilian Government, this program attacks so violently the environment and indigenous lands across the country (including the lands of isolated peoples), honoring and



helping to prosper specific economic sectors linked to big capital. This developmental policy, enriching contractors, logging, mining companies, agribusiness, tourism sectors and companies of hydraulic and nuclear power generation can be exemplified by the works of transposition of the waters of the Sao Francisco River, the Madeira River Hydroelectric complex, rio Xingú (Belo Monte HYDROELECTRIC POWER PLANT), the Tocantins River and the other hydroelectric plants under construction or planned in the rivers Tapajós, Juruena, Teles Pires and Araguaia, as well as the construction and duplication of highways. There are more than **500 projects that touch on indigenous territories and generate impacts on 182 lands of at least 108 people**. The communities are denied the right to give an opinion, to participate in decisions and to exercise any type of control – in General, rights also denied to Brazilian society.

The works also benefit, and to a large degree, contractors, banks, financial conglomerates and speculators of floating capital, nothing concerned with local impact, since natural resources were incorporated as inputs to a large global market. Not by chance, banks and contractors achieved higher profitability in the last two decades. For all those who do not fit the profile of customers and consumers, is left the onus, the dramatic deterioration of living conditions, since the greatest part of public resources is piped to the CAP; already scarce resources intended for public policy are restricted in order to ensure unrestricted surplus and reforms based on pós-neoliberal theses..

In relation to indigenous peoples, not even the meager budgetary resources (provided for assistance in health, education, sanitation, disease prevention, land demarcation, among other actions) have been applied in their entirety, thus demonstrating that the lives of

these populations are not regarded as a priority. It can be said that the production of this unilateral model of development, based on the strengthening of economic sectors seen as strategic submits other segments of the population to the residual condition. Thus, indigenous peoples and their specific rights are seen as useless, unadaptable, socially undesirable and unnecessary. It is within this logic, at the present time, that various pronouncements have been made in defense of agribusiness, stating the incompetence of the indigenous communities in the management of the natural resources of their territories and the enormous potential that would represent if they were in the hands of those who would make these lands “in fact produce”.

The contemporary extermination Decree has therefore support in arguments that are at the same time ethnocentric – from the lens of the dominant and developmentalist – and anthropocentric – with disregard for the importance of other beings, animals, plants in favor of expanding agricultural frontiers for the monoculture of grains, biofuels production, planting of eucalyptus trees, livestock on a large scale. It is noteworthy that major economic enterprises impact not only the lives of indigenous peoples, as well as the lands, waters, forests, threatening the ecological balance.

And there is a high price to pay for the projection of a single model of economic development which, in practice, strengthens just large capitalists without due care for the social context. The deregulation of certain industries, the weakening of environmental laws, the dismantling of labor legislation, disregarding the constitutional precepts, the delay in the procedures of demarcation of the indigenous lands: are deliberate strategies undertaken by the Government, with consequences for the lives of hundreds of people.



THE VIOLENCE IN NUMBERS AND GRAPHS

The numbers are shocking, the cases horrifying, the humiliation an outrage. It is the most serious case of violence and disrespect for human rights against indigenous people in Brazil. Who commits it? Progress, development, the law agribusiness, that is to say, all that is today most cherished in Brazil.

Meanwhile, the children suffer from malnutrition because their parents cannot plant, their lives dependent on the distribution of the 'basic food basket' program, official beneficiary income, and

are all being made to wait for the next month. To wait? Is this the destiny of the Guarani and Kaiowá? The answer is no: they struggle for their rights, pray, and they raise their children and succeed in living with joy. The situation of violence involves many factors; analyzed here are some of these factors with the objective of establishing the most important aspects of the current context that involves the misfortune of this people.

Murders of Indigenous Peoples in Brazil and in Mato Grosso do Sul - 2003 to 2013 Years													
	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	Total	Média
Mato Grosso do Sul (MS)	13	16	28	28	53	42	33	34	32	37	33	349	31
Rest of Brazil	29	21	15	30	39	18	27	26	19	23	20	267	24
Total Brazil	42	37	43	58	92	60	60	60	51	60	53	616	56
MS (% of murders)	31%	43%	65%	48%	58%	70%	55%	57%	63%	62%	62%	57%	55%



In 2013, the murder of Adenilson Barbosa, a Guarani-Kaiowá individual, occurred on February 17, caused great commotion regionally. After being killed with a gunshot in the head, the 15 year old teenager had his body abandoned on a service road. According to witnesses, in the day before, he and two others indigenous set out to fish in a pond when they were accosted by few gunmen connected to a farmer. The men shot at the three indigenous, who fled away. Two of them managed to hide, but Adenilson got stuck on a fence, was beaten with rifle butts and shot. After getting rid of the body, the farmer reported to the police, confessed to the crime and was released.



Homicides of Indigenous Peoples in Mato Grosso do Sul - 2001 to 2012													
Data Special secretariat for indigenous health - Ministry of Health													
Mato Grosso do Sul (MS)	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	Total
	22	21	20	16	26	18	41	52	23	39	40	43	361



In May of the same year, also in Mato Grosso do Sul, a disastrous action of police forces resulted in the death of Oziel Terena. The murder occurred during the realization of a repossession action at a farm called Buriti, which is inside the indigenous land of the Terena people, in the municipality of Sidrolândia. According to the natives, the shot came from a group of federal police who were involved in the action. But the investigation of the death only concluded that it was not possible to determine where the shot came from or who would have been the author of the shooting because the capsule was not found.

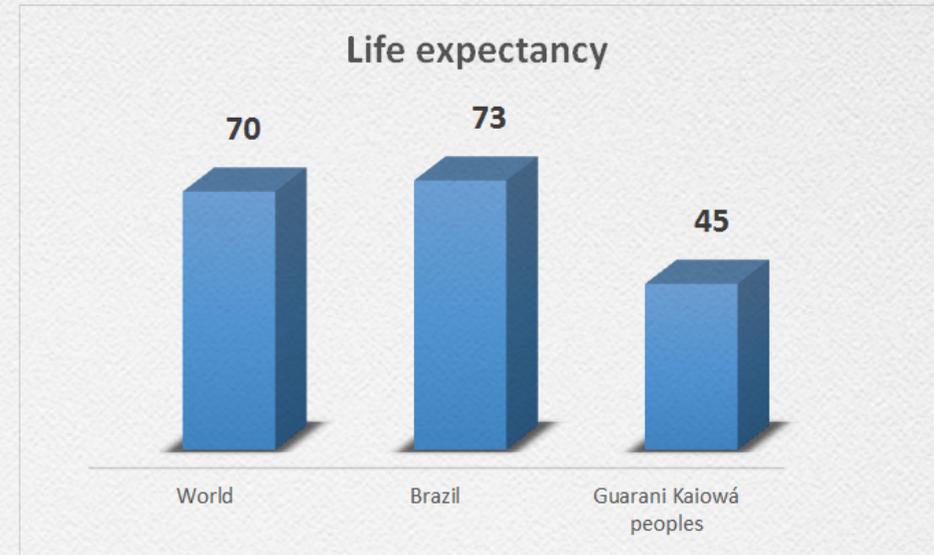




As in previous years, in 2013, the state of Mato Grosso do Sul stands out with 62% of the death occurrences in the whole country. In the last eleven years the average was 55%, adding up to 349 victims in that state, according to the Cimi's surveys.

This total of 349 murders in Mato Grosso do Sul, in the period from 2003 to 2013, is set in a universe of 72 thousand people. However, if we take into account that most of these homicides occurred among the Guarani-Kaiowá, with a population of approximately 45 thousand people, we have a frightening proportion.

In Mato Grosso do Sul the average of the last eleven years is 31 murders annually for a population of 72 thousand people. In Brazil, the average registered by the Brazilian Institute of Geography and Statistics (IBGE) is 25 for every 100 thousand inhabitants.



Source: Fundação Nacional da Saúde - FUNASA e Instituto Brasileiro de Geografia e Estatística - IBGE



“Between 2007 and 2013, Mato Grosso do Sul’s Special Sanitation Service for the Indigenous registered 487 violent deaths among the indigenous peoples, 137 of those being homicides.

In 2013, at least 14 murders occurred inside Dourados Reserve. Collected data shows an approximate index of 100 deaths by 100,000 inhabitants, much greater than Brazil’s national average (25.8 deaths per 100,000) e two times the index of Brazil’s most violent capital city, Maceió (79.8).”³

³ http://www.bbc.co.uk/portuguese/noticias/2014/02/140221_sub_indios_violencia_pai_jf.shtml



SUICIDE

In 2013 the Indigenous Missionary Council (Cimi) recorded 56 victims of suicides, being 50 in Mato Grosso do Sul, 3 in Paraná and 3 in Tocantins. Of these, 36 cases refer to young people aged between 13 and 21 years. Of the total of 56 victims, 15 people were female and 41 male. The manner most employed for the destruction of life was hanging, with a record of 48 cases.

The sample of cases of suicides recorded in this report indicates some recurrent features for the last few years: the majority are young, male and died by hanging. Another recurrence is that the largest number of cases was registered in Mato Grosso do Sul (MS) and the victims belonged to the Guarani-Kaiowá people.

In the previous report, for the year 2012, the records were similar, with cases in Mato Grosso, Amazonas, Roraima, Tocantins, Rondônia and Mato Grosso do Sul. In 2013 cases in Tocantins occur

again and appear 3 cases in Paraná. The Javaé and Karajá peoples, who live on Bananal Island, have had a suicidal behavior for some time, making the older ones on the island concerned about the frequency of occurrences. The Federal Prosecutor’s Office in the state of Tocantins, which recorded the cases of 2013, also raised concern about the factors that could contribute to the motivation that leads young people to suicide.

The official data of the Special Secretariat of Indigenous Health (Sesai) show a reality even more devastating: 76 cases of suicide of indigenous people in Mato Grosso do Sul. This index is the largest in 28 years, according to the records of the Cimi. Of the 73 indigenous dead, 75 were of the Guarani-Kaiowá people, most aged between 15 and 30 years.

Suicide of Indigenous Peoples in Mato Grosso do Sul															
Data: Special secretariat for indigenous health - Ministry of Health	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	Total
	44	40	38	53	42	50	40	40	59	42	40	45	53	76	662



During the period from 1986 to 1997, 244 suicide deaths were recorded among the Guarani-Kaiowá from MS, a number which nearly tripled in the last decade. From 2000 to 2013 there were 684 cases. “The current living conditions of the indigenous peoples, which lead to staggering statistics of violence, have origins in a historical process”, explains the State Prosecutor Marco Antonio Delfino de Almeida, the Federal Public Ministry (MPF) in Dourados (MS). “What happened was a brutal transference, by the Union, of indigenous territories to non-indigenous”.

The transfer took place, mainly, by the then Indigenous Protection Service (SPI) who created, between 1915 and 1928, eight small reservations in the Southern State, where different indigenous peoples were forced to migrate. “The reserves served as a giant deposit of labor being used for economic interests. The whole process of indigenous containment had as its main purpose

to use the indigenous as manpower for agricultural projects deployed in the country, since the culture of yerba mate until recently, with the sugar cane”, completes the Attorney.

The Dourados Indian Reserve is one of the most damning examples of this historical process. Nestled in the urban perimeter of the municipality, on the reservation live today more than 13 thousand natives on 3.6 hectares of land. This is the highest population density among all traditional communities of the country, and where 18 of the 73 cases of suicide in the State took place in 2013.

Otoniel Guarani-Kaiowá a, leader of his people, believes that the reason so many young people commit suicide is the lack of perspective: “They have no future, no respect, no work and no land to grow and live. They choose to die because, in fact, are already dead inside”.





“Discrimination and ethnic hatred, ideas encouraged even by the media, particularly accentuate the problem of suicides. The natives are painted as obstacles, setbacks, obstacles to development. It’s as if the media sent the message ‘If you want to live well, take the indigenous out of your way’, says the Attorney.

It is important to put a numerical coincidence between the indigenous murders and suicides in Mato Grosso do Sul. In the year 2007 the Cimi recorded 92 murders of indigenous people in Brazil, being 53 in Mato Grosso do Sul. For Cimi, in an interval of 10 years – 2003 to 2012 – the cases of murders increase in 2007. To give an idea, they jump from 28 cases in 2006 to 53 in 2007, going to 42 in 2008 and after that the numbers remain at a level of 30 murders.

Considering the data of suicides of Sesai in Mato Grosso do Sul, there is a high point on the curve in the year 2008, recording 59 cases. In 2007 were 40, and 42 in 2009. You cannot establish a cause-and-effect relationship, not a direct relationship between murders and suicides of the Guarani-Kaiowá in Mato Grosso do Sul. However, these two categories of data, murders and suicides, are present in the reality of this people, so that, plus the attempted murders, form the basis of the context of greater violence on an indigenous people in Brazil.

Many studies and analyses have already been made regarding the disturbing rate of suicides among the Guarani-Kaiowá youth. For Sesai, variations of the suicides rates observed in the population Guarani-Kaiowá present trend of 90 to 75 cases per 100 thousand, in the range of 14 years (2000-2013). These rates are approximately 20 times superiors to the national rate. Many studies point to the fact that the suicide, even if it is an universal phenomenon, present in time and social spaces in the entire history

of humanity, increased in modernity. For indigenous peoples, the rates are higher in many countries, such as Australia, New Zealand, Canada and United States, among others, when compared to national rates.

Scholars and people involved with the indigenous cause are concerned about the reasons that lead to these high rates of suicides among the natives. Everyone agrees that a set of factors must be linked to the understanding of a very complex phenomenon. Loss of cultural and historical links, abuse and dependence on drugs and alcohol, mental problems, sexual abuse, family separations, isolation in social life and in the family, stress and weakening of the cultural beliefs and spiritual system are risk factors, studied by many authors and cited in the study of the United Nations Children’s Fund (Unicef) and the International Work Group on Indigenous Affairs (IWGIA).

In the analysis about the Guarani-Kaiowá, in that same study, we find the following statement: “you can summarize that: indigenous youth of today live without family support, with ephemeral friends, without knowing their place, living from day to day without hardly ever conjugating the verb in the future, the maximum is the very near future of tomorrow. Carry a humanitarian trauma full of stories told by their relatives, stories of exploitation, violence, deaths, loss of dignity, in short, the recent history of many indigenous peoples. Stories full of trauma, attached to a gift of frustration and impotence. In these circumstances, these young people are the product of what they call a generation suffering from what is called post-traumatic stress disorder (PTSD) “.⁴



Between 2003 and 2013 more than 150 conflicts related to territorial rights were reported in the Mato Grosso do Sul press. At present 8 indigenous leaders and 10 entire communities are included in the National Programme for the Protection of Human Rights Defenders.

Over the past 10 years at least 16 indigenous leaders were murdered in the struggle for land in Mato Grosso do Sul.

“Close to 40% of all deaths amongs Brazilian indigenous peoples since 2007 comprised of children with up to 4 years. The index is almost nine times higher than the percentage of deaths of children of the same age (4.5%), compared to the total number in Brazil in the same period.

Information from Datasus (the Brazilian Health System unified database), show that, since 2008, 419 Indigenous children with up to 9 years in Brazil died from malnutrition.

The number represents 55% of all deaths from malnutrition recorded in the country in the period, despite the fact that the indigenous peoples are only 0.4% of the population.”⁵

In the last 5 years there have been 14.300 victims of the lack of assistance in the area of health in Mato Grosso do Sul.

In the last 5 years there have been 9.660 victims of the general lack of assistance⁶ in Mato Grosso do Sul.



⁴ Vários autores. IWGIA. Suicídio adolescente em povos indígenas. São Paulo: Arte Brasil Editora, 2014

⁵ http://www.bbc.co.uk/portuguese/noticias/2014/02/140220_abre_indios_desnutricao_pai_jf.shtml

⁶ This deals with a variety of omissions on the part of governmental agencies on the municipal, state and national levels in relation to indigenous communities.

THE KAIOWÁ AND GUARANI IN MATO GROSSO DO SUL: A HISTORY OF VIOLENCE AND TRAMPLING OF INDIGENOUS RIGHTS LEGISLATION

Antonio Brand,⁷

To understand the growing indices of violence, verified among the Guarani and Kaiowá in recent years in Mato Grosso do Sul, it is necessary for us to refer to their past history, marked by one of the most radical processes of geographic and cultural confinement. Seen in this process of territorial despoliation, the demarcation of what were named indigenous reserves by the Service for the Protection of the Indians, the SPI, between the years 1915 and 1928, constituted an important strategy for liberation of the indigenous territories for colonization, entirely against the grain of existing legislation. The violence that impacts the Kaiowá and Guarani, in particular that which is referred to as 'internal violence', is today arising out of this equally violent historical process of territorial confinement, made possible by a history of collusion and submission of indigenist policy of the various governments to the major interests of the regional economy.

Thus during the dominance of the Cia Matte Laranjeira company, until the decade of 1940, in the Colônia Agrícola Nacional de Dourados, the CAND, which began in 1943, - there is impressive documentation attesting to the criminal omission of the public organs regarding the crises of the villages impacted by the CAND. This is also the case in the subsequent implantation of the agribusiness projects, especially as of 1950. Analysis of the recent period and the current situation of the Kaiowá and Guarani,

a perfect understanding can be perceived between public policies on the indigenous peoples and the regional economic interests. And, in this process, laws favorable to indigenous rights were and are constantly ignored.

This is a structural violence, which, today as yesterday, is in systematic gross non-compliance with legislation addressing indigenous peoples. Yesterday like today, the only option offered to the indigenous peoples in the region was, and is, that of their engagement as labor force in the regional economic enterprises.

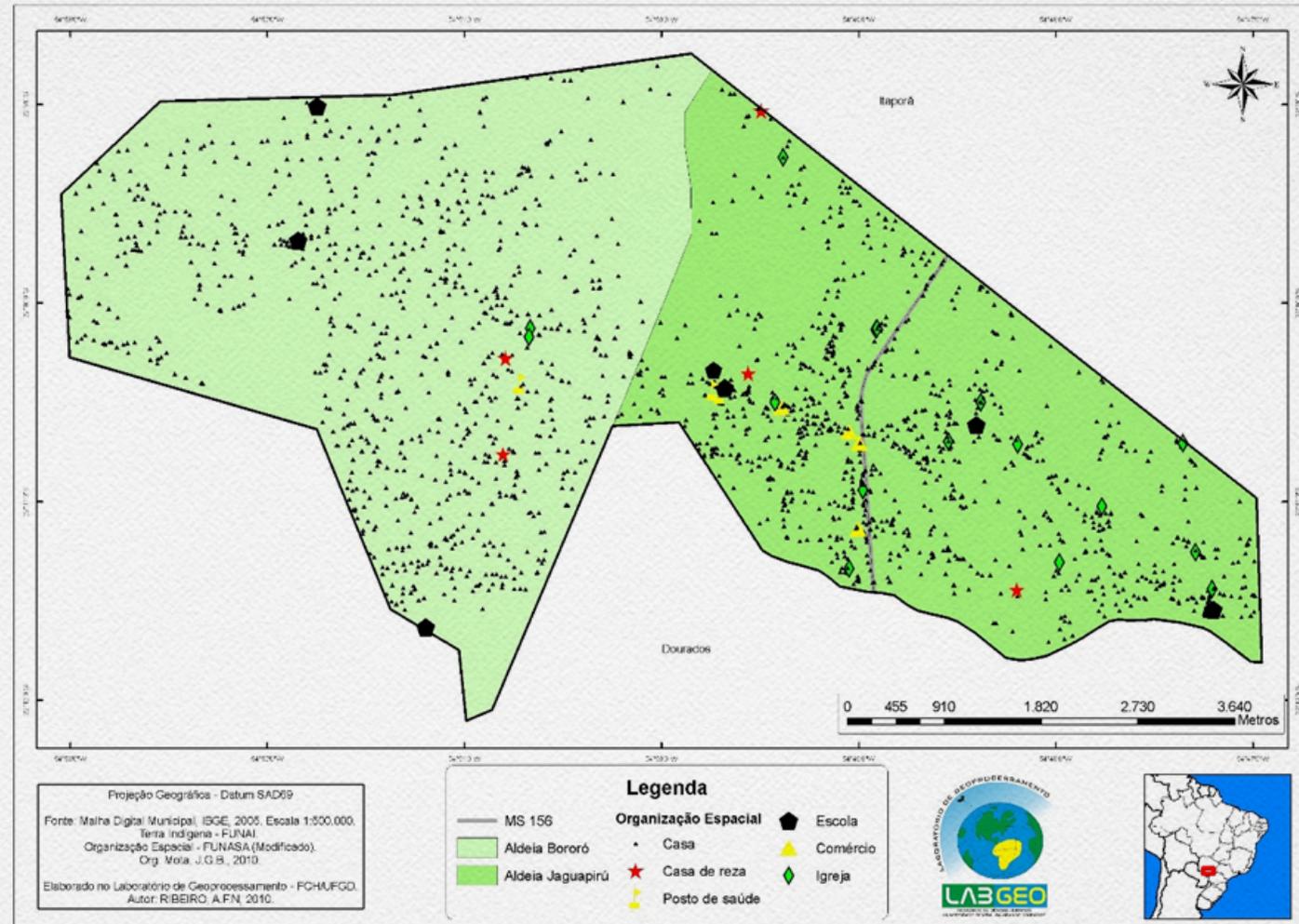
History of the confinement process - root of violence against indigenous peoples in MS

The Guarani have occupied, traditionally, an ample territory in the southern region of what is today the state of Mato Grosso do Sul, situated between the Apa river (Bela Vista), Serra de Maracaju, Rio Brilhante, Rio Ivinhema, the Paraná river, the Iguatemi river and the border region with Paraguay. They occupied this ample space according to availability of places with natural resources considered appropriate - preferring, for this reason, to establish their villages in areas of forest and in proximity to good water courses. In addition to this it would have to be a place free from supernatural threats, from diseases and preferably near allied family groups.

⁷In memoriam, Professor at Dom Bosco Catholic University (UCDB), PhD History and Coordinator of the Kaiowá/Guarani Program - NEPPI. Access the full article at: http://www.cimi.org.br/pub/MS/Viol_MS_2003_2010.pdf



The Dourados Indian Reservation, originally made to house 300 indigenous, now has over 14.000 person surviving in only 3.500 hectares.



Source: MOTA, Juliana Grasiéli Bueno. Territories and territorialities of the Guarani and Kaiowá: from precarious territorialization in the Indigenous Reserve of Dourados to multi-territoriality. (Masters Dissertation). Dourados: UFGD, 2011



Distributing themselves in small nuclei consisting of one or more kinship groups, under the leadership of the nanderu or tekoharuvicha, leaders of a markedly religious character, whose power was supported in the prestige bestowed by their kinship group, capacity of conviction and generosity and not in force or physical ability. Guarani identity remits, directly, to the idea of belonging and to kinship relations.

Between the years 1915 and 1928, the Federal Government demarcated eight reduced and dispersed extensions of land for Guarani and Kaiowá occupation, bringing the total to only 18,124 hectares. It is important to note that with the demarcation of these eight reserves, more than guaranteeing Guarani and Kaiowá lands, the government objective was to free-up lands for colonization, also already being concerned about the occupation of the borders. The reserves demarcated by the SPI further constituted an important strategy of disorganization of indigenous economic and social organization and subsequent submission to the projects of occupation and exploration of natural resources by non-indigenous fronts. Ignored in the demarcation of these reserves were the indigenous patterns of relationship with the territory and its natural resources and, primarily, their social organization.

The historical process of territorial reduction and confinement interior to the small extensions of the Kaiowá and Guarani land reserves, generated innumerable changes in their daily lives, especially creating new challenges for their social organization. This is pointed out by researchers and indigenous representatives as cause of the innumerable problems they experience today, particularly the problems of violence and exacerbation of the practice of suicide. Confinement and overpopulation within the reserves reduced available space, causing exhaustion of natural

resources important for quality of life in a Guarani and Kaiowá village and compromised indigenous agriculture.

With sustainability made profoundly precarious for the indigenous peoples located in them, they became increasingly dependent on food security policies of the government and on the provision of external resources. Peoples were transformed from centuries of producing foods not only sufficient but abundant, as historical documents attest. Today they are dependent on being supplied with basic food baskets and all sorts of external aid. Peoples who were an important work force and contributed to the establishment of a large part of the agricultural, livestock and public enterprises such as railroads and streets, in Mato Grosso do Sul, today can no longer provide subsistence for themselves and their children.

But in addition to the consequences for the indigenous economy, this process of confinement created problems for their social organization, obliging scores of villages, previously autonomous, to seek shelter in the reserves demarcated by the SPI. To administer these “bringing together” of indians and villages, the figure of the ‘captain’ was created. Indigenous leaders more familiar with the western way of life, these were arbitrarily nominated and the maximum leaders interior to these spaces. To aid them in the exercise of power and to maintain order, over whom no one had any power, were the indigenous police. In this way, these macro-familial groups, in addition to having to coexist with other groups having to dispute small portions of land being increasingly reduced, they had to submit to the authority of foreign leadership.

It is important to highlight that in the confinement process that brought the installation of Evangelical schools and churches in the indigenous communities - Missão Kaiowá arrived in 1928, a period



according indigenous informants and missionaries, of numerous diseases and subsequent arrival in the 1970s of Neo-Pentecostals. These coincided with the radicalization of the confinement process. All had in common the concern to “help the indians” to live, or more succinctly put, to survive a scenario in which their way of life and ancestral knowledge, having been constructed throughout history, was being made superfluous and “dispensable”, and their religion made out of place.

The exacerbation of confinement and consequent population increase within each indigenous land, particularly as of the 1970s, allied with the weakening of the presence of the indigenist agency inside of these reserves, in the swelling of the “new discourse” of indigenous autonomy, consequence of profound changes in legislation relative to the indigenous peoples, made explicit by the Constitution of 1988, make visible the unsustainability of these indigenous confinements. The increase in violence, as verified by CIMI reports, is certainly, an important indicator for evaluating the degree of tension and profound lack of wellbeing within the indigenous lands. This violence is one of the causes for the dislocations of many families to the edges of roadways and/or urban peripheries, perceived by the indigenous peoples as the only spaces in which it is still possible, although in precarious conditions, to move, or to develop the practice of *oguata* (to walk), in cases of conflict and/or tensions of diverse orders.

In this sense, considering the historical roots of the increase in violence, especially internal violence between the Guarani and Kaiowá, in MS, which is certainly quite innocuous compared to the repression measures through imprisonment of an ever greater number of indigenous persons or the increased presence of the Conselho Tutelar and other external organs, totally preoccupied



with combatting only the effects of the much larger structural problem. We know that indigenous youth are the greatest victims of this violence. It is the young people who are seen, today, without a place within the small overpopulated, extensions of land that the Kaiowá and Guarani manage to maintain at the moment, confronted by the insatiable fury of agribusiness and, without a place outside of the indigenous lands, in the small and medium sized cities located around them, in which these same youths are, on a daily basis, perceived as *persona non grata*, neither welcomed nor well regarded.

In this light, certainly most relevant the contribution that we are able to provide to the Kaiowá and Guarani at this time, faced with so complex a problem, is to support their territorial claims and their processes of cultural realization, or in other words, to support their projects of autonomy.

ELISEU LOPES, Kaiowá⁸

UN System in Brazil and the European Union Delegation in Brazil

“We are not violent, and yet we’re still dying”

The Guarani-Kaiowá Eliseu Lopes, 37, first became involved with indigenous issues in 2003, when he became a teacher in Taquapiri settlement in the Brazilian state of Mato Grosso do Sul. He has been a spokesman for the Aty Guasu Movement since 2007, bringing together the Guarani-Kaiowá, and he’s been active in the struggle for the recovery of land that historically belonged to his ancestors, the Kurusu Amba, and in supporting leaders in the other 35 indigenous campgrounds in the state.

Currently, the defender is working in Brasília, as a coordinator of Indigenous Peoples’ Affairs in Brazil, dealing with indigenous issues throughout the country. But he remains a member of the Aty Guasu Movement and represents the communities of Mato Grosso do Sul in the federal capital. And he plans to go back to his land soon.

How did you become the indigenous leader for the Guarani-Kaiowá of Kurusu Amba?

My struggle began with indigenous education in 2003. Because I could speak Portuguese and Guarani, and because I learned from the elders, I decided to teach classes to children in the settlement of Taquapiri. I started attending teachers’ committees and to make



every effort to bring differentiated education to our community. When I speak of differentiated education; I mean education that will pass on our traditions and our culture to future generations. When I went to school, teachers were non-indigenous; they came from other states and couldn’t speak Guarani. This rescue of indigenous tradition is something the indigenous people achieved in their mobilization.

We want education to also address our history of struggles and explain to the children the situation that the Guarani-Kaiowá are



living in Mato Grosso do Sul. They need to know that this fight is a result of suffering that has been imposed on us for over five hundred years. That is why I started to engage and fight for some things in the settlement where I worked for four years.

How did you start to work for the defense of the rights to land of the Guarani-Kaiowá?

Along with my work as a teacher and my participation in the committee of indigenous teachers in the state, I also started to research and try to find historical documents that proved that the Kurusu Amba land belonged to the indigenous people. That's because a number of families were living in the settlement of Taquapiri, mine included, only because they had been evicted from their own land in the past, some fifty years ago. These lands were turned into farms.

With these documents and evidence, and together with other leaders, as of 2007 these families returned to occupy the land that was theirs. Despite the eviction, we never put aside the feeling that this land was ours. We have a very strong connection with the place, for the indigenous people land is a very significant issue. We feel spiritually free, we feel free to exert our culture. Contact with nature is also important because, when we moved to another settlement, Taquapiri, we overpopulated the place, and the land was just not enough for so many people.

I was witnessing the death of many leaders. My relatives and family by blood were suffering. We ended up camping by a federal highway, waiting for a demarcation of land that just never happened. Then I too joined in the fight. That year, the Aty Guasu movement called me to be their spokesman.



What is the situation currently like in Kurusu Amba?

Not only there, but throughout Mato Grosso do Sul, the indigenous people are occupying their land, taking over old farms that are actually indigenous land, as proven by reports. There are 36 campgrounds in total. The farmers and the media spread rumors that once the demarcation was issued, we would take over the whole state of Mato Grosso do Sul.

But that is a lie they are saying. Occupancy actions, road blocking, and barriers are some of the means we use to call the government's attention to our situation.

Because of these actions, we have been suffering a lot of violence, threats, and many of our leaders have been killed. The Guarani- Kaiowá are not of a violent nature. That is not part of our



learning and our traditions. If we were, we would have killed many farmers, but that never happened. We never resource to violence, and yet we are suffering violence, assaults and murders. We want no blood shedding.

Specifically for my settlement, today we are seventy families camped in a 500 hectares area, without any services or decent infrastructure. We rely on receiving basic food basket aids from the government, but they not always come, and we have no education or health care. So, the situation gets very difficult for the families, and especially for the children. In 2010 alone, four children died from malnutrition, for example.

Although violence against the Guarani-Kaiowá are still the focal point of the situation in the region, are there any factors that can be considered as achievements of your leaders and of the Aty Guasu movement as a whole?

We managed to get the indigenous peoples to organize in their core. The leadership multiplied. Also, other groups have joined in. Now, the Aty Guasu movement has ramifications for the youths, women, prayers and teachers. At least twice a year, the movement brings together all participants to discuss not only the repossession of our land, but also health care, education and politics. Therefore, in general, the movement has been gaining strength through the struggle. They all say: “No more blood shedding”. Things just can’t go on like that.

Another important achievement was our mobilization for the murderers of Chieftain Nísio Gomes to go to jail. Nísio was not only my friend but also one of the main leaders of the Guarani-Kaiowá. He was killed in an attack in November 2011, after leading

the occupation of the Guayvirí campground, near the border with Paraguay. He would always say that “the land belongs to us, to our grandparents, to our parents”. He always said he would come back. He came back and died.

After his death, we went public about the attack, to show the country what the Guarani- Kaiowá are going through. We quickly went to the crime scene, took pictures and showed the blood that was shed. We sent that to the media. Then the leaders and others organized demonstrations against the attack. We closed down roads and walked to show the authorities that the Guarani- Kaiowá are not alone, that all settlements are interconnected, and that we are strong.

Articulations and mobilizations continued throughout 2012 and we got the Federal Police to investigate, and then arrest the murderers of Nísio, although his body was never found. At least now we showed that justice will come through. Before that farmers had no reservations, as they knew they wouldn’t face any punishment. They would let everyone know that they would shed more blood. Maybe now they’ll see that they will face consequences.

How do you assess the media work in relation to indigenous issues?

There are two sides. The media has an important role as it can show the world our reality, what we are going through, what the community and the children are suffering, how we are being attacked, and the reason why this is happening. Especially because many people just don’t know the situation of indigenous peoples in the country, not only the Guarani-Kaiowá’s. They don’t understand our cultural differences; they don’t see us as human beings.



On the other hand, we are often discriminated against by the media. The local media is especially against the indigenous people; they publish untruths, and try to hinder our mobilization. Lately we are getting more space in the media as a whole. The matter of Nísio's death is an example of that. Now we have some people who know how to deal with that. They are prepared to deal with the media. The internet also helps a lot, because many base sites the media just can't reach, or the only media available is that against us. We are there taking pictures, showing the reality of the situation and using the pages and e-mails from our network of partner organizations to spread our version of the events, and that is ultimately noticed by the traditional media.

What has stricken you the most during your work?

First of all, the resistance strength of the Guarani-Kaiowá, even when faced with the suffering of their children, their women crying under attack and threats when they were helpless. Even with persecutions, with our lack of means, we won't quit fighting. We are pursuing our rights. In any fight, in any movement, we always keep faith, the hope that we will achieve our goals. That is the teaching that we receive. And that makes me stronger to keep fighting.

Something else that stroke me, but on the downside, is how long it's taking to have the issue in Mato Grosso do Sul sorted. That makes things harder for us, for the people who are there. Life becomes difficult, thus leading to more persecutions and deaths. So we need to have that matter solved. At least those areas that are being repossessed need to be demarcated. Even if the area is not extensive, but at least they will be on a piece of land that they know they own and that they want back.

You mentioned that the movement claims and discusses issues other than land. What are they?

When they demarcate our lands, we'll especially need a lot of support for production, because there's no use in owning land without support to work the land. The land that the Guarani-Kaiowá are claiming is highly degraded as it is. There's no more forest and no more fish. And we have a great deal of work ahead of us to recover the land, and make a living out of it. Investments in education and healthcare are also required in those regions.

Without these things, we risk repeating the situation of the indigenous reserve of Dourados: overpopulation lacking decent living conditions which led to violence, drug dealing, alcoholism and children dying of malnutrition. With support and incentive policies, we can prevent other indigenous lands from becoming a "new Dourados".

Did you feel your life was under threat when you used to work at the base?

Yes. Since 2007, I couldn't stay long in one place, in one settlement, during the time I worked at the base. If I spent the month in one village, the next month I had to move to another. That had an influence on my separation. I don't have a place to stay quiet with my family. It's a difficult situation. We are afraid because we have nowhere to run. So, we have to face this life. We have no other choice. We must go after what is ours.

Now I'm living in Brasília, working on a national level, but it is a temporary situation. I will go back one day because my home is there. I belong to those lands.

THE IMPOSSIBILITY OF THE KAIOWÁ AND GUARANI CONTINUING TO PRACTICE THEIR MODEL OF SOCIAL ORGANIZATION



Levi Marques Pereira⁹

Today the Guaraní and Kaiowá reserves in Mato Grosso do Sul constitute artificial demographic and ecological configurations, forged by the need of governmental agencies to collect this population into small areas to free the remaining land for colonization fronts to develop agricultural activities. Prior to the economic occupation of the

region these indigenous peoples lived in small local nuclei, named according to extended family or kinship ties, whose population faced difficulty when numbers exceeded one hundred persons.

Documents produced by functionaries of the Service for Protection of Indians – SPI, and ethnographic studies by researchers who passed through the region (like Professor Egon Schaden), conducted in the first decade of the 20th century, attest to the resistance of the indigenous peoples to abandonment of their ancient occupations to be gathered into the reserves. These also recorded the difficulties of coexistence between the kinship groups gathered into the reserves, yet originating from distinct tekohas, not always allied.

The reserve, as space for artificial and compulsory gathering of several kinship groups, only became marginally functional and viable through the presence of external agents (functionaries of the government or missionaries), with relative capacity for

⁹ Anthropologist, professor at Federal University of Grande Dourados (UFGD), Dourados-MS. Access the full article at: http://www.cimi.org.br/pub/MS/Viol_MS_2003_2010.pdf



managing internal conflicts between the extended families, who went through a process of dividing of the reserve. It is necessary to emphasize that some of these external agents were capable of acting with a certain degree of impartiality, but in the majority of cases were extremely authoritarian and prejudiced in relation to the indigenous mode of organization.

In any case, they exercised major interventionary powers and determination in the resolution of internal conflicts, support and use of political force often times being arbitrary, which made possible the silencing of conflicts or the imposition of arrangements among the population that lived in the reserve.

This attitude entered into frontal confrontation with the Kaiowá and Guarani social organization. In the political system of these indigenous peoples most resolutions are restricted to the scope of the kinship group, led by a married couple who are elders – ñamõi and jary'i, who eschew any recourse to coercion to impose a following of orders, because all decision making processes pass through counseling, conviction and the building of consensus.

The compulsory imposition of coexistence in overpopulated reserves generates numerous social problems, such as lack of land for planting, lack of alternatives for income generation, forced coexistence with extended families led by the politically disaffected, an environment of life unfavorable to practice of rituals necessary to promotion of living together in harmony, high rates of violence, etc. Many indigenous peoples speak of social disorganization in the reserve, recognizing that leaders are already unable to succeed in maintaining unity and motivation among the people to seek coexistence oriented by ethnic-religious values – teko porã.

At present the official indigenist agency Funai has absented itself almost totally from the reserves and from the most direct

interference in the political organization of the reserves. This is due to various reasons such as: a) changes in national indigenist legislation; b) massive entry by other institutions (National Health Foundation – FUNASA; Secretariats at the Prefecture and State level of MS, NGOs, Universities, missions, Pentecostal churches both indigenous and non-indigenous, etc.); c) the degree of internal complexity being reached in the reserves, complicating the coordination of political processes. The extended families that live in the reserves are left to their own fates, their own internal political organization entering into collapse and the problems ballooning into levels never before imagined. The state is flagrantly absent from its responsibilities for a resolution to the problems created by it.

The actions for regularizing the land issues that would resolve the problem of many communities gathered in the reserves remains tied up in the state bureaucracy and the social safety of the population gathered in the reserves is found compromised, despite the voluminous investments in social programs that do not result in the strengthening of the families and the promotion of more harmonious coexistence.

THE NEGATION OF RIGHTS IN MATO GROSSO DO SUL: A LOOK AT THE REALITY. DEMARCATION OF INDIGENOUS LANDS AS FUNDAMENTAL MEANS FOR OVERCOMING INJUSTICES



Rogério Batalha Rocha¹⁰

Ample access to information about the reality of the indigenous peoples in Mato Grosso do Sul has become an element fundamental to the process of reversing a dramatic picture of systematic injustices.

The demand for demarcation of the indigenous lands in this state and the repercussions in the ongoing situation of the communities is increasingly reported in the regional, national and international press.

In Mato Grosso do Sul the second largest indigenous population in Brazil is found with worst indices of demarcated lands and with the highest indices of human rights violations as a result of the systematic omission of the public powers of the government in complying with and respecting the determinations stipulated in Article 231 of the Federal Constitution of 1988 and international treaties that Brasil has subscribed to.

The indigenous confinements in extremely small areas, such as Terra Indígena of Dourados where approximately 14 thousand indigenous persons (Guarani, Kaiowá and Terena) live on 3,600 hectares of land, result in the most serious problems linked to violence, sustainability and social organization of these peoples.

¹⁰Lawyer, Master of Indigenous Education. Access the full article at: http://www.cimi.org.br/pub/MS/Viol_MS_2003_2010.pdf



As pointed out in the Annual CIMI Report on Violence, Mato Grosso do Sul has been for many years the “record holder” in violence against the indigenous peoples in Brazil and the causes of this reality is intimately linked to the lack of their traditional lands.

Lands that for these peoples are sacred, an ethnic heritage in whose spatial dimensions translate ways of living and of organizing differentiated from that of the surrounding society.

These are areas where the exercise of possession of the land does not correspond to the logic of capitalist production, to be utilized as mere market instrument, but rather where they verify particular cultural meanings in the usufruct of its resources, as well as in the dynamics of social organization, permanence and transit of its inhabitants and their relations of power, being markedly the necessity of preservation of the existing biodiversity and the recomposition of those areas deforested. Finally, they are places where they reproduce the linguistic diversity and traditional knowledge of these peoples.

In the thinking of José Afonso da Silva (1996: 49-50), to possess the indigenous lands is, in that possession “ab origine” (...) and was not a material relationship of human to a thing [...].”

Given the history of the recent colonization of the state, the lands traditionally occupied by the Kaiowá-Guarani and Terena peoples, and that are today being claimed for demarcation in the state of Mato Grosso do Sul, are being given to a broad apparatus of large scale exploitation for livestock and monoculture, and the agribusiness frontiers increasingly advance over the constitutional rights of the indigenous peoples and over the natural resources of the region’s biomass.

We are thus reminded that it is an aggravated conflict of interests, which are ultimately permeating political disputes in

the Brazilian state, which have throughout history demonstrated flagrant political and administrative inoperability in resolving land tenure problems that affect the indigenous communities in Mato Grosso do Sul.

In this scenario, the indigenous peoples are always those who are most injured when they attempt to face the daily challenges of survival struggling fiercely for the demarcation of their traditional lands, in an obvious asymmetry and faced with a political and economic system that chose to privilege a “development” project founded, to the vital detriment of hundreds of families, on difficult embittering days in overcrowded villages and the more than 32 encampments at the edges of the highways.

In very close coexistence with non-indigenous society, difficult negotiations are engaged on a daily basis by the indigenous peoples seeking better conditions of life and of sustainability.

Recurrent situations of discrimination and racism, which are molded in different ways – from the old stereotypes created, still deeply embedded in society, to more explicit aggressions from organized sectors opposed to the territorial rights of the indigenous peoples. Campaigns of “disinformation” are rampant, with proposals to prevent the demarcation of the indigenous lands.

All of these, with the political support of the state “machine” and its agents and with the contribution of the regional press.

The “view” of the indigenous peoples is dislocated, and these peoples are seen by the surrounding society as an impediment to “development”.

With a very youthful population, uncertainty about future generations hovers over the indigenous communities.



THE VIOLENCE

According to information from the Ministério Público Federal of Mato Grosso do Sul, the homicide index for the villages of Dourados/MS (Jaguapirú and Bororó with 3,600 hectares and 14,000 persons) is 145 murders for every 100,000 inhabitants, while, for example, in Iraq at the height of the war, the number was 93 murders for every 100,000 inhabitants. The index of homicides in the villages of Dourados is 590% higher than the national average of 24.5 homicides per group of 100,000 inhabitants.

When the indigenous peoples are accused of crimes, the police apparatus is quick to criminalize these individuals, significantly increasing the population of indigenous persons arrested, Mato Grosso do Sul being the state of the Federation with the largest incarcerated indigenous population in the country, according to a study conducted by Universidade Católica Dom Bosco.

In contrast, when indigenous persons are assaulted or murdered by non-indigenous assailants, the majority of death cases being in the context of the struggle for land, there has been an agonizing morosity of the agencies in the conduct and completion of inquiries and criminal actions.

Comparative Table : Iraq x Dourados Indigenous Reserve

Iraq	Reserva Indígena de Dourados
<i>93 murders for every 100 thousand people</i>	<i>145 murders for every 100 thousand people</i>

Also in relation to the Brazilian national average, the murder rate in the area of Dourados is revealed to be alarming: 590% higher.

Comparative Table : National average x Dourados Indigenous Reserve

National Average	Indigenous Reserve of Dourados
<i>24.5 murders for every 100 thousand people</i>	<i>145 murders for every 100 thousand people</i>



JUDICIALIZATION OF THE DEMARCATIONS

By the end of 2013 more than 183 judicial processes were filed in court involving land disputes and demarcation of the indigenous areas. By the end of April of 2013, there were 87 suits in appeal in the Federal Regional Court of the 3rd Region and approximately 56 cases filed in the first Federal Court jurisdiction in the State of Mato Grosso do Sul.

Analyzing the administrative regulations for demarcation stipulated by Decree 1.775/96, covering the published reports of identification, declaratory orders or approvals of these lands, in nearly all cases there subsequently arise judicial decisions favorable to fazenda owners and their organizations, suspending the effects of administrative acts of the Federal Executive branch.

At the moment there are 57 tekohá guarani waiting for identification. Of 39 of these the identification and demarcation were agreed upon by FUNAI and the MPF in a judicial agreement (Administrative Procedure MPF/RPM/DRS/MS1.21.001.000065/2007-44) signed on November 12th, 2007. However, none of the deadlines established in the agreement were kept. Funai should have registered with the Justice Ministry these 39 areas by April, 19th, 2010. However, only one area has had its ruling published.

This is without counting the cases of the Guarani-Kaiowa and Terena, who without legal decisions suspending the procedures, are the object of an immense inertia on the part of the federal executive branch which has not complied with the deadlines stipulated in the Decree 1.775./96.

Thus, as if the lack of política willingness of the governments in promoting the necessary administrative act in compliance with

Brazilian indigenous legislation, exceptionally when this does not happen, judicial demands result in protracted paralysis of everything for years without any prospect in the short and medium term for definitive judgments.

Thus, current conditions reveal the urgent immediate necessity that the proceedings for identification of the lands of the Kaiowá and Guarani people take place once and for all. The question is, how much longer must the indigenous people endure the delay, the omission, and the unfulfilled promises about the definition of the boundaries of their claimed lands?

Meanwhile, the sectors opposed to the demarcations continue to promote discord and lies in relation to the identification procedures, which the federal court has already found to be valid and legal. Time passes, and the entire surrounding society is plunged into a sea of conflicts, indecision and animosities, where everyone is injured, indigenous and non-indigenous alike. The identification of all the lands of the Guarani and Kaiowá people will put an end to the uncertainties and bring greater hope for a better future for a people whose resistance does not tire.



THE INDIGENOUS MOVEMENT AND HOPE

Even with the total neglect of the State in resolving their territorial problems and their conditions lacking food and social sustainability, the indigenous peoples of Mato Grosso do Sul have become increasingly organized in the struggle for their rights.

The search for a better comprehension of their difficulties and the creation of unified efforts causes the indigenous movement to produce increasingly permanent forums of reflection and articulation, developing an important political role that translates their concerns and that enables a greater indigenous activism engaging with the Brazilian government.

The indigenous assemblies make possible the expression of reflections among the various leaders and their communities, where their claims take shape and the solidarity in diversity of the different groups still experiencing the same problems, bring vitality to the quotidian experience of daily struggles, in the hope of better days. The exchange of information is major, and the support of organizations in defense of human rights and those of the social movements have been relevant to the confrontation of the problems.

Thus, it is conceivable that the struggles and the claims for territorial demarcation of the Kaiowá Guarani and Terena peoples will never cease. The voice of the indigenous peoples will be increasingly amplified to the surrounding society and to the Brazilian State, nurturing the hope for victories and of peace ultimately in solidarity and communion, in a society that respects the existing ethnic and cultural diversity.



MATO GROSSO DO SUL: A PLACE WHERE CATTLE WORTHS MORE THAN AN INDIGENOUS CHILD

Flavio V. Machado¹¹

In Mato Grosso do Sul, there are indigenous lands that have seen no advance for nearly 30 years in these specific phases of regularization, whether through political and constitutional incapacity of the Executive branch, and/or by a morosity and partiality of the Brazilian Judiciary. And yet, there are lands that even though the demarcation process has been concluded, are still invaded by large scale agribusiness land owners, while indigenous communities are forced to live in small spaces surrounded by soybean, sugar cane, cattle and highways.

At present the Kaiowá, Guarani, Terena, Guató, and Kinikinau Ofayé indigenous lands listed on the map, **total just under 140,000 hectares¹² corresponding to 0.39% of the territory of southern Mato Grosso do Sul. Of these lands little more than 50% are in effective possession of the indigenous peoples, that is, approximately 75,000 ha.** The rest, a good part of them, under court order, are still in the possession of various types of rural producers and related agribusiness companies.

In the case of the Guarani Kaiowá lands, in studies (already identified) and the encampments, this percentage of **actual possession of the indigenous peoples, drops to less than 5%, that is, about 2600 hectares¹³**. The inhumanity is so absurd that circa 70 thousand head of cattle, of the more than **22.3 million that the State of Mato Grosso do Sul possesses, occupy an area equivalent to what is in effective possession of the Kaiowá, Guarani, Terena, Guató, Kinikinau and Ofayé peoples.**

Today the **45 thousand Guarani**, the second largest indigenous people of Brazil, effectively occupy less than **20 thousand hectares**. They claim for **one million hectares** of their traditional territories, which means only **2.2%** of the State of Mato Grosso do Sul. This is about **11% of the territory** that was once theirs, and today houses 27 municipalities, totaling more than 8.5 million hectares.

Currently **21.4 million head of cattle** occupy **23 million hectares¹⁴**, **68% of the land** of the state Mato Grosso do Sul **Eucalyptus** occupies **14 million hectares¹⁵**; while **soy** occupies **2.1 million hectares¹⁶** and the **sugar cane** occupies **800,000 hectares¹⁷**.

¹¹ CIMI Regional Coordinator.

¹²See: Listas de terras indígenas. Procuradoria Geral da República – 6ª Câmara de Coordenação e Revisão – Índios e Minorias - <http://ccr6.pgr.mpf.gov.br/documentos-e-publicacoes/terras-indigenas/terras-indigenas/>

¹³Multidisciplinary study carried out by NEPPI (Center for Research on Indigenous Populations- Núcleo de Estudos e Pesquisas sobre Populações Indígenas) of Dom Bosco Catholic University in Mato Grosso do Sul and NEPO (Center for Population Studies) in partnership with the office of the public defender (Ministerio Público Federal in Brasília. Presented at the IX Reunião de Antropologia do MERCOSUL, 10 - 13 July, 2011 - Curitiba, PR.

¹⁴<http://www.ibge.gov.br/home/estatistica/economia/ppm/2012/>

¹⁵<http://www.douradosagora.com.br/noticias/economia/ms-tem-14-milhoes-de-ha-para-plantio-de-eucalipto>

¹⁶<http://revistagloborural.globo.com/Revista/Common/0,,ERT318914-18077,00.html>

¹⁷<http://www.conab.gov.br/conteudos.php?a=1253&>

AMNESTY INTERNATIONAL:

THE APIKA'Y COMMUNITY'S LONG AND PAINFUL STRUGGLE CONTINUES¹⁸

“The struggle will go on, even if I die, because I have many grandsons”, Damiana, leader of the Apika'y community”

The Apika'y community, in the region of Mato Grosso do Sul, Brazil, is a powerful symbol of several problems that affect the Guarani- Kaiowá and other Indigenous peoples in Brazil. Disappointed with the sluggish land demarcation process, the Guarani Kaiowá began to reoccupy their ancestral lands in the 1990s.

In September 2013, around 60 Guarani Kaiowá people from the Apika'y community and other villages occupied the land currently farmed for sugar, which they claim belong to them. They have been living beside a highway, in front of the farm, since 1999 when the landowner issued them with an eviction order.

“We left the highway. Now we are already here, in this land, and we will remain here forever”, Damiana, leader of the Apika'y community.

The community has reported that armed private security guards working on the sugar plantation have threatened to kill them, burned parts of the settlement, and also prevented them from collecting water in a stream that runs through the sugarcane plantation. Employees of the security company have been charged



AMNESTY
INTERNATIONAL

with offences before, including two ongoing murder cases. The federal prosecutor has claimed that the company conducts “incontestable illicit activity” and is calling for the “suspension of its activities”.

The National Indigenous Foundation (FUNAI) signed a Conduct Adjustment Agreement with the Ministry of Justice, the Federal Public Prosecutors and 23 indigenous leaders in 2007 in which it promised to demarcate the lands of the Apika'y community by 2010. But the agreement was never implemented, due to the lack of resources by FUNAI.

Brazil's sustained economic growth over the past decade has transformed the country into a major world economy. However, more than 39.9 per cent of Indigenous people live in extreme poverty – more than double the percentage in the general population.

Mato Grosso do Sul contains some of the smallest, poorest and most densely populated Indigenous lands in Brazil: pockets of rural poverty surrounded by large soybean and sugarcane plantations and cattle ranches, where life is plagued by ill-health and squalid living conditions. What were hectares of forest with incredible diversity are now fields of sugar cane and soy beans. For over a century their communities have been driven from their lands by the expansion of large scale agriculture – a process that continues to this day. The consequences for affected communities can be devastating.

¹⁸Report: Indigenous peoples' long struggle to defend their Rights in the Americas. Published by Amnesty International, visit in full at: <http://www.amnesty.org/en/library/asset/AMR01/002/2014/en/d30d7c8c-12bd-47cd-8229-b13a29363ccf/amr010022014en.pdf>



The Amnesty International delegation also visited Mato Grosso do Sul and met with Indigenous Peoples living in the Guarani-Kaiowá village of Jaguapiru and the settlement of Apikay, near the city of Dourados.

“The repeated delays in demarcating their lands is leading to violence, forced evictions and other human rights abuses,” said Salil Shetty.

The Secretary General urged the Brazilian national authorities to take a leading role in protecting the rights of Indigenous Peoples.

“It is important that the government reject the false dichotomy between development and human rights. Brazil has the legal framework and the financial resources to ensure the rights of the Indigenous Peoples. Now the government must demonstrate that it also has the political will,” said Salil Shetty.

Amnesty International has a long history of work in Brazil. This is the first High Level Mission of the Secretary General since Amnesty International opened its national office in Rio.

“The government is entitled to feel proud of many accomplishments, particularly with regard to reducing poverty and income inequality. But it needs to address the very serious problems of violence and insecurity. Favelas and indigenous communities cannot be `human rights` free zones,” said Salil Shetty.

The Secretary General was accompanied by Amnesty International’s director in Brazil, Atilla Roque, Amnesty International’s UK director Kate Allen, Senior Director for Law and Policy Widney Brown and AI Brazil Communication officer Thais Herdy. Amnesty International has recently started recruiting individuals as members in Brazil to join the human rights movement which has more than three million members globally.



URGENT ACTIONS IN DEFENSE OF THE GUARANI KAIOWÁ AND CONDUCTED BY AMNESTY INTERNATIONAL - 2012/2013

Brazil: Indigenous people threatened in Brazil

Urgent Action: AMR 19/008/2013; Date Published: 23 September 2013

<http://www.amnesty.org/en/library/info/AMR19/008/2013/en>

Brazil: Indigenous community attacked, threatened

Urgent action: AMR 19/010/2012; Date Published: 16 August 2012

<http://www.amnesty.org/en/library/info/AMR19/010/2012/en>

Brazil: Further information: Indigenous community have days to leave land

Urgent Action; AMR 19/003/2012; Date Published: 1 February 2012

<http://www.amnesty.org/en/library/info/AMR19/003/2012/en>

Brazil: Further information: Community get temporary reprieve

Urgent Action: AMR 19/004/2012; Date Published: 15 February 2012

<http://www.amnesty.org/en/library/info/AMR19/004/2012/en>

Brazil: Further information: Eviction order suspended

Urgent Action: AMR 19/006/2012; Date Published: 11 April 2012

<http://www.amnesty.org/en/library/info/AMR19/006/2012/en>

Brazil: Indigenous community faces eviction

Urgent Action: AMR 19/016/2012; Date Published: 26 October 2012

<http://www.amnesty.org/en/library/info/AMR19/016/2012/en>

Brazil: Further information: Indigenous community still at risk

Urgent Action: AMR 19/017/2012; 1 November 2012

<http://www.amnesty.org/en/library/info/AMR19/017/2012/en>



MULTICULTURAL BUT SCHIZOPHRENIC; THE HAND THAT CARESSES IS THE SAME THAT CASTS STONES: THE STATE AND STIMULUS TO DEVELOPMENT AND ITS IMPACT ON INDIGENOUS LANDS IN MATO GROSSO DO SUL



Marcos Homero Ferreira Lima²⁰

Verônica Maria Bezerra Guimarães²¹

At the end of the 1980s, with the promulgation of the Constitution and the signing of Convention 169 of the ILO, it was announced that the statute of guardianship and the integrationist vision was terminated, giving impetus to a new policy model which addresses the indigenous peoples with due consideration of their diversity, thus guaranteeing the self-determination and autonomy these peoples.

For various reasons, the State has been very slow to ensure the specific rights of the indigenous peoples as set forth in Article 231 of the CF/884. But it should be noted that, just as pernicious as the morosity, is the dual personality of the State, characterized by disorganization of its internal processes, which makes and unmakes, acts and stumbles over itself.

The issue of indigenous land in the State of Mato Grosso do Sul is a good illustration. On the one hand, the Brazilian State promotes the process of identification and delimitation of indigenous lands so that it is able “to protect and ensure respect for all their property”; on the other hand, the same State creates mechanisms and employs

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²¹Prof. Faculty of Law and International Relations of the Federal University of Grande Dourados (UFGD). Access the full article at: http://www.cimi.org.br/pub/MS/Viol_MS_2003_2010.pdf



actions that, at the same time, foments economic development, asserting that land serves no multicultural premise. The stroking hand ends up being the same that casts stones.

We present as example the case of the Terra Indígena Guyraroka located in the municipality of Caarapó, MS. The process of the struggle for recognition of the community's land was initiated in the second half of the 1990s, when the Kaiowá of the tekoha began to mobilize. In 2002, studies are carried out, in accordance with Ordinance 14/1996 of the Ministry of Justice, for identification and delimitation of the land. In 2003 the work was finalized and analyzed and, in 2004, the FUNAI published the summary of the corresponding report 5, at which time the administrative challenge was begun. It was not until October 8, 2009, that the Declaratory Order signed by the State Minister of Justice was published in the Official Journal of the Union, this being the document that authorizes the physical demarcation of 11,401 hectares that compose TI Guyraroka. The placement of the demarcation posts, however, as of July, 2011, have not yet been physically placed, because of a combination of legal, administrative and political factors. The most recent action preventing the physical demarcation was the denial of permission by some landowners for the group coordinated by an engineer to be able to enter the space to be demarcated, which would lead to even further legal delays.

Here the duplicitous personality of the State is delineated: while the State, represented by FUNAI and the Ministry of Justice, attempt for nearly a decade to regularize this Indigenous Land, in 2010, a few kilometers from Guyraroka, an employee passes a sugar and alcohol refinery – connected to the Grupo Cosan, a multinational, whose chain of production is financed by the same above mentioned State, as part of the national policy on ethanol





production. The ambivalence of the state is better understood when the production chain is broken down: Shell and Cosan signed a joint-venture called Raizen with the tactical purpose of improving North American market share in ethanol sales⁷.

The refinery located in Caarapó has as sourcing supplier NovAmérica Agrícola which, in turn, purchases the raw material produced on two properties inserted on the already identified lands of Guyraroka, as declared and ready to be physically demarcated. Financing for the planting of cane sugar as well as the implements necessary for cultivation come from the Federal Government, through financial resources of BNDES – National Bank of Social and Economic Development, passed on to private banks, which in turn transfer money to the rural producer. All of this occurs, it must be emphasized, despite the legal environmental and human rights standards. Under this logic of transfers, in relation to the area Guyraroka boundaries, 9,637 hectares were financed, of which only two properties are effectively contained in the Indigenous Land as identified, delimited and Declared – namely, the Fazenda Santa Claudine with 4,408 hectares and the Fazenda São Sebastião do Ipacarái (in the region of Cabo de Aço) with 356 hectares.

The impacts on the community were to have been evaluated well before construction of the refinery, taking into account the direct and indirect, environmental and social, temporary and permanent effects. Instead, the plant was constructed as if there were no indigenous peoples in the region or as if, historically, there were no records of indigenous presence. More than the problem of invisibility of this people being a constant, it is not possible to plead ignorance of the Kaiowá presence at that site where the building was erected, since it is only a few kilometers (a distance that could be covered on foot in a matter of minutes) from two

indigenous lands – Guyraroka and Takuara. It must be emphasized that because of the various conflicts that have erupted in these two areas, as a result of land disputes over the past 10 years, it is impossible for either the State, or for private interests to claim ignorance of indigenous demands. Such practice constitutes what is called environmental racismo.

Part of the schizophrenia of the state is the result of ambivalence in application of the regulatory instruments, the scope of which would be socioeconomic and environmental impact assessments for the environmental licensing procedure of these enterprises. It so happens that in the environmental impact studies of these potentially degrading activities, the indigenous component does not appear or is not properly presented, with the result being, in a near totality of the cases, the approval of the environmental licensing. Indeed, both locally and regionally, there is an invisibility of indigenous populations; the instruments of consultation and public hearings, provided for in Convention 169/89 of the ILO and in Resolution 009/87 of CONAMA, are not put into effect or not made to occur in a prior, informed and assisted manner, to the detriment of the communities. It should be noted that the undertaking of an enterprise of this magnitude never occurs as a stand-alone enterprise, in that an infrastructure network also needs to be deployed. Thus, the roads built or widened, running through the indigenous lands, already regularized or those to be regularized, in effect, end up reproducing the schizophrenia being discussed here. The widening of MS 156 is a known case of road construction, the execution of which was made a marginal item in the study and report on the environmental impact assessment (EIA/RIMA), as related to the “indigenous component.” In this case,



the studies were not carried out until the work was nearly finished.

The satellite image below, in and of itself, substantiates the argument of the community that the plant situated between the two villages “just undermines the demarcation of the land”. The choice of construction location for a plant is a decision that is not simply economic. Political factors are also preponderant.

There is no reason to believe it a mere artifice of chance that the Cosan plant was sited, precisely there; after all, businesses



Google Earth Image. Free version. Captured on: August 7, 2011.

are installed in one place over another as a function of economic and political incentives. Other factories already installed, and in the process of installation in Mato Grosso do Sul, appear to obey the same logic: the occupation of the spaces being demanded by the communities with the large enterprises, prior to the lands being finalized as indigenous. The Brazilian State has, in the past, frequently been accused of having been tutelary and integrationist. In the 1950s it promoted, in one of its arrogant fits of authoritarianism, the project of occupation of spaces, which culminated in the removal of the Guarani Kaiowá and Nandeva from their traditional lands of occupation – the well-known case of the deployment of the National Agricultural Colony of Dourados (CAND). In its current PR spin, it is today represented as democratic and multicultural, attracting large corporations with globalized capital. Incentivized to come to the Southern Cone of Mato Grosso do Sul, the cane factories compete with communities struggling to have their lands recognized. The arrivals of the enterprises, with the incentives of a Schizophrenic State make the regularization of the indigenous lands increasingly time-consuming and intangible.

The result of this violence of the State⁹ that, when not contributing, undermines and even prevents the regularization of the indigenous lands in Mato Grosso do Sul, has had, as a result, other forms of violence, more visible and quantifiable, as evidenced in the elevated rates of childhood malnutrition, in the high rates of infant/child mortality, in the absence of safety in densely populated villages, in the growing number of homicides and suicides, in the scale of the racism and inter-ethnic hatred, in the hunger for food and in the hunger for justice.



PHYSICAL AND SOCIAL CONSEQUENCES OF INDIGENOUS LABOR IN THE CUTTING OF SUGAR CANE²²

A worker cutting 12 metric tons of cane, on average, per working day performs the following activities:

- Walks 8800 meters.
- Makes 133,332 machete cuts.
- Carries 12 metric tons of cane into of 15 kg piles on average; makes 800 trips and 800 lifts, carrying 15 kg in the arms a distance of 1.5 to 3 meters.
- Makes approximately 36,630 lifts and thoracic torsion movements to cut the cane.
- Loses an average of 8 liters of water per day, in this activity under the hot sun of São Paulo, under the effects of dust and soot released by the burned cane, wearing clothing that protects from the cane, but increases body temperature.²

Social consequences of indigenous labor in the sugarcane harvest

- Impossibility to reconcile activity with those inherent in the indigenous economy;
- Absence from everyday life of the community;

- Economic enculturation with significant alterations to traditional institutions;
- “Disintegration” of family relationships.

International Classification Grouping of Diseases, according to Nexo Técnico Epidemiológico Previdenciário caused in the cutting of sugar cane: mental and behavioral disorders due to substance use, Schizophrenia, Visual disturbances and blindness; Hypertensive diseases; other diseases of the heart, chronic airway diseases, Hernias, Arthropathies; Dorsal pathologies; Injuries of the skull, chest, spine, pelvis, wrist, and other illnesses.

Since 2004 more than **3.200 persons were liberated from enslavement in Mato Grosso do Sul**. The state is among the first in the ‘dirty list’ of those who employ this form of inhumanity.

Currently circa **5 thousand indigenous persons are working in the cutting of the cane harvest in this state**.

²²Check in: BRAN D, Antonio J. e REZENDE, Simone Beatriz A. Consequências Físicas e sociais do Trabalho do indígena no Corte da Cana de Açúcar. IV Seminário Povos Indígenas e Sustentabilidade - NE PPI www.neppi.org. AL VES, Francisco. Por que morrem os cortadores de cana? Saúde e Sociedade, v. 15, n. 3, p. 90-98, set.-dez., 2006. Available in: <http://www.scielo.br/pdf/sausoc/v15n3/08.pdf>. Accessed on: 29 jul. 2011.



UN SPECIAL RAPPORTEUR ON THE RIGHTS OF INDIGENOUS PEOPLES

CASE EXAMINED: BRAZIL - SITUATION OF INDIGENOUS PEOPLES IN THE STATE OF MATO GROSSO DO SUL - 2010/2011²³

In a letter dated 15 March 2010, the Special Rapporteur on the human rights and fundamental freedoms of indigenous people, James Anaya, called the attention of the Government of Brazil to information received in relation to the alleged deteriorating human rights situation of indigenous peoples in the state of Mato Grosso do Sul. This communication followed the report of the Special Rapporteur on the situation of indigenous peoples in Brazil (A/HRC/12/24/Add.2), made public in 2009, which made reference to the situation in Mato Grosso do Sul. As of the completion of this report, there is no record of a response from the Government of Brazil.

ALLEGATIONS RECEIVED BY THE SPECIAL RAPPORTEUR AND TRANSMITTED TO THE GOVERNMENT ON 15 MARCH 2010

In his communication of 15 March 2010, the Special Rapporteur transmitted to the Government information received by him about the situation of indigenous peoples in the state of Mato Grosso do Sul, and he requested that the Government respond to the allegations contained in the communication in light of relevant

international standards.

According to the information and allegations received:

a) The community of Laranjeira Nanderu, Rio Brillhante, is one of the many Guarani communities that is waiting for its land to be demarcated under a demarcation agreement between the National Indian Foundation (FUNAI) and the Attorney General's office (Ministério Público Federal).

b) During 9-11 September 2009, the community of Laranjeira Nanderu was evicted from its lands following the grant of an eviction permit issued to the rancher Mario Cerveira by the Regional Federal Tribunal. Subsequently, unidentified persons set fire to the village, destroying the community members' houses, property, and animals. The community is currently living in precarious conditions under tarpaulins on the side of a main highway. Community members currently have no proper access to water or food, and have reportedly been threatened by security guards employed by Mr. Cerveira.

c) Further, in the early hours of 18 September 2009, another Guarani Kaiowá community, the Apyka'y, was attacked by ten security guards of the private security firm Gaspem Segurança, who fired shots into their camp, wounding one community member. The gunmen also attacked and injured other indigenous community members with knives and then set fire to their shelters, which were destroyed along with their possessions.

d) The gunmen from the private security firm, Gaspem Segurança,

²³Cases Examined by the Special Rapporteur 2009-2010. <http://unsr.jamesanaya.org/cases-2010/07-brazil-situation-of-indigenous-peoples-in-the-state-of-mato-grosso-do-sul>. Full report: http://www.ohchr.org/Documents/HRBodies/HRCouncil/RegularSession/Session21/A-HRC-21-47-Add3_ES.pdf



threatened the Apyka'y, stating that if they did not abandon their camp on the roadside, they would die. The community has no materials with which to rebuild their camp and is living in fear of more attacks. The security guards of Gaspem Segurança have denied community members access to water on the ranch and has been implicated in other attacks on Guarani communities where several Guarani leaders have been killed.

e) The Guarani-Kaiowá people of Apyka'y have lived on the side of the road next to a ranch in a makeshift camp for six years. They were forced from their ancestral land a decade ago when it was occupied by ranchers. The most recent attempt by the Apyka'y to return to their traditional land was unsuccessful, and in April 2009 a court order was obtained by the ranchers to formally evict the Apyka'y from their lands. It is believed the rancher who obtained the eviction permit in April 2009 authorized the gunmen to enter the community and stop them from collecting water.

f) In addition, there has been violence against Guarani Indians from Sessoró and Porto Lindo reserves, in Tacurú and Japorá municipalities, respectively. On 8 December 2009, they were attacked by ranchers and security guards as they had attempted to reoccupy their ancestral land of Mbarakay in the municipality of Iguatemi. Five indigenous persons were wounded by bullets; some were beaten and thrown on the top of the trucks with their hands and feet tied, and taken to Sessoró. There, they were beaten again. They were found by a doctor on the side of Sete Placas road. Five Guarani individuals were taken to the hospital in Tacurú.

g) Another conflict between indigenous peoples and ranchers occurred at the end of October 2009 when two Guarani teachers—Rolindo and Genivaldo Vera—disappeared during an attack on their community by gunmen close to Triunfo ranch in Paranhos.

The body of Genivaldo was found later and Rolindo is still missing.

OBSERVATIONS OF THE SPECIAL RAPPORTEUR

The Special Rapporteur regrets that there is no record of a reply to his communication from the Government of Brazil in the files of the Office of the High Commissioner for Human Rights at the time of finalization of this report. The Special Rapporteur notes that he had requested a response within 60 days of his communication, which lapsed 15 May 2010.

The Special Rapporteur is deeply concerned about the allegations of violence against the Guarani people and the severe impact that the aggressive policy of governments in the past to sell large tracts of traditional lands to non-indigenous farmers has had on the Guarani communities. As stated in his 2009 report on the situation of indigenous peoples in Brazil (A/HRC/12/24/Add.2, para. 46), this past policy perpetuated the Guarani's deprivation of their traditional lands and deprived them of adequate means of subsistence. Despite various government initiatives to address the situation of Guarani people in Mato Grosso do Sul, dire conditions among them have persisted, as observed in that report. The Special Rapporteur will continue to monitor closely the situation of the indigenous people in Mato Grosso do Sul, and he would appreciate a response from the Government of Brazil to his 15 March 2010 letter and an update on the situation.



GOOD LIVING IN GUARANI COSMOVISION AS AN ALTERNATIVE TO THE EXISTING SYSTEM

Ir. Margot Bremer, rscj 24

(...)

Being Guarani in Inter-relationship with the Land/Earth

In Guarani cosmovision, the earth inhabited by humans is conceived as tekoha⁴ [25] [25], place of life and coexistence with all beings existing in it. The word tekoha contains a holistic vision, at the same time it signifies and produces economic, social, political, ecological and religious meaning fundamental for Guarani life, such that “without tekoha there is no teko (life)”. The Guarani necessity for the land is interior to the entirety of life, in order to be able to live their culture and to be Guarani.

In the report of an anonymous Jesuit, from 1620, the fundamental structure of Guarani tekoha is described in three types of spaces that demonstrate forms of coexistence with the earth:

- 1) the forest preserved and utilized only as a place of hunting and fishing;
- 2) the cultivatable forest utilized for horticulture, and
- 3) habitable space, the home as a social and religious and even political space; their lives being concentrated there.

All aspects of the earth/land in their indissoluble interrelationship between ecology, economy and community, are in turn co-penetrated by a religious experience: “For the Guarani the earth is



²⁴Theology Assessor of the National Indigenous Pastoral Coordination CONAPI – Paraguay. Access the full article at: http://www.cimi.org.br/pub/MS/Viol_MS_2003_2010.pdf



not a God, but is wholly impregnated by religious experience". The Earth is sacred as "Pachamama". She is created by our great Father, Ñamandu, and is under the care of other divine beings who protect and defend, together with humans and all other forms of life. In the cosmivision the land extends and establishes herself in the present and in the future. This implies that they must walk on her in order to open new horizons. For the Guarani, "tekoha is an interrelation of physical-social spaces".

The land gives the possibility of being able to practice reciprocity. Just as the cross is symbol of equilibrium to achieve a harmonious coexistence with the earth, so reciprocity is the practice of dynamically manifesting the balance.

Summarizing, we can say that the earth and not the human is the center of Guarani life. Together with the wisdom the land is the primordial foundation of interrelating to the creation with its creator by means of the reciprocity (including dialogue). For Guarani good living - the fulfillment of life - will be possible in the measure to which they live in harmonious community, on and with the land, acting responsibly with wisdom and in reciprocity. Everything has been created to live in a Land Without Evils; and if the land is filled with evils, they are to raise themselves when called by their prophet, and to walk and seek the land without evils. Some Guarani translate good living as tekoporá (Mby'a) or tekokaví (Western Bolivia).

Inter-relationship with Walking

According to Guarani thought we are between two worlds, the divine and the human-terrestrial, with a strong interrelationship between the two: "because the beings that we encounter in our world have their true, perfect, incorruptible expression in that

space-time where God dwells". The myth of Maino'i reko ypykue presents the Creator God body, Ñamandu, as model for the creation of the human. It is possible for the earthly body to one day identify with the divine, this entire distance is then abolished. On this day the world will return to that original state from which it has departed.

When a new creature is born, she is between the divine world and the human world; her destiny, is a walk, in the human world, toward the divine that already accompanies her.

According to Guarani cosmivision, the shaman, upon prophesying the name of the being, the divine soul enters the body of the child in a movement of descendance - ascension that relates the human being with divine being. It is the time at which the child will be capable of standing on their own feet, in which a human being straightens and finds oneself at the center of the Earth with the divinity, from which - erect - she assumes her destiny to walk.

Guarani culture created an entire ethos of walking (oguatá) on earth. The land/earth is more than a place to reside and inhabit; it is the place of a religious co-existence together with nature; which forms part of their culture and is the place where Ñamandu reveals his wisdom, his love and his sacred song (see: Myth of Ayuvu rapytá). The land is a sociocultural space that gives the Guarani the possibility of reproducing their way of being in coexistence with her plants, animals, her air, her water, etc.. The land/earth is the vital foundation of all Guarani who inhabit it; the Pai Tavytera compare it with the mother, similar to the Andean Peoples:

"The earth gratuitously gives everything that humans need for their life; we do not sell the air (breath of the Earth), water and the plants. From its breast we extract the tubers, in its breast



are supported the roots that produce the fruits, seeds and leaves that give and conserve life. On its surface are born and raised the animals that are vital foods. Thus the Earth is mother like humans”.

In the cosmovision of the Guarani nation, to walk is powerfully interrelated with the word. In Guarani rites, the Word sacramentally “becomes seated” in the symbolic gesture of walking. The prayers and songs with the Word are ritualization of the Guarani journey/walk, is the way of being Guarani. Walking is the basic movement of the communitarian dance in rituals for recalling the history of their permanent quest for the Land without Evils that is memorized in their prayers, chants and dances. Graciela Chamorro notes that the “founding metaphor of Guarani choreography of songs and prayers are successive exoduses (“Seeking the Land without Evils”) that Tupi Guaraní groups protagonize, whether for economic, ecological or religious motivations...”

INTER-RELATIONSHIP BETWEEN WISDOM – LAND – TO WALK AND RECIPROCITY

We see that the Guarani world was made out of divine wisdom (Ñamandu raised the sun in his breast). Therefore, the entire creation contains divine wisdom. Destiny in equilibrium (symbol of the cross) in the coexistence of all creation manifests this divine wisdom and needs to be accepted and respected by humans, part of this creation. The earth and the Guarani are intimately united, this being expressed in a saying coined by them: “we are born joined”. For this reason there exists a circular and interdependent relationship between the two. The Guarani care for the land and the land cares for them. The Guarani live thanks to what the earth



produces, recycles, reproduces and regenerates:

“We were born, we were generated with the earth at the same moment, that is, at the beginning of the Earth, we also began to exist, together we were created.”

The Guarani itinerancy, their walking, on the one hand has a root in the economy, in that after five or six years of planting, the land is tired. However, on the other hand it has to do with their religion, because if there is scarcity in a place and as a consequence this informs human coexistence, then there is a prophet among them who calls for their rising up and marching to the land without evils, because the place is full of evils. The walk has to be seen with fulfillment of the socio-religious system; they are passing



through a situation of “not yet” and at the same time it is a state of “already”, because the perfect land, without evils and with personal perfection is achieved in the walk to reestablish reciprocity.

Thus, if the walk in search of the Land without Evil, guarantees the betterment and perdurance of relations in quality of reciprocity, it no longer has a utopian character, but is rather a “stable place on which the Guaraní feet stand”.

In the land without evils, concrete characteristics such as ecology and economics predominate but in refined balance and this requires an ample horizon and spirituality; both being indispensable for harmonious Good Living. In other words, both the land and the Guaraní are constitutionally oriented for the plenitude/fulfillment of its being, and succeed only if they coexist in reciprocity and harmony for both. The cross spiritually orients their permanent disposition of being the walking journey in search of balance that is one Land Without Evils. This being on the walk is the way of being Guaraní. The Guaraní still today maintain their principles of an economy of reciprocity and their fidelity to the particular mode of thinking and to live their Guaraní culture.

The conviction of being able to reach the land without evils by means of being on a walk/journey is born of their responsibility of eco-humanizing the community and the earth so as to arrive united in plenitude/fulfillment.

In walking in the direction of the land without evils one lives with what is strictly necessary to maintain and strengthen community ties through a permanent practice of reciprocity, favored through necessity. There is spiritual consciousness of forming a part - as a “small portion” - of the divine wisdom that illuminates them in the quest for the plenitude/fulfillment of life. This interrelationship we can call “Guaraní Good Living”.

Good Living, as alternative to the current system

a) A modern Constitution is possible with their own roots

The national Constitutions of Ecuador and Bolivia teach us that in this historical moment it is necessary to be based in the fundamentals of their own identity. They therefore elect their originary utopia of society as foundation of the modern nation. They demonstrated that it is possible to construct a national indigenous project without the need to adhere to the strategies of the North.

Attention is called to the fact that the originary peoples have not forgotten their ancestral dream of coexistence and have transmitted this, for more than five centuries, from one generation to another with the hope of someday being able to revive it because they consider it valid for all times.

b) Challenge of articulation

The example of the Guaraní people that we present here shows us that this dream of Good Living is shared by all the originary peoples of Abya Yala. Our challenge is to seek in each culture the matrix/word generator that, in the example of the Guaraní people, would be the path in the search of the land without evils. For the originary peoples of our continent to affirm themselves in this millennial ancestral dream, it is necessary that they meet and exchange their ancestral experiences, to respect and be enriched in the diversity of the aspects and foundations. The second step would be to enter into dialogue with the national society that has its own project, to recognize the weaknesses of each one and to develop strategies that will lead to recognition of the contributions



of others in the system itself, yet always sharing in the cultural matrix. Just as Good Living is present in the cosmovision of the distinct originary peoples, the exchange and articulation between originary peoples and national society that share the same territory is likewise possible.

c) The necessity of decolonization

We must not forget that both originary peoples and national society carry a heavy burden of colonization that impedes them from taking a step forward. The term “colonization” differs from that of colonialism – and refers to the model of power centralized in the racial differences of the populations (originary peoples and European invaders), is a model of power that has been reproduced and given continuity even today. The direct exploitation of that epoch, is today called “development” to create an eternal dependency. As rightfully stated by Denise Arnold: “From the development of colonization, to the decolonization of development”. Reviewing the conflicted history of Abya Yala we see that Latin America is not in need of more of the project of development, but rather of reparation of its roots to provide the power to walk by herself. Eduardo Galeano notes: “The underdevelopment of Latin America is not a step in development, it is its consequence”.

Colonization is complex, encompasses racism, Eurocentrism and the capitalist economy, constitutes colonialism.

The invention of the word “race” for populations of other colors and cultures divides and screens humanity and enforces a hierarchy of superior and inferior. Colonization today inhabits our day-to-day relationships between persons of different cultures and with nature. The negative effect of this colonization is the

dehumanization in knowledge, power and even in being (Patricio Guerrero). The most valid argument for decolonization is that of the restoration of dignity: “dignity was all we have” says one “Zapatista” woman. Recuperation of dignity for the originary peoples would be to restore self and ethno-esteem, and heal the injuries to identity.

We must bear in mind that for over 500 years, the mutual injuries have incarnated within the cultures, both originary and national. In order to have dialogue, still unequal today, between the national and the originary citizen, for the contribution of the other to be received, we all need to begin a process of deconstruction to make way for a new reconstruction. Good Living in diversity, and having lived so far, half a millennium, in adversity, necessitates a great journey and walk in “continued human deepening, rediscovering the human and aspiring to the human of each one” (Jose Luis Lopez).

An intercultural dialogue about Good Living between the originary peoples with correspondent national society, would aid in questioning the current model of such alienation and estrangement. In a critical analysis the indigenous peoples would be able to rediscover and appreciate their ancestral wisdom which has never been entirely lost. And Latin American societies would be able to discover their dependence on other political and economic powers in imitating their consumerism, their individualistic accumulation and their system of competition. In a process of mutual decolonization, both parties would be able to support each other in their own search and acquire a more integrated approach that speaks of a “we” as including all in the entire class of life, appreciating them in their diversity, and seeking a harmonious interrelationship capable of helping to unmask the ideologies of those interests that have alienated and separated them for more than 500 years.



VIOLENCE AND RESISTANCE OF THE INDIGENOUS PEOPLES OF ABYA YALA

Egon D. Heck²⁵

How Long?

“But how long are we going to see the flowers stepped on, the birds killed and the blood spilled?

How long will we have to wait to be able to enter into our grounds?

How long will we continue to be expelled, confined, discriminated against, murdered? “

(Letter of the Kaiowá Guarani people in repudiation of the violence against the indigenous peoples in Mato Grosso do Sul - November 2009)

Walking the path of the violence and resistance of the indigenous peoples of the continent is, at the same time, a task of indignation and gratification. The indignation at witnessing continuity of the colonial processes more than five centuries old of invasion, pillaging, violence, discrimination and genocide. Gratifying - in the abundant encounters with the processes of heroic resistance, in a dynamic of affirmation, construction and reconstruction of identities. There are nearly one thousand distinct indigenous peoples with a population greater than 40 million persons who are in Abya Yala (the Americas), not only alive and militant, but demanding that

they be respected in their unique qualities, values, culture, social, economic and political organization. Their most visible banners are demanding from the nation states the recognition of plurality, autonomy, common laws, economies of reciprocity, their visions of the world and their understandings of “Good Living”.

While the declaration of the Organization of the American States on indigenous rights continues to be postponed, the fundamental rights of indigenous peoples - territorial, political and cultural, are systematically violated by extractivist economic policies, for imposition of which the exercise of indigenous rights is criminalized.

This criminalization is expressed in the persecution by police and judicial system of the indigenous leaders, the violent incursion into the communities, the criminalization of their organizations and in some countries even by means of kidnapping, torture, forced disappearances and extrajudicial executions.

MATO GROSSO DO SUL - THE MOST VIOLENT STATE AGAINST THE INDIANS

Since the demarcation of the eight confinements at the beginning of the 20th century, which together total less than 20 thousand hectares, nothing more was done in terms of demarcation of

²⁵Indigenist, political scientist and CIMI Missionary



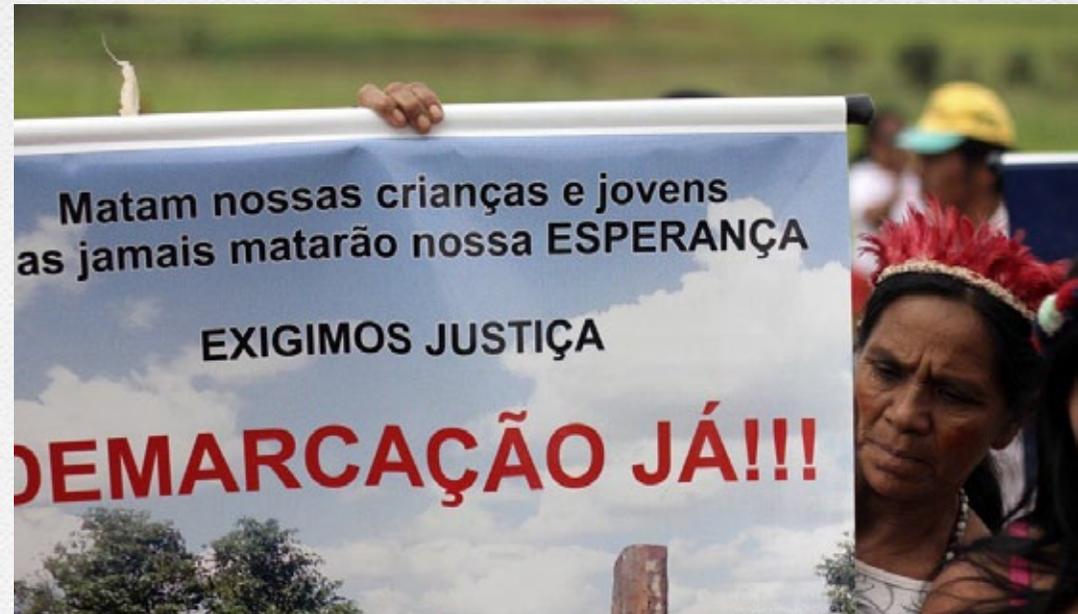


Kaiowá Guarani and Terena indigenous lands, until the end of the 1970s. Faced with the expulsion of the last indigenous groups from deep within the large scale land holdings of the fazendas, known as areas of refuge, and of the total omission by the government in demarcating and guaranteeing the traditional lands of this people, their tekoha, the only remaining option for the expelled communities was the retaking of these lands by their own initiative. It was from then on that they initiated the process of retakings that persists even today.

The consequences were dire in that the fazenda owners with their gunmen reacted immediately and often times by calling in the police force. Kaiowá anthropologist Antonio Benites, describes the reaction of the fazenda owners facing the struggle of the Kaiowá Guarani for their lands and territories:

“The movement for retaking/reoccupation of traditional Guarani territory became the focus undertaken intensely at the end of the decade of 1970, during the period in which the fazenda owners organized and initiated two instances of oppositional forces to restrain and to extinguish the movement for retaking of Guarani Kaiowá land. The first sphere of action is the organization of an armed group, known as “gunmen of the fazendas.”

This feared organization found, for more than three decades, in the exclusive service of the fazenda owners of MS for the purpose of emptying the places reoccupied by the indigenous peoples, in addition to assassination, massacre, for the torture of children, women and indigenous elders. This armed group has acted and continues to act in an identical form in all the indigenous lands retaken in the last 30 years. The perpetrators of these homicides and the contractors of this group have yet to be brought to justice



and punished.

The second sphere of action is the ordering of dispossession of the indigenous peoples by the police force, requested by fazenda owners through the Federal Court. This in fact also occurred in all lands claimed by the Guarani.

In this context of retaking of part of the Guarani territory, when the gunmen did not succeed effecting dispossession and brutally murdered the indigenous peoples, the fazenda owners retained lawyers to obtain the eviction order from the Court. It is important to observe that when an eviction order of the indigenous peoples is carried out in MS, police agents acted and act in a mode similar to that of the gunmen, in their use of heavy weapons; they burn the Ocas (traditional dwellings), they threaten and they terrify the children, women and elderly. For this reason, in the understanding



of the indigenous peoples who were victims of dispossession and massacres, they are not differentiated in the narrative about the actions of the gunmen and police. In this perplexing situation in which the Guarani people survive and struggle, it even appears that this decision and injurious action by the group of gunmen and by the court is inevitable. Therefore, the indigenous peoples, victims, enter a state of suffering and despair no longer knowing who to appeal to guarantee their right to live as native and originary people of this Guarani territory.

STRUGGLE AND RESISTANCE

It is important to highlight that the Kaiowá Guarani during these 500 years of invasion have developed very efficient strategies for

confrontation and survival in the midst of the most intense of adversities and forms of violence. The essence of this process is centered, without a doubt, in their profound religiosity and in the centrality of their religious leaders (the Ñanderu and Ñandesy) in the organization of the communities and in the confrontations in the fight for life.

One of the forums and forms of articulating the resistance, social processes and coexistence are the Aty and Aty Guasu. That is, the *encontros/gatherings/celebrations* of the communities, of wider or lesser embrace.

The Aty Guasu gained a fundamental importance in the process of retaking of lands. It was at these moments that they discussed and defined the strategies of the struggle for rights, especially to land.





In recent years various important initiatives have emerged. One of these is the Guarani continental gatherings. There have already been three, the most recent one at the end of 2010, in Asuncion, Paraguay. This movement began to give new strength to the large Guarani Nation. There are more than a thousand communities, located in five South American countries (Paraguay, Argentina, Brazil, Bolivia and Uruguay), with a total population of more than 300 thousand persons.

The Campaign “Guarani People, a Great People”, which was jointly organized by the Missionary organizations of these countries, as a CIMI initiative, proposes to be a space of joint support to the struggles of the Guarani for their rights. It was born basically out of the gravity of the situation of violence and denial to land that the Kaiowá Guarani suffer in Mato Grosso do Sul. The Campaign seeks to stimulate processes of information and formation/training together with the Guarani and in the civil societies in the diverse countries and the entire world. Toward this, CIMI maintains a site with the news in Portuguese, Spanish and Guarani: www.campanhaguarani.org In addition to this, it has supporters and sites in Europe in diverse languages, such as German, English and Dutch. It has developed several international campaigns for the rights of the Guarani peoples and supported the Continental Encounters.

THE STRUGGLE CONTINUES...

The Guarani Kaiowá die prematurely, they die for banal reasons, they die from working in the sugarcane fields, in conflicts, from alcoholism, vehicular homicide, from the bullets of gunmen. Their youth commit suicide or become victims of drugs. Their children die for lack of assistance. The infant mortality rate is high. Many

die as a result of hunger and poor diet. Others die dreaming of the land from which they have been expelled and to which they seek to return. There are relatively few elders in the communities. It is a youthful population. But what the Guarani Kaiowá ardently desire is to live; to live their teko (Guarani way of living) in their tekoha - traditional lands. One sign of hope is evidenced in the large number of children per family, much higher than the Brazilian average. Besides the historical resistance, for these nearly five centuries they have been defining and redefining relations and encounters with the invaders of their lands, outlining strategies that have permitted them to face the greatest of adversities, arriving in this 21st century as one of the most impressive peoples of southern South America.



FOR A LAND WITHOUT EVIL FOR THE GUARANI

The current situation should cause us to reflect about the scale of the challenges that are placed before the indigenous peoples of Mato Grosso do Sul given a reality that is very difficult and unequal.

Access to justice for the Kaiowá Guarani and Terena peoples has been increasingly embargoed in the extent to which the administrative and judicial actions do not attend to the fact that there is no more time to be lost.

The situation of destitution in which many Kaiowá and Guarani are found encamped at the edges of the roadways has sparked extensive appeals of organized civil society for a union of efforts to resolve the land problems in Mato Grosso do Sul, by demarcating the indigenous lands.

The federal executive branch has been ceding to pressures from agribusiness to not promote, with efficiency, the solution to the demands for demarcation. Representatives of the ruralists [agribusiness and rural land owners political bloc] in the federal legislature attempt, at all times, to create barriers to the claims of the indigenous peoples with legislative proposals aimed at overriding their constitutional rights. In a government of colliding interests, the pressures militate against consolidation of political will to solve the problems that affect the indigenous peoples of Mato Grosso do Sul.

Data from the CIMI Violence Reports present clear evidence of growing indices of violence against the indigenous peoples of Mato Grosso do Sul, leading the sorrowful litany of murders and suicides in Brazil.

Visibility about the regional problematics is already being conveyed by the national indigenous movement as a matter of “absolute priority” in the struggle for constitutional rights.

Without the Brazilian government taking firm and effective measures, especially the federal executive and judiciary branches, giving absolute priority to these matters, the indigenous peoples of Mato Grosso do Sul will continue to be embittered by the sad records.

It is therefore necessary that the state promote a review of public policies that privilege the economic interests that permeate the region and that make social justice impossible for the most impoverished population, defining priorities on investments and political and juridical decisions.

In addition to this, the importance that the Brazilian Supreme Court, given the societal appeal involving the question, judge on the basis of urgency all actions filed in that Court that involve the demarcation of indigenous lands in the State of Mato Grosso do Sul, making irrefutable the seeking of the final decision on administrative measures of the Brazilian Union that are found paralyzed.

Faced with all of this, we are still able to believe that another reality is possible.

With gratitude to the resistance and organization of the indigenous peoples and their communities, it is possible to believe in a future of respect for ethnic and cultural diversity, of life, peace and happiness for everyone in Mato Grosso do Sul.

THE INDIGENIST MISSIONARY COUNCIL

Created in 1972, when the Brazilian State openly assumed the integration of indigenous peoples with society at large as a sole perspective for the indigenous, Cimi sought to favor the articulation between indigenous villages and peoples, promoting the big indigenous assemblies, where the first outlines were drawn for the fight to guarantee the right to cultural diversity. The indigenist missionary council is a body linked to the national conference of the bishops of Brazil.

The general objective of Cimi has been defined by the General Assembly on this theme as follows:

Bear witness of and prophetically proclaim the Good News of the Kingdom, serving the life projects of the indigenous peoples, denouncing the structures of domination, violence and injustice, practicing intercultural, inter-religious and ecumenical dialogue, supporting the alliances of these peoples among themselves and with the popular sectors of society to build a world for everyone, egalitarian, democratic, multicultural and in harmony with nature, in the direction of the definitive Kingdom.



The missionary activity of CIMI is based on the following principles:

- Respect for the indigenous otherness in its historical and ethno-cultural plurality and the valorization of the traditional knowledge and religiousness of the indigenous peoples;
- The protagonism of the indigenous peoples, CIMI being an ally in the fight to have their historic rights guaranteed;
- The choice for and commitment to the indigenous cause within a broader perspective of a democratic, just, compassionate, solidary, pluri-ethnic and pluricultural society.

And for this new society, forged in the struggle itself, Cimi believes that the indigenous people are sources of inspiration for the revision of the meaning: of the history, of social, political and economic orientations and practices constructed until this day.

Just over 40 years ago, Cimi published its first document reporting on the situation of violence that indigenous people in Brazil were submitted to, not only because of the military period and the expansion to the Amazon, but above all by the declared policy of physical and cultural extermination executed against these peoples. It is in this context that Cimi came into existence. Today, Cimi is the largest nongovernmental organization working with indigenous peoples in Brazil. Working via our teams in the areas, we help these peoples to reflect on the problems they experience, their relationship with the national society and we focus especially in the study and knowledge of their rights. The participation of indigenous peoples in the construction of the present Federal Constitution had the singular support of Cimi, with





regard to the awareness of that historical moment and opportunity and with regard to the support of the articulated protagonism of these people, in order for them to participate in the constitutional process and thereby guarantee their rights in the Magna Carta of the country. The support Cimi has offered ever since for the grand assemblies of the indigenous peoples, offering advice for the analysis of the conjuncture, legal demands and the unconditional support for the great indigenous manifestations make CIMI the main entity that acts in defense of the human and territorial rights

of the indigenous peoples in Brazil.

THE PRIORITIES OF THE CIMI ACTION ARE

1- LAND: Cimi's priority action is to support indigenous peoples and communities in their fight to recuperate, demarcate and guarantee the integrity of their territories. Land is a condition for life and full cultural fulfillment of every indigenous people. From this standpoint, Cimi's advocacy role is the protection of the territories

of all indigenous people, including those who still remain isolated from Brazilian society.

2- **INDIGENOUS MOVEMENT:** Throughout these five hundred years, indigenous people have found creative and diverse ways to resist oppression and attempts of extermination. In the last three decades, numerous forms of organization, articulations and mobilizations have developed which today constitute the Indigenous Movement. Cimi acts as a partner to the fight of the indigenous movement by providing information, discussing possibilities and courses of action and supporting their initiatives.

3- **ALLIANCES:** It is fundamental to consolidate alliances with the view of building a new social order, based on solidarity, respect for human dignity and ethnic and cultural diversity. To ensure the conditions for indigenous people to gain their autonomy, Cimi aims, through its action, to establish alliances with sectors of civil society, Latin-American organizations, solidarity groups and organizations and international cooperation.

4- **TRAINING:** Training is an essential tool servicing the current efforts of indigenous peoples and indispensable for missionary action, therefore it has been a Cimi priority since the organization's origin. Cimi understands training as an integral process, constructed collectively and based on social practice.

5- **EDUCATION, HEALTH AND SELF-SUSTAINABILITY:** Cimi's action in these three dimensions is based on recognizing and valuing the characteristic ways that each people conceive and build their lives. It is imperative to know, profoundly comprehend and radically respect their different visions of the world, thus building with Indigenous Peoples, and from their own systems, differentiated actions for health care, specific schools and proposals for self-sustainability.



6- **INTERCULTURAL AND INTER-RELIGIOUS DIALOG:** Cimi directs its action towards the prospect of establishing a mutually respectful dialog, based on equality among peoples and cultures. Inter-religious dialog presupposes the profound respect for the diverse concepts of sacredness, origin and meaning of human life and the valorization of the multiple ways of ritualizing faith and nourishing one's own beliefs. She is a driving force of their life projects which are alternatives to the neo-liberal project.

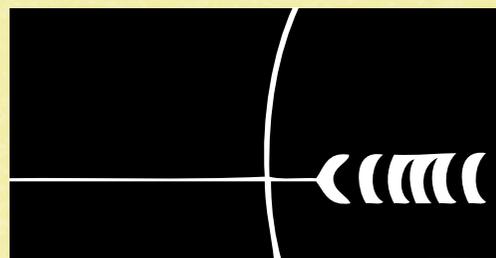


7- INDIANS IN URBAN CENTERS: The intense and constant pressures upon indigenous cultures and territories result in constant migrations of indigenous families or even entire peoples. This situation puts forth a new challenge for action by Cimi. And with it, the need to better understand this reality: determine the motives that push some indigenous families out of their traditional areas and initiate a systematic dialog with them, with the view of guaranteeing their rights and articulating their struggles to the broader indigenous issue.

Approximately 350 missionaries, forming 120 teams, live on a day to day basis with indigenous people throughout the entire country. They are laymen and religious people who seek with their presence of solidarity, commitment and testimony to place themselves at the service of these people's lives. To articulate, assist and guide these missionaries and to support the fight of indigenous people to guarantee their rights, Cimi is organized into 11 Regional Offices distributed throughout the country plus a National Secretariat located in the federal capital Brasília. Cimi's maximum authority is the General Assembly which meets every two years. Its directorship is composed of a Presidency (President, Vice-President and two Secretaries) and 11 regional Coordinators. Through its National Secretariat and Regionals, Cimi offers the missionaries, indigenous peoples and their organizations support and assistance with legal, theological, and anthropological matters and with communication, training, education, health and documentation. Cimi maintains a corporate website and publishes on a monthly basis "the Porantim" newspaper, specialized in the indigenous cause.







CONSELHO INDIGENISTA MISSIONÁRIO

**Photographs: Ruy Sposati, Egon Heck, Joana Ortiz, Damjan Prelovsek,
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