**Dear Sir**

**José Francisco Cali Tzay**

**Special Rapporteur on the Rights of Indigenous Peoples**

**Reference: Recovery from COVID-19 and the Rights of Indigenous Peoples, to be presented to the Human Rights Council at its 48th Session in September 2021**

In February 2021, Brazil recorded the sad landmark of more than 250,000 deaths from COVID-19,[[1]](#footnote-1) equivalent to 10% of deaths worldwide caused by the new coronavirus in a population corresponding to 2% of the global population. Contrary to the claims made by representatives of the Brazilian government at the 46th Session of the UN Human Rights Council,[[2]](#footnote-2) **“Brazil is not doing the best possible to tackle the COVID-19 pandemic.”** This declaration is part of the letter rejecting the government’s claims, produced by more than 60 Brazilian civil society organizations, including institutions working in defense of human, indigenous and indigenist rights, which indicates **serious and persistent violations of human rights resulting from this tragic scenario of the pandemic in Brazil.**[[3]](#footnote-3)

As well as its scientific denialism, the government has not taken effective actions to protect and provide care to its population, setting negative examples that underestimate the seriousness of the pandemic, encourage large crowds and stimulate non-use of protective measures. There is no effective campaign to provide guidelines to the population. On the contrary, the government itself has propagated fake news that have placed the lives of its population at high risk,[[4]](#footnote-4) such as the advised use and distribution of chloroquine to treat COVID-19[[5]](#footnote-5) and its campaign against social distancing.[[6]](#footnote-6) There are no adequate investments proportional to the scale of the emergency and the public health system is in a state of collapse in various Brazilian cities, where there have been an absence of ICU beds, oxygen, drugs and protective equipment for healthcare staff. In some states, many people have died without obtaining adequate care.[[7]](#footnote-7)

Minimizing the seriousness of the pandemic in Brazil, the Minister of Human Rights, Damares Alves, asserted at the 46th Session of the UN Human Rights Council that the government is ‘guaranteeing’ the vaccine to senior citizens, indigenous people and healthcare workers. But in reality there is no effective planning in Brazil, nor a vaccination program that covers the entire population. Given the rising number of more than a thousand deaths per day from COVID-19 in the country, to date less than 3% of the population has received the first dose of the vaccine.[[8]](#footnote-8)

In the case of indigenous peoples, the impact of the community transmission of COVID-19 is more serious and has instigated a humanitarian crisis, above all among the indigenous peoples of Amazonia. The report by the Federal University of Pelotas (UFPEL)[[9]](#footnote-9) commissioned by the Ministry of Health, demonstrates that the mortality rate among indigenous peoples is significantly higher than the national average, registering a rate of 9.6% compared to 5.6% among the Brazilian population and indicating **indigenous peoples as the group most vulnerable to the pandemic in Brazil**. As of February 2021 **the new coronavirus had infected more than 49,000 indigenous people, belonging to 162 distinct peoples, leading to more than 972 deaths.**[[10]](#footnote-10)

The **federal government’s priority immunization schedule plans to include more than 410,000 indigenous people “living in villages”[[11]](#footnote-11) but excludes the population as a whole, numbering around 900,000 people.[[12]](#footnote-12)** This criteria adopted for the vaccination of indigenous peoples, which excludes those not living in villages, adheres to the same principle used in the registration and care of infected people by the Special Secretariat of Indigenous Health (*Secretaria Especial de Saúde Indígena*: SESAI), linked to the Ministry of Health,[[13]](#footnote-13) and demonstrates an **institutional racism insofar as it ignores those living in an urban context, around 46% of the indigenous population in Brazil.**[[14]](#footnote-14)

Minister Luís Roberto Barroso of the Federal Supreme Court underlined that the lack of healthcare for peoples living in non-homologated lands or urban areas is “**unacceptable**,” re-emphasizing that the constitutional prerogative of indigenous identity is determined by the **right to self-recognition by members of the group itself and does not depend on territorial homologation**.[[15]](#footnote-15) Running counter to this constitutional prerogative, at the start of 2021 a **Resolution was published by the National Indian Foundation (FUNAI)[[16]](#footnote-16) setting out to “define new specific criteria for hetero-identification,” which aims to arbitrarily define who is or is not indigenous in Brazil**. This Resolution clearly infringes the right to self-determination of indigenous peoples established in the 1988 Federal Constitution, in the United Nations Declaration on the Rights of Indigenous Peoples and in Convention 160 of the International Labor Organization. In response, the Articulation of Indigenous Peoples of Brazil[[17]](#footnote-17) lodged an appeal at the Federal Public Prosecutor’s Office (*Ministério Público Federal*: MPF)[[18]](#footnote-18) requesting the creation of a Civil Inquiry to investigate and ascertain its illegality and unconstitutionality and to seek its suspension.

The **high vulnerability of indigenous populations to respiratory diseases, recognized as vectors of the indigenous genocide at diverse moments of the country’s history, was worsened by the arrival of COVID-19, by the absence of anticipatory initiatives for protection, and by the precariousness of the indigenous healthcare system in Brazil**. The lack of infrastructure of the Special Indigenous Health Districts (DSEIs),[[19]](#footnote-19) the lack of professionals due to the spread of the virus among the teams, and the refusal of the government to provide culturally appropriate care to indigenous peoples who live in non-homologated territories or in urban areas further impacted indigenous populations. The scant efforts made by the government were hindered further by the general erosion of indigenous healthcare,[[20]](#footnote-20) made increasingly evident by the fact that the government is unable to provide adequate care for other diseases affecting indigenous peoples, such as malaria and dengue, which have also caused deaths.[[21]](#footnote-21)

In response, the Federal Public Prosecutor’s Office (MPF) recommended that the federal government provide food, personal hygiene and cleaning materials to indigenous peoples and that the Special Secretariat of Indigenous Health (SESAI) ensure the presence of Multidisciplinary Indigenous Healthcare Teams in all villages without excluding non-demarcated lands, encampments, claimed areas and retaken areas.[[22]](#footnote-22)

Indigenous peoples in Brazil have suffered irreparable losses during the pandemic, including the deaths of historical leaders and traditional experts who have taken with them part of the cultural memory of these ethnic groups.[[23]](#footnote-23) **Were it not for the huge and constant effort to articulate and apply political pressure made by the indigenous movement and organizations, along with their partners, the scenario of devastation provoked by COVID-19 transmission among indigenous peoples would have been even more dramatic in Brazil.** Given the gravity of the facts and the federal government’s failure to act, at the start of July 2020 the Articulation of Indigenous Peoples of Brazil (APIB) presented the Federal Supreme Court with a Claim of Noncompliance with a Fundamental Precept,[[24]](#footnote-24) a legal recourse provided for in Article 102 of the Brazilian Federal Constitution, with the objective of forcing the State to adopt measures in response to the risk of genocide faced by various ethnic groups due to the pandemic. The document solicits the government to exercise its duty to care for the health and safety of indigenous peoples.

On January 28, 2021, the Articulation of Indigenous Peoples of Brazil (APIB) also filed a petition with the Federal Supreme Court (STF) to guarantee vaccination of all indigenous people in Brazil, including those not living in villages.[[25]](#footnote-25) Meanwhile, Law Bill 310/21 is currently passing through National Congress, prioritizing the indigenous population living outside indigenous lands, in urban or rural areas, in the National Immunization Plan against COVID-19.[[26]](#footnote-26)

According to data supplied by the government itself,[[27]](#footnote-27) there is a low uptake of vaccination by indigenous peoples covered by the priority vaccination plan: 62% have yet to receive their first vaccine dose and in Amazonia this percentage is higher still – 71% have not been vaccinated due to the fear produced by the widespread dissemination of anti-vaccine fake news. The lies about the vaccine, propagated both by the Brazilian state[[28]](#footnote-28) and by the missionaries who reach the most remote villages,[[29]](#footnote-29) have led to fears among indigenous people about its efficacy and safety. As a result, the priority vaccination campaign for indigenous peoples continues in confused and defective form in the territories concerned.

Nonetheless, it is a fact that Brazil has seen a period of progressive **worsening** of the attacks on indigenous peoples and violations of their rights by the State since the beginning of the current federal administration in 2019. This discourse of hate and ethnic and racial intolerance proffered by the President of the Republic himself[[30]](#footnote-30) and other members of his team in relation to indigenous peoples[[31]](#footnote-31) has combined with this scenario of the advance of COVID-19 in indigenous territories, along with concrete legislative threats to their constitutional rights,[[32]](#footnote-32) ever more intense despite the pandemic.

As well as continuing with the complete paralysis of indigenous land demarcation processes[[33]](#footnote-33) and mobilizing the argument for a time frame (limit) for land claims through the Anti-Demarcation Technical Report,[[34]](#footnote-34) **the government has proposed and supported, in the middle of the pandemic, legislative measures that encourage land invasion and territorial conflict.** Through law bills and a normative ruling issued by the National Indian Foundation (FUNAI), the government advocates the liberation of mining and other activities exploiting natural resources on indigenous lands,[[35]](#footnote-35) amnesty for land grabs,[[36]](#footnote-36) and official recognition of invaded areas.[[37]](#footnote-37) The invasions of indigenous lands are encouraged and represent a double threat in this pandemic scenario due to the territorial conflicts established and the prospect of contamination of indigenous communities by COVID-19 with the uncontrolled entry of people into their territories.[[38]](#footnote-38)

The communities of the Yanomami Indigenous Land have warned of the threats posed by the increase in illegal invasion by prospectors in their territory since the start of the pandemic. It is estimated that there are currently 20,000 prospectors in the Yanomami territory who, in addition to causing huge environmental impacts, bring COVID-10 to the communities and generate violent conflicts in an area that includes the presence of groups in voluntary isolation. In response to this emergency situation, the Forum of Yanomami and Ye'kwana Leaders and their grassroots organizations[[39]](#footnote-39) created the campaign “Away with Prospecting, Away with COVID.”[[40]](#footnote-40) Through this campaign, the communities hope to divulge their warning about the risk of genocide, demanding the emergency removal of invaders from their territory, which in the past has already witnessed a humanitarian tragedy caused by the transmission of outside diseases.

In July 2020, the Federal Supreme Court[[41]](#footnote-41) ruled that the government should adopt five measures to protect indigenous communities from COVID-19 deaths, which include preventing invasions of indigenous areas and creating a plan for confronting the specific disease in question. Yet despite the panorama of heightened adversity and the rulings of the STF, the federal government continues to press the National Congress for approval of the law bill to license mining on indigenous lands,[[42]](#footnote-42) while the governor of Roraima (the state containing the majority of the Yanomami Indigenous Land) passed a law at the beginning of 2021 allowing prospecting for every kind of mineral in the state, including permission to use mercury in gold extraction. Mercury is an extremely toxic substance that flows into the rivers, contaminating the water, fish and humans .[[43]](#footnote-43) This unconstitutional measure incurs a serious of risks to human health and to the environment, amplifying the illegal presence of prospectors in indigenous areas. At the start of February 2021, the Federal Supreme Court vetoed this law permitting mining in Roraima, arguing that it was unconstitutional.

But insensitive to the situation of double vulnerability of indigenous territories in the pandemic, the government continues with its plans to open up indigenous lands to exploration and at the beginning of February 2021 issued **Joint Normative Ruling (IBAMA and FUNAI) 01/21, which authorizes in unconstitutional form ‘partnerships’ between non-indigenous farmers and indigenous people, allowing farming activity on indigenous lands.**[[44]](#footnote-44) This permission entails an enormous socioenvironmental risk insofar as farmers neighboring indigenous lands can begin to farm in these areas and even replace protected areas with monocrops.

Adopting a position contrary to the principles of the democratic state of law, founded on the notion of popular participation, the federal government has also proposed – again, in the middle of the pandemic – a review of the National Policy on Human Rights (PNDH) that excluded the participation of civil society, including only members of the federal government.[[45]](#footnote-45) Former Human Rights Ministers and parliamentarians linked to the issue are organizing to denounce Jair Bolsonaro’s government at international level because of this decision[[46]](#footnote-46) and the National Human Rights Council (CNDH) has published a statement opposing the creation of the working group.[[47]](#footnote-47) Furthermore, a group of around 600 civil society organizations issued a statement repudiating the decision, arguing that “the ruling makes evident the vision of the State and the authoritarian public administration against the Federal Constitution and the Human Rights Treaties that assert the need for social participation and oversight.”

In this sense, the **government also continues to ignore its obligation to consult communities, as stipulated by ILO** **169, ratified by Brazil in 2002**. Not even the autonomous protocols for consultation and free, prior and informed consent, elaborated by the indigenous peoples themselves as a means to ensure their right to participation and autonomy,[[48]](#footnote-48) have been respected. In a recent case, the Federal Public Prosecutor’s Office indicted the Brazilian government’s refusal to consult indigenous peoples affected by a licensing process, under way during the pandemic,[[49]](#footnote-49) for private concession of the construction of the Ferrogrão railway between the Amazonian states of Pará and Mato Grosso. Among the potential impacts on 48 indigenous territories, demonstrating the socioenvironmental nonviability of the project, the Federal Public Prosecutor’s Office emphasized the heightened risk of invasions of indigenous lands, deforestation, the flight from villages to urban centers, and even alcoholism among indigenous youths.[[50]](#footnote-50) While the tender and environmental licensing processes for the railway continue with the emission of prior licensing planned for the first half of 2021, the MPF warns that blocking the participation of indigenous peoples in government plans for the railway completely ignored the impacts on these communities and the ample legislation existing at national and international level concerning the right to consultation and to free, prior and informed consent (FPIC). On February 23, 2021, a delegation of the Kayapó and Munduruku peoples, who posses their own published consultation and consent protocols,[[51]](#footnote-51) submitted a letter to the Federal Court of Auditors demanding the need for prior consultation while indicating the impossibility of holding consultations with indigenous peoples during the pandemic.[[52]](#footnote-52)

Contrary to the recommendation of the Inter-American Commission on Human Rights in its Resolution 01/2020, which advises member states of the OAS to refrain from promoting legislative initiates or continuing with the implementation of projects that may affect indigenous territories, due to the impossibility of conducting processes of consultation and free, prior and informed consent during the pandemic, the Brazilian federal government, through its various agencies, tried to conduct virtual consultations, thereby violating the forms of organization and representation of indigenous peoples and, in some cases, the existing Autonomous Consultation and Prior Consent Protocols. Long-distance consultation is a signal of disrespect for gestures of good faith and the exercise of political autonomy of the peoples who elaborate their own autonomous protocols and propose a secure and respectful path to the government that enables intercultural dialogue. This occurred with the peoples of the Oiapoque (Amapá): the National Department of Transport Infrastructure (DNIT) held an “online consultation” with indigenous representatives and leaders from them Oiapoque on the relocation of their villages and the construction of the BR-156 highway in the section traversing the Uaçá Indigenous Land during the COVID-19 pandemic, at a moment when the disease had infected almost 500 members of the communities and taken the life of 15 people.

In another act of disdain and attack on the right to consultation, the Ministry of Women, the Family and Human Rights recommended that the President of the Republic remove the law protecting indigenous people the obligation of the federal government, states and municipalities to provide drinking water, cleaning products, personal hygiene products and disinfectants, ICU beds, ventilators and informative materials on COVID-19, arguing that indigenous peoples had not been “directly consulted by National Congress”[[53]](#footnote-53) on the need for such measures to protect them from COVID-19. In a perverse and distorted way, the Ministry of Human Rights used one right to deny another, making mockery of human rights its modus operandi.

Despite the negligence of the state and the constant rights violations, **the indigenous peoples of Brazil have led important COVID-19 recovery initiatives in their territories through the creation of partnerships to enable initiatives to prevent, protect from and mitigate the present and future effects of the pandemic.** The emergency needs related to the risks and impacts of COVID-19 transmission in the indigenous communities of Brazilian Amazonia became a priority issue for member organizations of the Amazonia Cooperation Network (*Rede de Cooperação Amazônica*: RCA)[[54]](#footnote-54) in 2020. In this context, we can obtain a panoramic view of the local responses undertaken in various regions of Amazonia through the leading role played by indigenous organizations active in indigenous lands in the states of Acre, Amapá, Amazonas, Mato Grosso, Maranhão, Roraima and Tocantins.

Setting out from experiences shared by these organizations, among the main challenges perceived to structuring effective local responses to the pandemic are the speed of transmission of the virus in the communities, the lack of tests and medications, the underreporting of cases, transmission through asymptomatic health teams and invaders, the slow treatment of confirmed cases, political conflicts with coordination bodies of the Special Secretariat for Indigenous Health (SESAI) and with Special Indigenous Health Districts (DSEIs) in some regions, government resistance to supporting civil society, the lack of health teams, questions relating to the food security and self-sustainability of the isolating communities, and fake news.

The actions undertaken by these indigenous organizations seek to confront these challenges and strengthen the possibilities for indigenous peoples to remain living in their territories, receiving protection and care, whether through their own traditional practices or through the social oversight of public policies, always in line with all the recommendations and norms on health security of the responsible agencies, as well as the internal governance protocols of the indigenous communities themselves.

Through small projects enabled by the COVID-19 Emergency Response Fund of the Amazonian Cooperation Network (RCA),[[55]](#footnote-55) supported by the Rainforest Norway Foundation,[[56]](#footnote-56) and managed by the indigenous organizations themselves, responses to the pandemic were created and expanded in accordance with their local realities and demands. In this context, numerous positive actions led by these organizations were recognized, such as the structuring of local emergency plans; efforts to identify and count local cases to assist the creation of response strategies; the creation of inter-institutional committees to articulate responses to the pandemic appropriate to the peoples involved; the creation of Local Healthcare Units supplied with oxygen concentrators to treat light and moderate cases and avoid transfers to the city; the strengthening of pre-existent structures (with the support and partnership of Special Indigenous Health Districts in the purchase of hygiene products and medications); and efforts to strengthen the dissemination of multilingual informative materials in the communities. Also notable are the structuring of sanitary barriers; the support of the Federal Public Prosecutor’s Office in those states where the Special Secretariat for Indigenous Health (SESAI) was not operating effectively; the use of traditional medicine in the local treatment of sick people. and the strengthening of agricultural activities and traditional production chains. Among the different proposals and lines of action in response to the arrival and impacts of COVID-19, we can highlight:

**1) Articulation of Inter-Institutional Committees and Regional Campaigns:**

The Federation of Indigenous Organizations of the Rio Negro (FOIRN),[[57]](#footnote-57) based in the Brazilian municipality with the highest proportion of indigenous people, articulates actions in defense of the rights and the sustainable development of 750 indigenous communities in the most conserved region of Amazonia, on the triple frontier with Venezuela and Colombia. The state of Amazonas was one of the most heavily impacted by the arrival of COVID-19 in Brazil and **FOIRN was responsible for the articulation of the COVID-19 Response Committee**, formed by all the institutions existing in the municipality of São Gabriel da Cachoeira/AM, both governmental and non-governmental. Through this Committee, support was provided to the Primary Care Units (*Unidades Básicas de Atendimento*: UBSs) and health protection barriers were structured. FOIRN, in conjunction with the Special Indigenous Health District (DSEI) of the Upper Rio Negro, the District Indigenous Health Council and the organization Expedicionários da Saúde, has been working in indigenous territories where emergency infirmaries have been set up for primary care in the communities, avoiding the transfer of patients to the city, which only occurs in those cases in which the person’s symptoms worsen.

Since March 2020, the indigenous organizations of Acre (AMAAIAC and OPIAC),[[58]](#footnote-58) in conjunction with the Pro-Indian Commission of Acre,[[59]](#footnote-59) has maintained an intense agenda of inter-institutional articulation, necessary for the execution of emergency actions and the defense of the life of indigenous peoples. Here we can highlight in particular the **Inter-Institutional Group for Monitoring COVID-19**. Created by the indigenous leader Francisca Arara, this collective is also formed by other representatives of indigenous groups, by the Indigenous Health Council of Acre (CONDISI), the Ombudsman of the Public Prosecutor’s Office of Acre, and sometimes by collaborators from the German International Cooperation Agency (GIZ) and professors from the Federal University of Acre. Through this group, the **Action Plan for Combating the Advance of the Coronavirus among the Indigenous Peoples of the State of Acre** was elaborated – an articulation that proved extremely important in terms of implementing actions, taking into account the priority needs of indigenous communities and enabling both the capture of financial resources and inputs and their distribution via the Special Indigenous Health Districts (DSEIs), and in terms of applying political pressure on government bodies in order to protect indigenous peoples during the pandemic.

From the first arrival of COVID-19 in the towns close to the Xingu Indigenous Territory (TIX) in the state of Mato Grosso, the Xingu Indigenous Territory Association (ATIX)[[60]](#footnote-60) communicated the immediate adoption of preventive measures to all the 110 villages making up the territory. In order to propose, assess, discuss and coordinate COVID-19 response actions in the TIX, a **COVID-19 Crisis Committee** was set up, formed by ATIX, the National Indian Foundation (FUNAI), the Special Indigenous Health District (DSEI), the Xingu Project of the São Paulo School of Medicine/Federal University of São Paulo (UNIFESP),[[61]](#footnote-61) the Instituto Socioambiental (ISA)[[62]](#footnote-62) and the São Paulo Association for the Development of Medicine (SPDM). This Committee has developed actions like: the work of specific heath teams in the prevention and treatment of COVID-19, the production of informative material, joint coordination in the logistics of land and river transport, campaigns to raise funds to support actions for combat and protection, the logistics of distributing medications, foods, hygiene products, tools and fuel to communities infected by COVID-19 and those in complete lockdown.

The Institute of Indigenous Training and Research (*Instituto de Pesquisa e Formação Indígena*:Iepé)[[63]](#footnote-63) has worked in partnership with indigenous organizations in the state of Amapá, the Council of Wajãpi Villages (Apina)[[64]](#footnote-64) and the Association of Indigenous Women Working Together (AMIM).[[65]](#footnote-65) In this context, inter-institutional partnerships were established to meet local demands, such as, for instance, the support provided to improving communications in the villages (radio communication and installation of internet access), partnerships with the Special Indigenous Health District (DSEI) to install Primary Indigenous Healthcare Units in the territories, with oxygen concentrators and medications, in order to avoid worsening cases of the disease. the delivery of foods, medications and hygiene products to families, and the constant passing on of information on COVID-19, in Portuguese and indigenous languages, via different media (printed materials, videos, radio programs, WhatsApp, posters, and pamphlets).

In Maranhão, a **COVID-19 Situation Monitoring Committee** was created, composed of the Wyty Cate Association of the Timbira Peoples of Maranhão and Tocantins,[[66]](#footnote-66) the Indigenist Work Center (CTI),[[67]](#footnote-67) the Coordination Group of Organizations and Articulations of the Indigenous Peoples of Maranhão (COAPIMA), the Articulation of Indigenous Women of the North Region of Maranhão (AMIMA), and APIB.[[68]](#footnote-68) One important strategy developed in this context was the support for hiring a health consultancy to assist in diagnosing the evolution of the disease and help plan the actions to be undertaken directly by the indigenous peoples themselves. Informative material was produced for the communities on how to prevent COVID-19 infection.

**2) Structuring of health barriers:** The Indigenous Council of Roraima (CIR)[[69]](#footnote-69) developed actions to protect and support indigenous professionals working in the communities (Indigenous Health Agents, Indigenous Sanitation Agents, and the Group for the Protection and Surveillance of the Indigenous Territory) and then health barrier protection teams, which work not only in preventing the transmission of COVID-19 in the communities, but also in the control of invasions. The Wyty Cate Association of the Timbira Peoples of Maranhão and Tocantins developed a project for acquiring and distributing hygienization materials and personal protection equipment to strengthen the work of the health barriers located in the land access routes to the villages of the Indigenous Lands of the Gavião, Krikati, Krahô, Apinajé, Krenje and Krepum peoples. The installation of health barriers at the initiative of the indigenous peoples themselves has been an action fundamental to controlling access to the territories and protecting them.

**3) Acquisition of hygiene products and protective equipment and support from the Indigenous Health Districts and the UAPIs (Indigenous Primary Healthcare Units):** The CIR, with the support of the Coordination of Indigenous Organizations of Brazilian Amazonia (COIAB)[[70]](#footnote-70) and other organizations, established a partnership with the Indigenous Health Refuges (CASAIs), providing hygiene products and protective equipment, as well as other materials needed to maintain them equipped and operative during the pandemic, in a context of an increasingly precarious infrastructural support for indigenous healthcare.Other organizations in the states of Amazonas and Amapá (AMIM, Apina, FOIRN, Iepé and ISA) developed – in conjunction with local partners, COIAB, the organization Expedicionários da Saúde[[71]](#footnote-71) and the regional DSEIs – actions to support the installation and operation of Primary Healthcare Units in Indigenous Territories (UAPIs), so as to enable the treatment of patients inside the territories themselves. It is worth pointing out that all the response actions led by indigenous organizations that involved the transportation and delivery of materials in indigenous territories were implemented in dialogue and partnership with the local DSEI and FUNAI teams, ensuring that all the protocols on hygienization, safety and protection were followed.

**4) Measures to ensure the food security of indigenous communities during periods of social isolation:** FOIRN‘s Women’s Department created the campaign “Rio Negro We Care,” in partnership with the Instituto Socioambiental (ISA), the Army and other partners, to support indigenous women and families in maintaining themselves isolated in their territories, promoting the distribution of basic food packages, masks, hygiene products and pandemic prevention pamphlets. The need to remain in isolation in some regions affected the diet of the communities, prevented from travelling. Likewise, the capacity of infected families to produce their own food was impacted, meaning they needed support to ensure their food security. As well as FOIRN, various organizations from the network, like the Indigenous Council of Roraima (CIR), the General Organization of the Mayuruna (OGM),[[72]](#footnote-72) the Wyty Cate Association of the Timbira Peoples of Maranhão and Tocantins, the Xingu Indigenous Territory Association (ATIX) and the Organization of the Indigenous Teachers of Acre (OPIAC) sought to coordinate efforts to support the feeding of their communities during the most difficult period of the pandemic. Although there is a considerable concern and endeavor among the organizations to contribute to the supply of foods, this initiative is sporadic at a moment of extreme necessity in terms of food security and healthcare. Thus, the priority of the organizations has been to direct efforts towards the acquisition and distribution of tools and equipment that allow the indigenous peoples themselves to provide for their own food security needs. In this sense, in each region priority was given to acquiring tools in accordance with the specific practices and demands of the communities. The Association of the Movement of Indigenous Agroforestry Agents of Acre (AMAAIAC)[[73]](#footnote-73) and the Organization of Indigenous Teachers of Acre (OPIAC) sought to strengthen the activities for increasing animal protein in the diet of the communities by purchasing materials for poultry farming and fishing. Meanwhile, the Wyty Cate Association, with the support of the Indigenist Work Center (CTI) and the Xingu Indigenous Territory Association (ATIX), worked to support the indigenous communities from the regions who work with agricultural tools.

**5) Transportation of patients from the villages to the healthcare posts:** Given the extent and difficult access posed by the villages in the Yanomami Indigenous Land**,** theYanomami Hutukara Association (HAY)[[74]](#footnote-74) sought funds to support healthcare actions for the Yanomami and Ye´kwana peoples in the three regions of the territory, enabling patients to be flown to healthcare units and later brought back. The Council of Wajãpi Villages (Apina) coordinated support for the purchase of outboard motors to allow patients to be transported from villages to receive care at the health posts and the UAPI. Similarly, the project of the Organization of Indigenous Teachers of Acre (OPIAC) made available fuel and food to support the return of indigenous patients to their villages in the Upper Rio Purus Indigenous Land/Acre.

**6) Installation of radio equipment and internet access to improve communications in the communities:** From the beginning of the pandemic, families of the Wajãpi people, like those from various other peoples, have travelled to their villages to stay in isolation. This necessary isolation caused difficulties in terms of communication and accessing information, coordinating activities and accompanying the current political situation. The project of the Council of Wajãpi Villages (Apina) for installing internet access in the villages of the Wajãpi Indigenous Land/Amapá sought to facilitate the work of its representatives who remained in social isolation in the villages, both for external discussions and for internal discussions and activities. This comprises a strategy for continuing to work and dialogue internally and with partners and government during the pandemic. After discussing subjects in virtual meetings, the information is transmitted to other leaders and chiefs via radio communication. This allows a broader and more effective dissemination of information across the entire Wajãpi territory.

**7)** **Traditional medicine:** In a context of increasingly precarious healthcare in indigenous communities, almost all regions of Amazonia have registered important experiences in response to the pandemic involving the production of the traditional medicines and therapeutic practices of its distinct indigenous peoples. Indigenous knowledge relating to the use of medicinal plants and practices of protection and cure were the alternative encountered by indigenous communities to deal with the arrival of the new coronavirus and protect themselves. Among the actions supported by the RCA Emergency Fund in this area, we can highlight the project of the Indigenous Council of Roraima (CIR), involving the coordination of preventive measures with indigenous women, children and adolescents with support focused on the Traditional Medicine Houses of the Indigenous Lands of Roraima to produce medicines and run workshops in the communities.[[75]](#footnote-75) FOIRN, AMIM, Wyty Cate, ATIX and OPIAC also reported significant experiences in the use of traditional medicines in the context of the pandemic.

**9) Local production of protective masks:** The FOIRN Women’s Department, through its campaign “Rio Negro, We Care,” focused on strengthening the resistance of the native peoples of the Rio Negro through initiatives involving the production of 4,000 protective masks for 3,000 affected families. The masks were distributed to the communities in the indigenous territories and to the indigenous women infected by COVID-19 living on the outskirts of the city of São Gabriel da Cachoeira/Amazonas. The project inspired similar actions by other organizations.Hence, the Association of Indigenous Women Working Together (AMIM) of the Oiapoque/Amapá developed a project to equip and run sewing workshops in the villages. With the purchase of sewing machines and materials, the project enabled the production of protective masks for the communities in the three indigenous lands in the region, which borders French Guiana. Production of the masks has mobilized intergenerational efforts. The masks are decorated with the traditional indigenous designs of the indigenous peoples of the Oiapoque. As well as valorizing the knowledge of indigenous women, it has also contributed to disseminating information on preventing transmission of COVID-19. Another important aspect is that in these spaces women feel comfortable and supported to talk about different themes: questions related to domestic violence, diets, plants and traditional medicines, among others. Thus these workshops also contribute to strengthening and empowering these women and constitute spaces for generating income.

**10) Epidemiological consultation and the production of informative materials for indigenous communities**: As well as providing support to the peoples of Amazonia, Timbiras and the Javari Valley, the Center of Indigenist Work (CTI) coordinated a project that involved advice from a medic on elaborating diagnoses of the local COVID-19 situation in the regions where the organization works and on creating informative materials and response plans specific to each population. This project was also extended to the Guarani Mbya people of the South and Southeast regions of the country, also partners of CTI.

By listing the different strategies adopted by indigenous and indigenist organizations in Brazil, we have sought to highlight indigenist protagonism in search of solutions to minimize the deleterious effects of the pandemic on indigenous territories, worsened by the Brazilian State’s failure to take action to protect the country’s indigenous communities. The different actions and initiatives pursued by these organizations enabled indigenous communities to better confront the challenges posed by the pandemic, protecting and saving lives. Small projects, led by these organizations, have made a difference, ensuring rapid responses in line with their local realities and needs. Given the scandalous lack of action from a denialist government, it has been left to indigenous peoples themselves and their allies to construct effective responses consonant with the challenges of the moment.

**RCA - Amazon Cooperation Network**

**RCA – Rede de Cooperação Amazônica**

1. https://covid.saude.gov.br/ [↑](#footnote-ref-1)
2. The Ministers of Foreign Affairs and of Women, the Family and Human Rights, Ernesto Araújo and Damares Alves, respectively. [↑](#footnote-ref-2)
3. [Na ONU, Brasil faz discurso descolado do resto do mundo](https://www1.folha.uol.com.br/mundo/2021/02/na-onu-brasil-faz-discurso-descolado-do-resto-do-mundo.shtml), *Folha de SP*, 22 February 2021. [↑](#footnote-ref-3)
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13. [1,8 mil indígenas são infectados por Covid-19 em 78 povos no Brasil, diz organização](https://g1.globo.com/bemestar/coronavirus/noticia/2020/06/01/18-mil-indigenas-sao-infectados-por-covid-19-em-78-povos-no-brasil-diz-organizacao.ghtml), G1, 01 de junho de 2020. [↑](#footnote-ref-13)
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18. [Representação sobre violações aos Direitos dos Povos Indígenas Ref.: Resolução nº 4, de 22 de janeiro de 2021, da Funai](https://apiboficial.org/files/2021/02/REPRESENTAC%CC%A7A%CC%83O-APIB-Resoluc%CC%A7a%CC%83o-da-FUNAI.pdf) [↑](#footnote-ref-18)
19. According to data from the study [Análise de Vulnerabilidade Demográfica e Infraestrutural das Terras Indígenas à Covid 19](https://www.dropbox.com/s/0ylonitszt7ml5d/Caderno%20Demografia%20Indigena%20e%20COVID19_AmazoniaLatitude.pdf?dl=0), and the “Background Report to the UN Special Rapporteur on the Rights of Indigenous Peoples relating to the impacts of COVID-19 on indigenous peoples,” submitted to the General Assembly and produced by APIB in partnership with RCA, June 2020. [↑](#footnote-ref-19)
20. Among the weaknesses of the Indigenous Healthcare Subsystem (SASISUS) identified by the indigenous movement are the lack of adequate infrastructure; insufficient personal protective equipment (PPE); low stocks of materials and medications; the high turnover of professional staff; difficulties in ensuring adequate training and in implementing ongoing education for the teams; integration problems with the health system; and the precariousness and insalubrity of Indian Healthcare Refuges (*Casas de Saúde do Índio*: CASAI). In addition, fiscal austerity measures have reduced resources from important social programs for combating the COVID-19 epidemic. The amount spent by the National Indian Foundation (FUNAI) during the first five months of 2020 was the lowers of the last ten years, in real terms, according to data from the Senate’s Siga Brasil platform. Despite the emergency situation, just 39% of federal funds for combating the pandemic among indigenous peoples were actually executed in 2020. FUNAI suspended the delivery of basic food packages and assistance in indigenous lands whose demarcation has not yet been concluded, while communities complained of the absence of assistance and sought other forms of emergency support to ensure their food security and protection during the pandemic through donations. [↑](#footnote-ref-20)
21. [Malária explode na terra Yanomami; casos quadruplicaram em 5 anos](https://noticias.uol.com.br/colunas/rubens-valente/2020/08/02/covid-garimpo-malaria-yanomami.htm), 2 August 2020. [↑](#footnote-ref-21)
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23. [Morte de anciãos indígenas na pandemia pode fazer línguas inteiras desaparecerem](https://www.bbc.com/portuguese/brasil-53914416?fbclid=IwAR3m4KDnAshs2KanKi8M82Tyb0qNeiTpquQEofugYTIzEYOnpg6U0TWlgCo), *BBC News Brasil*, 29 August 2020. [↑](#footnote-ref-23)
24. [ADPF 709: a voz indígena contra o genocídio](http://apib.info/2020/07/08/adpf-709-a-voz-indigena-contra-o-genocidio/?fbclid=IwAR0qxPdv4EGmhVbuVgNu--qd_TgjGSl7fCDjquPgToCFAUUMiXLPF54iHhk), APIB, 8 July 2020. [↑](#footnote-ref-24)
25. [Organização vai ao STF para garantir vacinação de indígenas fora de aldeias](https://www.cnnbrasil.com.br/nacional/2021/01/29/organizacao-vai-ao-stf-para-garantir-vacinacao-de-indigenas-fora-de-aldeias), CNN Brasil, 29 January 2021. [↑](#footnote-ref-25)
26. [Projeto inclui indígenas que vivem fora de aldeias entre prioridades de vacinação contra Covid-19](https://www.camara.leg.br/noticias/728414-projeto-inclui-indigenas-que-vivem-fora-de-aldeias-entre-prioridades-de-vacinacao-contra-covid-19/?fbclid=IwAR2bV8KB4cEh13DUNpPVZsaroFE4a_rIPKvmcO5GvZJztjW0PlBdWub-cmA), *Agência Câmara de Notícias*, 19 February 2021. [↑](#footnote-ref-26)
27. [71% dos indígenas aldeados da Amazônia não foram vacinados contra Covid, indicam dados do governo](https://g1.globo.com/bemestar/coronavirus/noticia/2021/02/18/71percent-dos-indigenas-aldeados-da-amazonia-nao-foram-vacinados-contra-covid-indicam-dados-do-governo.ghtml?fbclid=IwAR11jF92VQj4GAExWsVr__pjDxmp3YZlXqVKbjhi5v7MTJwlYzjfQzYKSXw), G1, 18 February 2021. [↑](#footnote-ref-27)
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29. [Caos na pandemia: Indígenas viram alvo de fake news antivacina](https://amazoniareal.com.br/caos-na-pandemia-indigenas-viram-alvo-de-fake-news-antivacina/), *Amazônia Real*, 5 February 2021. [↑](#footnote-ref-29)
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31. [Ódio de Weintraub pelo termo “povos indígenas” contraria a Constituição](https://veja.abril.com.br/blog/matheus-leitao/odio-de-weintraub-pelo-termo-povos-indigenas-contraria-a-constituicao/), *Veja*, 23 May 2020. [↑](#footnote-ref-31)
32. As well as continuing with the complete paralysis of indigenous land demarcation processes and mobilizing the argument for a time frame (limit) for land claims, contrary to the provisions of the Brazilian Federal Constitution, the government has proposed and strongly supported legislative measures that encourage land invasion and conflict in the middle of the pandemic through law bills proposing to regulate mining and other exploratory activities in indigenous lands, amnesty for land grabs and official recognition of invaded areas (see “Relatório RPU e Covid-19,” Coletivo RPU, 2020). [↑](#footnote-ref-32)
33. [Governo Bolsonaro manobra para travar a demarcação de terras indígenas no Brasil](https://brasil.elpais.com/brasil/2020-02-04/governo-bolsonaro-manobra-para-travar-a-demarcacao-de-terras-indigenas-no-brasil.html), *El País*, 4 May 2020. [↑](#footnote-ref-33)
34. [Parecer 001/2017/GAB/CGU/AGU](https://www.conjur.com.br/dl/parecer-agu-raposa-serra-sol.pdf), in *Diário Oficial da União*, Session 1, n. 138, 20 July 2017, which has been used to bar and annul demarcations of indigenous lands, stipulates that the entire federal public administration should adopt a series of restrictions on the demarcation of indigenous lands. Among them are the conditions applied by the Federal Supreme Court in the case of the Raposa Serra do Sol Indigenous Land (RR), 2009, and the argument of the so-called ‘time frame’ according to which indigenous peoples would only have a right to demarcation of lands that were proven to be in their possession on October 5, 1988, the date of the promulgation of the Federal Constitution. The MPF issued [Nota Técnica n.º 0 2 /2018-6CCR](http://www.mpf.mp.br/pgr/documentos/NotaParecerAGU1.2017.pdf) considering this [Parecer](https://cimi.org.br/2018/03/mpf-pede-agu-anulacao-de-parecer-contra-demarcacao-de-terras-indigenas/) unconstitutional. [↑](#footnote-ref-34)
35. [Projeto de Lei n.º 191/2020 – Câmara dos Deputados](https://www.camara.leg.br/proposicoesWeb/prop_mostrarintegra?codteor=1855498), de autoria do governo federal. [↑](#footnote-ref-35)
36. [Projeto de Lei n.º 2.633/2020 – Câmara dos Deputados](https://www.camara.leg.br/proposicoesWeb/fichadetramitacao?idProposicao=2252589). [↑](#footnote-ref-36)
37. I[nstrução Normativa Funai n.º 9, de 16 de abril de 2020](http://www.in.gov.br/web/dou/-/instrucao-normativa-n-9-de-16-de-abril-de-2020-253343033). [↑](#footnote-ref-37)
38. [Tragédia em curso: Covid-19 se alastra por aldeias indígenas da Amazônia brasileira e pode dizimar povos inteiros](https://oglobo.globo.com/sociedade/coronavirus/tragedia-em-curso-covid-19-se-alastra-por-aldeias-indigenas-da-amazonia-brasileira-pode-dizimar-povos-inteiros-24464714), G1, 11 June 2020. [↑](#footnote-ref-38)
39. Hutukara Associação Yanomami (HAY), Associação Wanasseduume Ye'kwana (SEDUUME), Associação das Mulheres Yanomami Kumirayoma (AMYK), Texoli Associação Ninam do Estado de Roraima (TANER), Associação Yanomami do Rio Cauaburis e Afluentes (AYRCA). [↑](#footnote-ref-39)
40. https://www.foragarimpoforacovid.org/ [↑](#footnote-ref-40)
41. [Barroso determina que governo federal adote medidas para conter avanço da Covid-19 entre indígenas](http://stf.jus.br/portal/cms/verNoticiaDetalhe.asp?idConteudo=447103&caixaBusca=N), Notícias STF, 8 July 2020**.** [↑](#footnote-ref-41)
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43. [Governador de Roraima sanciona lei que libera garimpo de todos os tipos de minérios no estado](https://www.brasildefato.com.br/2021/02/11/jornal-brasil-atual-edicao-da-tarde-11-de-fevereiro-de-2021?fbclid=IwAR11jF92VQj4GAExWsVr__pjDxmp3YZlXqVKbjhi5v7MTJwlYzjfQzYKSXw), *Brasil de Fato*, 11 February 2021. [↑](#footnote-ref-43)
44. [Instrução do governo abre espaço para fazendeiros em terras indígenas](https://noticias.uol.com.br/colunas/rubens-valente/2021/02/24/portaria-funai-empreendimentos-indigenas.htm?fbclid=IwAR0seN1UxtleIXOrFEuQiCwfCFjMMjBMp0kWLqrmLyrnsUz089WEbip3YCk), UOL, 24 February 2021. [↑](#footnote-ref-44)
45. [PORTARIA Nº 457, DE 10 DE FEVEREIRO DE 2021](https://www.in.gov.br/web/dou/-/portaria-n-457-de-10-de-fevereiro-de-2021-303365015), *Diário Oficial da União*, Brazil. [↑](#footnote-ref-45)
46. [Bolsonaro será denunciado no exterior por tentar mudar programa de direitos humanos no país](https://www1.folha.uol.com.br/colunas/monicabergamo/2021/02/bolsonaro-sera-denunciado-no-exterior-por-tentar-mudar-programa-de-direitos-humanos-do-pais.shtml?fbclid=IwAR0Srl5s8yD8DPsnoIn_vLGN8Tly9_6HizogDg1nQKtT8-cVPdbBHLgrBTw), *Folha de SP*, 13 February 2021. **-** [DIREITOS HUMANOS: O QUE É O PNDH, E POR QUE ATIVISTAS TEMEM REVISÃO DO GOVERNO](https://www.brasildedireitos.org.br/noticias/706-direitos-humanos-o-que-o-pndh-e-por-que-ativistas-temem-reviso-do-governo), *Brasil de Direitos*, 19 February 2021. [↑](#footnote-ref-46)
47. [CNDH manifesta preocupação com criação de grupo de trabalho sem participação social para analisar o PNDH-3](https://www.gov.br/participamaisbrasil/cndh-manifesta-preocupacao-com-criacao-de-grupo-de-trabalho-sem-participacao-social-para-analisar-o-pndh-31?fbclid=IwAR2Q00J_zGpA24ssCNdnUa6ErY2a5muar1U3OWOEcs2xG9hCZbcCy13niuc), Federal Government of Brazil, 11 February 2021. [↑](#footnote-ref-47)
48. www.rca.org.br/consulta-previa-e-protocolo/ [↑](#footnote-ref-48)
49. On July 13, 2020, the Ministry of Infrastructure sent the process for concession of the Ferrogrão railway to the Federal Court of Auditors for analysis without consultations of the peoples affected. [↑](#footnote-ref-49)
50. [MPF quer suspender desestatização e proibir licitação de ferrovia entre PA e MT, a Ferrogrão](https://g1.globo.com/pa/para/noticia/2020/10/20/mpf-quer-suspender-desestatizacao-e-proibir-licitacao-de-ferrovia-entre-pa-e-mt-a-ferrograo.ghtml), G1, 20 October 2020. [↑](#footnote-ref-50)
51. [*Protocolo de Consulta dos Kayapó-Menkragnoti associados ao Instituto Kabu*](https://rca.org.br/wp-content/uploads/2019/03/Protocolo-Kayap%C3%B3-Menkr%C3%A3gnoti.pdf)and[*Protocolo de Consulta Munduruku*](https://rca.org.br/wp-content/uploads/2017/12/munduruku-final-2.pdf)*.* [↑](#footnote-ref-51)
52. [Indígenas cobram no TCU consulta prévia em projeto de concessão da Ferrogrão](https://g1.globo.com/df/distrito-federal/noticia/2021/02/23/indigenas-cobram-no-tcu-consulta-previa-em-projeto-de-concessao-da-ferrograo.ghtml), G1, 23 February 2021. [↑](#footnote-ref-52)
53. [Veto de Bolsonaro a lei de proteção a indígenas foi pedido de Damares](https://br.noticias.yahoo.com/veto-de-bolsonaro-a-lei-de-protecao-a-indigenas-foi-pedido-de-damares-141323609.html), *Yahoo Notícias*, 11 September 2020. [↑](#footnote-ref-53)
54. [Rede de Cooperação Amazônica - RCA](https://rca.org.br/integrantes/). [↑](#footnote-ref-54)
55. The RCA is constituted today by 14 organizations, 10 of them indigenous (AMAAIAC, AMIM, Apina, ATIX, CIR, FOIRN, Hutukara, OGM, OPIAC and Wyty-Catë) and 4 indigenist (CPI-AC, CTI, Iepé and ISA), representing more than 86 indigenous peoples who live in the Amazon biome and surrounding areas, especially in the corridors formed by indigenous lands in the following regions: Acre-Javari/AM; Rio Negro-Roraima; Bacia do Xingu/MT; Amapá-norte do Pará; and Complexo Timbira/MA-TO.  The RCA’s **mission**is to promote cooperation and the exchange of knowledge, experiences and capacities between its member indigenous and indigenist organizations, to strengthen autonomy, and to enhance the sustainability and welfare of indigenous peoples in Brazil. **The RCA’s main objective** is to promote the articulation and political proactivism of these organizations in relation to strategic themes, focusing on sustainability and local governance in indigenous lands; public recognition of the fundamental role played by indigenous peoples in conserving forests; strengthening indigenous and indigenist organizations in the defense of indigenous interests and rights in Amazonia; and improving public indigenist and environmentalist policies. [↑](#footnote-ref-55)
56. [Rainforest Foundation Norway](https://www.regnskog.no/en/) [↑](#footnote-ref-56)
57. [Federação das Organizações Indígenas do rio Negro - FOIRN](https://foirn.org.br/) [↑](#footnote-ref-57)
58. Associação dos Agentes Florestais Indígenas do Acre (AMAAIAC) and the Organização dos Professores Indígenas do Acre (OPIAC) [↑](#footnote-ref-58)
59. [Comissão Pró-Índio do Acre – CPI-Acre](https://cpiacre.org.br/) [↑](#footnote-ref-59)
60. [Associação Terra Indígena Xingu - ATIX](https://xingumais.org.br/parceiro/atix-associacao-terra-indigena-xingu?id=467) - https://www.socioambiental.org/pt-br/tags/atix [↑](#footnote-ref-60)
61. [Projeto Xingu - UNIFESP](https://projetoxingu.unifesp.br/index.php/projeto-xingu/sobre-o-projeto-xingu) [↑](#footnote-ref-61)
62. [Instituto Socioambiental - ISA](https://www.socioambiental.org/pt-br) [↑](#footnote-ref-62)
63. [Instituto de Pesquisa e Formação indígena Iepé](https://institutoiepe.org.br/) [↑](#footnote-ref-63)
64. [Conselho das Aldeias Wajãpi - Apina](https://www.apina.org.br/) [↑](#footnote-ref-64)
65. [Mulheres Indígenas em Mutirão - AMIM](https://www.facebook.com/amim.oiapoque/?ref=py_c) [↑](#footnote-ref-65)
66. [Associação Wyty Cate dos povos Timbira do Maranhão e Tocantins](https://trabalhoindigenista.org.br/o-cti/programas/programa-timbira-acoes-associacao/) [↑](#footnote-ref-66)
67. [Centro de Trabalho Indigenista - CTI](https://trabalhoindigenista.org.br/home/) [↑](#footnote-ref-67)
68. [Articulação dos Povos Indígenas do Brasil - APIB](https://apiboficial.org/?lang=en) [↑](#footnote-ref-68)
69. [Conselho Indígena de Roraima - CIR](https://cir.org.br/site/) [↑](#footnote-ref-69)
70. [Coordenação das Organizações Indígenas da Amazônia Brasileira - COIAB](https://coiab.org.br/) [↑](#footnote-ref-70)
71. [Expedicionários da Saúde](https://eds.org.br/) [↑](#footnote-ref-71)
72. [Organização Geral dos Mayuruna - OGM](https://trabalhoindigenista.org.br/povo-matses-no-brasil-e-no-peru-pede-medidas-transfronteiricas-de-combate-covid-19/) [↑](#footnote-ref-72)
73. [Associação do Movimento dos Agentes Agroflorestais Indígenas do Acre - AMAAIAC](https://www.facebook.com/amaaiac/) [↑](#footnote-ref-73)
74. [Hutukara Associação Yanomami - HAY](http://www.hutukara.org/) [↑](#footnote-ref-74)
75. [COMUNIDADE BARRO E TAMANDUÁ RECEBEM MATERIAIS PARA FORTALECER A MEDICINA TRADICIONAL](https://cir.org.br/site/2020/10/09/comunidade-barro-e-tamandua-recebem-materiais-para-fortalecer-a-medicina-tradicional/), CIR, 9 October 2020**.** [↑](#footnote-ref-75)