

APOINME | ARPIN SUDESTE | ARPINSUL | COIAB | ATY GUASU
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OUR FIGHT IS FOR LIFE

VIDAS
INDÍGENAS
IMPORTAM

COVID-19 AND THE INDIGENOUS PEOPLE
Confronting violence during the pandemic.

INDIGENOUS BLOOD: NOT A SINGLE DROP MORE

National Committee for indigenous life and memory | November 2020

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OUR FIGHT IS FOR LIFE

MANIFEST FOR SOLIDARITY WITH
INDIGENOUS PEOPLES IN BRAZIL



INDIGENOUS LIVES MATTER.

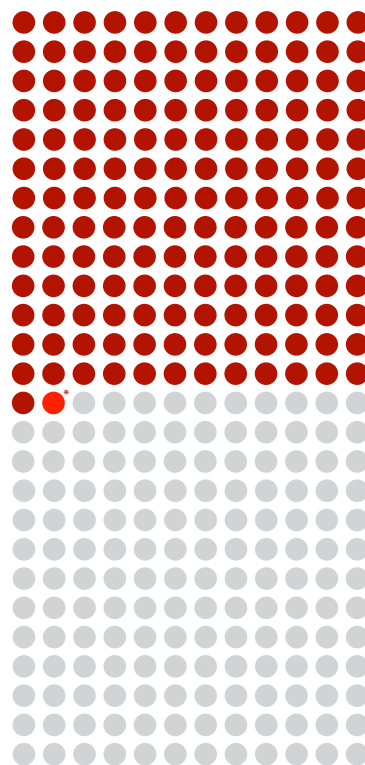
And in the midst of the pandemic, our lives have become the subject of attacks, persecution and extermination. **This manifesto is about the struggle for indigenous lives.** Lives neglected by the government and lives saved by solidarity. Lives we lost, and lives that we try to protect. The life of indigenous people who are in villages and cities, but above all, our life in the broader sense and which is under intense attack: our territories, our identity and ways of life, forests, rivers, biodiversity ... Mother Earth.

By October 2020, more than 38 thousand indigenous people were contaminated by new coronavirus, reaching more than half of the 305 people living in Brazil.

We, of the Articulation of Indigenous Peoples do Brasil (Apib), and all of our grassroots organizations, with representations in five regions of the country, in the face of the COVID-19 pandemic, we strive daily for peoples' lives.

It was between March and October 2020, that violence against indigenous peoples increased

**MORE THAN HALF OF
BRAZILIAN INDIGENOUS
PEOPLES WERE AFFECTED
BY THE COVID-19 PANDEMIC.**



* In addition to the Brazilian indigenous peoples, there are also the Warao people, refugees from Venezuela.

both inside and outside our territories. The criminals who invade our lands have not been quarantined let alone working home office. We affirm that the worsening of violence against indigenous peoples, during the pandemic, was encouraged by Bolsonaro.

What the federal government actually did in this period? It tried to use the health crisis and the pandemic to “pass the cattle” over our rights, our bodies and our lands. Such actions marked the government of the current president and senior echelon of the federal government during the humanitarian and health crisis, which also reached our peoples and communities.

We warn that this situation of violence directly and indirectly affects our 305 peoples, relatives in voluntary isolation and also the Warao indigenous people, who are refugees from Venezuela and live in a situation of extreme vulnerability in Brazil.

With speeches filled with racism and hatred, Bolsonaro encourages violence against

our communities and paralyzes the actions of the State that should promote assistance, protection and guarantees of our rights. It tries to take advantage of the “opportunity” of this crisis to proceed with a series of decrees, ordinances, normative instructions, provisional measures and bills to legalize crimes and diminish the constitutional rights of indigenous peoples. They were silent actions in protection and active in plundering.

More than 1 million people died around the world as a result of the spread of Covid-19 (until the end of October), and Brazil reached, in July, the highest number of deaths among countries.

Indigenous peoples were proportionally the most affected by the virus. The number of deaths reached 860 in eight months, according to the community participatory monitoring project carried out by the National Committee for Indigenous Life and Memory, created by Apib and its grassroots organizations and partners. A tragedy unparalleled in recent history. Way more than numbers, they were our shamans, our prayers, midwives, elders and chiefs who left. We lost our elderly people, the ones who keep the memories of our ancestry, guardians of knowledge, of songs, of prayers, of our spirituality. Leaders who dedicated their lives to the struggle to defend the territory, the integrity and the physical and cultural existence of their peoples. We suffer in our mourning for this tragedy that affects not only us indigenous people, but all of humanity.

The pandemic exposed the hate policy that Apib had already denounced. Political violence and persecution have further accelerated. From March to October, more than 200 fundamental human rights violations against indigenous peoples were recorded. An alarming situation that gets worse every day.

In this atmosphere of terror, the federal government promotes the greedy fury of agribusiness, mining companies, corporations and international investment funds.

Encourages the action of land grabbers, invaders, and so many other criminals who continue to advance into indigenous territories, taking advantage of the tragedy we are experiencing. The fire and deforestation, carried out in 2020, can not be denied in the face of satellite images and our horizon permanently foggy. It seems that in the flames they see profit, and in felled trees, there is only greed..

TURNS OUT WE DECIDED NOT DIE, BUT FIGHT TIRELESSLY IN DEFENSE OF LIFE.

We denounce the aggressions against our rights in the legislative scope, which validate racism, dehumanize our existence and who want to extinguish our self-determination over our territories and lives. We have appealed to the Judiciary to defend our assured rights by the Brazilian Constitution of 1988. Over these eight months, we provoked the judiciary through actions, including Arguition for Failure to Comply with Fundamental Precept (ADPF) 709 in the Federal Supreme Court (STF). We achieved victories, such as the determination of the STF to oblige the Federal Government to fulfill its duty in protecting indigenous peoples in the context of the pandemic. A Supreme Court decision, which still wasn't met by Bolsonaro.

Apib and its grassroots organizations keep working daily to strengthen, protect and value indigenous health professionals. Especially to our relatives

who are on the front line facing this crisis, even though they are one of the greatest risk groups of Covid-19. We reinforce that the Special Secretariat for Indigenous Health (Sesai) is the result of the struggle and mobilization of Apib and the entire indigenous movement.

We created the **"Indigenous Emergency"** plan due to the active omission of the Federal Government in fighting the virus. We do not want to replace the role of the State, on the contrary, we continue to demand the implementation of public policies that guarantee our

rights. But we also can't stay with our arms crossed. In this sense, we were able to articulate resources and materials to equip, on an emergency basis, several Special Indigenous Sanitary Districts (DSEIs) in several states. We deliver test equipment, hygiene materials, personal protective equipment, oxygen, concentrators, and we enable the installation of Indigenous Primary Care Units (UAPIs) in various territories.

On our own initiative, we created and maintained hundreds of health barriers to prevent the virus from reaching communities. A measure that the Federal Government does not just neglected but tried to sabotage in different ways. This basic action, that our communities have implemented on their own, was instrumental in minimizing the impacts of the new coronavirus among our relatives across the country.

At our bases we continue to resist, inspired above all by the strength of indigenous women and our ancestors. We

care for the land and strengthen ourselves in the forests, rivers, prayers and our traditional medicines. We perform our rituals, we cry our mourning. And we keep looking for strength.

In the social networks, we played our Maracás. We demarcated the screens and resignified our mobilizations over the internet. We held the [16th Terra Livre Camp](#), in 2020 virtually, due to the pandemic, reaching more than 1.5 million people during the four days of online activities. We promoted the [*National Assembly of Indigenous Resistance*](#), bringing together hundreds of leaders from all over the country and rearticulating our fight strategies. With the [Maracá](#) online series, we mobilize the support of hundreds of indigenous and non-indigenous personalities, leaders, artists, scientists, parliamentarians and researchers to our Indigenous Emergency plan. To give us strength, we called on the online [Indigenous Women March](#), to debate the sacred of existence and to strengthen joint actions.

We promoted [Earth Healing](#), a global gathering of indigenous women.

From fear, silence, death and terror, we recreate hope! We plant our gardens, fetch water to drink, clean the village floor and fix the roofs with collective work. Living close to Nature. Our life is in defense of the forest, biodiversity and the Planet, and that is why we must fight together in its defense.

Our young people cry for their masters, their examples and life inspirations, but our ancestry is long, millenary and has taught us to dream. From the pain of genocide and persecution, which we are suffering, we have survived close to the ground of our land, which is our blood and exists in every part of this Brazilian territory. And we will not give up on recreating our devastated worlds and continuing our existences.

WE WILL NOT GIVE UP ON LIVING!

OUR
FIGHT IS
FOR LIFE



PRESENTATION

The Articulation of Indigenous Peoples of Brazil (Apib), with its grassroots organizations and partners, built the report 'Our fight is for life' to expose the different dimensions of the impacts of the Covid-19 pandemic among the indigenous peoples of Brazil. This document provides an overview of the first eight months (from March to October) of this health and humanitarian crisis, which increased the violations of indigenous people in the country.

OUR FIGHT IS FOR LIFE

is a material that integrates the social control actions of the "Indigenous Emergency" plan, an instrument built by Apib to demand from the Federal Government the fulfillment of its constitutional duty to protect indigenous peoples and organize emergency actions to face the pandemic.

In this report, we denounce the actions and omissions of the Bolsonaro government that aggravated social conflicts inside and outside the indigenous territories and which were determinant factors for the direct contamination of more than half of the 305 indigenous peoples who live in Brazil.

APIB and its grassroots organizations also present in this material the follow-up of the notification of cases and deaths by COVID-19 since the report of the first cases in Brazil among indigenous peoples. It is a collective effort that historically marks the participation of indigenous peoples, as protagonists, in the struggle for a differentiated health system, a right guaranteed by the Brazilian Constitution.

In view of the difficulties in accessing the data considered official, a wide-ranging participatory community monitoring action was initiated to carry out a survey and systematization of cases across the country. In this sense, the National Committee for Indigenous Life and Memory was created, which made it possible to disseminate data more consistent with reality, and to confront the underreporting of cases among the indigenous population and the information released by the Special Secretariat for Indigenous Health (Sesai).

We were forced to resort to the Judiciary to defend the constitutional rights of indigenous peoples. We managed, through the Arguition for Failure to Comply with

Fundamental Precept (ADPF) 709, to determine the Supreme Federal Court (STF) to compel the Federal Government to fulfill its duty to protect indigenous peoples, a decision that Bolsonaro has failed to comply with since the month of July.

During the pandemic, the indigenous movement articulated with the Mixed Parliamentary Front in Defense of the Rights of Indigenous Peoples, approved on July 7 the Law No. 1,142/2020, which creates measures to contain the impact of the spread of the virus among indigenous, quilombolas, artisanal fishermen and other traditional peoples and communities. Another mechanism that remains delegitimized by the Federal Government, because, in addition to not implementing it, it vetoed important points of the new law.

Due to the current government's anti-indigenous policy, indigenous organizations and partners carried out several online mobilizations to articulate, through the Indigenous Emergency plan, the delivery of over 100 tons of food baskets to ensure the food security of our relatives. We provide protective equipment, rapid tests and Indigenous Primary Care Units (UAPIs) to about 13 Special Indigenous Sanitary Districts (Dseis), serving more than 40 territories, in seven states of the Amazon.

We emphasize that each data and statistic presented in this report represents lives and not cold numbers. And it is for the lives that are gone and for those who continue in this wide network of solidarity that we reaffirm our purposes of struggle ■

**INDIGENOUS
BLOOD:
NOT A SINGLE
DROP MORE**





BLOCK 1.

IT'S NOT JUST THE VIRUS

BLOCK 1.
IT'S NOT JUST
THE VIRUS



ANTI-INDIGENOUS GOVERNMENT

The first confirmed case of Covid-19 among indigenous peoples registered in Brazil, with positive testing, was of a young Indigenous Health Agent (AIS) of the Kokama people, aged 20, in the municipality of Santo Antônio do Içá, in Amazonas. This case reveals a pattern that will repeat itself over the entry of the virus in many territories, evidencing the anti-indigenous policy of the Bolsonaro government.

We affirm that the Federal Government neglected its obligation to protect workers and users of the Indigenous Health Subsystem and, thus, favored the entry of the virus in several territories. We emphasize that it is the duty of the managing agency, the Special Secretariat for Indigenous Health (SESAI), to provide the appropriate inputs, training and protocols for the safety of workers and users. The case of the young AIS Kokama, in the Alto Rio Solimões region, in Amazonas, is an example of the fragility of the sanitary structuring measures adopted in the Subsystem's routines.

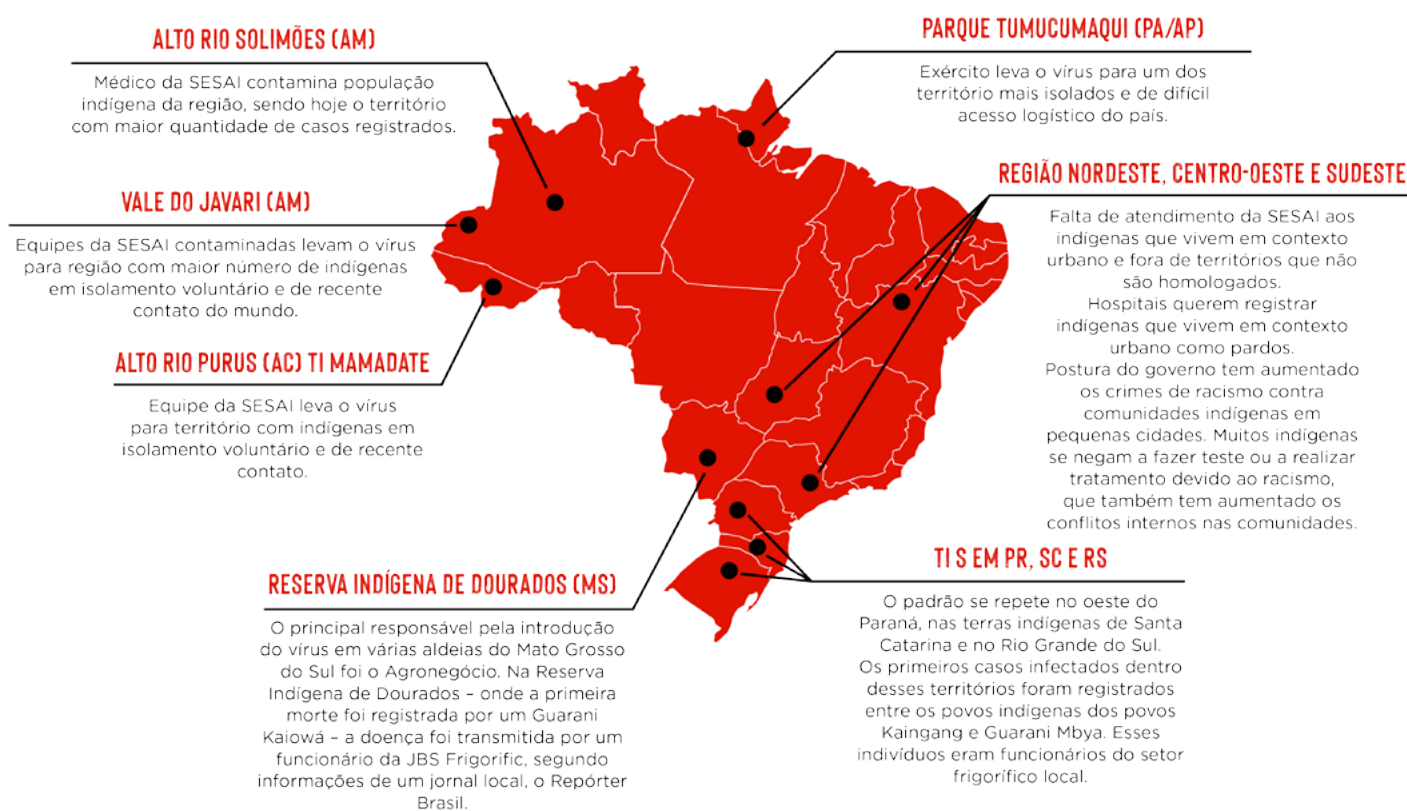
In this situation, a doctor from Sesai returned from his vacation, from the city of São Paulo, to assist indigenous people from the Alto Rio Solimões region, on March 25, and started a chain of contamination of the local populations. On March 11, 2020, Covid-19 [was characterized by WHO as a pandemic](#), and on March 20, the [Ministry of Health](#) confirmed community transmission in the national territory. Thus, a person moving from São Paulo, the main focus of transmission in the country at that time, should be tested with RT-PCR and perform quarantine, before serving the indigenous population. It should be noted that ANVISA (National Health Surveillance Agency) advises that more stringent measures should be adopted according to each situation faced, which applies in the context of indigenous peoples, given their multiple vulnerabilities and vulnerability.

The case notification of the young Kokama was [officially made by Sesai](#) on April 8, 2020 and demonstrates that the lack of protective measures by Sesai caused the region to be seriously impacted by the spread of the virus, which has a large concentration of indigenous people.

The Kokama are the second people with the highest number of deaths by Covid-19 among indigenous people in Brazil, until the end of October, according

BLOCK 1. IT'S NOT JUST THE VIRUS

to data collected by APIB and the Federal Government. According to data from the Kokama's organizations, 58 indigenous people were killed and thousands were contaminated. A serious context where, in addition to the deaths, institutional racism has been marking the lives of these people who have repeatedly denounced the discrimination in care provided in hospitals in Amazonas, which register relatives as brown, and not as indigenous, and thus promote the historical exclusion experienced by these people in accessing public health services.



The complaint made by the Kokama Organization, shows the institutional racism that these people have suffered during the pandemic:

“We are not BROWN, that's why we denounce the HGUT (Guarnição de Tabatinga Hospital, Amazonas) and any other hospital that comes to discriminate us. Today we received sad news that sounded like persecution and attempted intimidation, 'that some people want to be indigenous to earn a benefit of nine thousand reais', we do not know of a Kokama person who has received this amount of money. Where would this value come from? Who won that money? We know who our indigenous Kokama are, we won nothing for that, we do not charge as an indigenous movement anything to certify that a person is Kokama, if the person is Kokama, they know that they are Kokama and we confirm that they are Kokama, the person must have the guaranteed right to die as an indigenous person, it is not the Federal Police or another body that

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will say who is a Kokama, because who knows it are the leaders and their own Kokama families. The indigenous person must have the respect of having in his / her death as INDIGENOUS. The family does not get anything for it, does not get anything for being indigenous, this is respect for their people and we want that whoever is making this unreasonable, disrespectful, slanderous and defamatory accusation, should be punished criminally. ”

Complaint made in Bulletin 022/2020 of Kokama Organizations on June 3, 2020.

One of the first confirmed cases of Covid-19 made by indigenous organizations in the Northeast region also happened to a health worker (who does not work for the indigenous health system), who tested positively in the municipality of Arcoverde, in Pernambuco. In April, a young man from the Pankararu people was confirmed as a positive case by the State Health Department of Pernambuco.

In Ceará, the first death of an indigenous by Covid-19, confirmed [by Sesai](#), was an indigenous health agent of the Tabajara people, on May 10, in the municipality of Monsenhor Tabosa. She was in an ambulance being transferred to a hospital, in the municipality of Sobral, when the car slid into a ravine, interrupting the trip and preventing the assistance of the indigenous health professional who had low oxygen saturation. Without getting a respirator, the 30-year-old died of an infection caused by the virus.

During the first eight months of the pandemic among indigenous peoples, the precarious working conditions of indigenous health agents became evident due to the number of confirmed cases and deaths among these professionals, from the north to the south of the country. Apib received complaints from indigenous DSEI officials who were forced to work even with Covid-19 symptoms. We emphasize that it is the managers' obligation to guarantee protection measures for those who are at the forefront of facing the virus.

Sesai's secretary, Colonel Robson Santos da Silva, instead of building effective actions to fight the new coronavirus, preferred to attack the indigenous organizations, diverting attention from the public debate and creating obstacles to humanitarian aid during the current crisis.

We offer our solidarity to the families of health professionals and workers of the Indigenous Health Subsystem who lost their lives. We will continue to fight for the strengthening of indigenous health and protection of its professionals ■

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GENOCIDE AND PERSECUTION

The pandemic among indigenous peoples further aggravated the Bolsonaro government's anti-indigenous policy. The lack of protocols, training, infrastructure and inputs for structuring sanitary and emergency measures to protect indigenous peoples, since the beginning of the pandemic, has impacted on the high number of cases and deaths.

MORE THAN HALF OF BRAZIL'S INDIGENOUS PEOPLES HAVE ALREADY BEEN DIRECTLY AFFECTED BY THE NEW CORONAVIRUS.

Until October 2020, Apib, through the National Committee for Indigenous Life and Memory, managed to investigate and confirm with its indigenous organizations that **161 different indigenous people** had confirmed cases of the new coronavirus in the country, a fact that Sesai reports and bulletins do not reveal, given the lack of data transparency.

Information from the Federal Government reveals some of the reasons for this serious context. In a critical period of the pandemic, with a jump of 7 deaths, at the beginning of April, to 383 deaths, by the end of June, the Fundação Nacional do Índio (Funai) had spent only 1,18% of its budget to combat Covid-19 among indigenous peoples.

The National Policy for the Attention to Health of Indigenous Peoples was already very fragile when the pandemic arrived in Brazil and this was a determinant factor for the worsening of the situation among indigenous peoples. In April and May, when cases of Covid-19 contamination increased in Brazil, the amount paid for Indigenous Health was reduced in 100 million brazilian real compared to the same period in 2019.

We recall that Bolsonaro began his mandate by proposing the restructuring of the National Indigenous Health Policy with the municipalization of the sector, in addition to the serious impacts of dismantling the "Mais Médicos" program, which displaced many indigenous health teams with the abrupt withdrawal of doctors from the program, who worked in communities assisted by the program.

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Throughout the pandemic, the federal government carried out some actions in indigenous territories, combined with various public bodies, without respecting health security protocols and taking large amounts of chloroquine, which has no scientific evidence for the treatment of Covid-19 and which may have harmful effects on patients with heart problems.

Since July 23, the sale of [chloroquine without a prescription is prohibited](#) by [resolution 405/2020](#) of the National Health Surveillance Agency (Anvisa). In the same period, an article published by the [Uol portal](#) reveals that the Brazilian Army's Chemical and Pharmaceutical Laboratory had already produced 3 million chloroquine tablets. [The Brazilian Society of Infectious Diseases](#) states that the drug has no effect and should be abandoned in the treatment of Covid-19.

We call attention to the action carried out in Roraima, in the Yanomami indigenous land (TI), on June 30th. The Pro-Yanomami and Ye'kwana Network highlighted, in a [note published on July 16](#), the contradictions and violations of such action: **(1)** both the Ministry of Defense and the Ministry of Health announced after the mission that no indigenous people tested positive to Covid-19, suggesting that the situation would be controlled at TI Yanomami; **(2)** without consulting the Yanomami and ye'kwana leaders of the communities visited, or any representative association of these peoples, the delegation disrespected the indigenous decision to self-isolate, exposing them to approximately 20 journalists; and **(3)** 16,000 chloroquine 150 mg tablets were delivered to health teams in the communities and another 33,000 chloroquine tablets to DSEI-Yanomami, in the context of the mission aimed at combating Covid-19 in TI Yanomami.

The [Indigenous Council of Roraima](#) (CIR) and the [Yanomami Hutukara Association](#) also published a note at the time denouncing the action that was intended to be just a propaganda action by the Federal Government and that effectively did not implement measures to protect the peoples of Roraima, which today concentrates the largest number of confirmed cases of the virus among indigenous people in Brazil.

We reinforce the [complaints](#) about the risks that the Bolsonaro Government poses to the indigenous people when carrying out interministerial actions, taking a large delegation and summoning communication professionals from different regions to participate in the activity just with the aim of generating positive propaganda. These activities do not comply with the guidelines of the World Health Organization, the sanitary and health agencies, and the new law No. 14.021, which requires quarantine before the execution of activities in indigenous territories.

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When we speak the word **GENOCIDE**, we address the set of actions and positions of the Bolsonaro government that collaborate with the illness and death of thousands of people in Brazil. Among indigenous peoples, **GENOCIDE** is present in our history from the European invasion to the present day.

In this context of a pandemic, the government publicly exposed its policy of genocide when it vetoed, on July 8, 22 items of Bill No. 1,142 / 2020, which creates measures to contain the impact of the virus among indigenous, quilombolas, artisanal fishermen and other traditional peoples and communities, by enacting Law No. 14,021, of July 7, 2020.

Bolsonaro and his government vetoed, among other fundamental items, the government's obligation to guarantee access to drinking water, hygiene and hospital beds for indigenous peoples. The National Congress came to overturn 16 of the total of 22 vetoes. On August 19, however, among the vetoes that were maintained, are those that guarantee a budget for the implementation of the planned actions. And the question we, at Apib, ask is: ***How many indigenous people need to die for the Government to implement an emergency plan?***

Vivemos uma situação alarmante que se agrava a cada dia, pois além da ameaça da pandemia, se agravaram o racismo, o desmatamento ilegal, o agronegócio, a ação criminosa de grileiros, madeireiros, garimpeiros e tantos outros crimes que seguem avançando para dentro dos nossos territórios. Esse contexto de violências, somado ao avanço da pandemia entre os povos indígenas, tem muitos vetores, mas quem vem jogando gasolina nessa fogueira de conflitos é o governo Bolsonaro que, passados oito meses de pandemia, não implementou, de forma eficaz e transparente, um plano de ação ao enfrentamento contra o novo coronavírus, apesar de todos os alertas e medidas legislativas e jurídicas feitos.

We live in an alarming situation that gets worse every day, because in addition to the threat of the pandemic, racism, illegal deforestation, agribusiness, the criminal action of land grabbers, loggers, wildcat miner and so many other crimes that continue advancing into our own territories have worsened. This context of violence, coupled with the advance of the pandemic among indigenous peoples, has many vectors, but the Bolsonaro Government, who has been throwing gasoline at this fire of conflicts, has not implemented an effective and transparent plan after eight months of the pandemic, despite all the alerts, legislative and legal measures made.

The first eight months of the pandemic among indigenous peoples are marked by intimidation of indigenous' leaders and organizations. In a government made up of military personnel in all federal ministries and autarchies, the tactics used in the dictatorship have been replicated today.

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The head of the Institutional Security Office, General Heleno, posted a serious accusation on September 18 on his social media. He stated that Apib and one of its coordinators, Sonia Guajajara, committed the crime of injury to their country because they were denouncing the violations committed by the Bolsonaro government. The general's public intimidation was made on the eve of the United Nations General Assembly, where Bolsonaro showed the world his policy based on lies.

We also highlight the numerous acts of attempted intimidation by Colonel Robson Silva, secretary of Sesai, which is circulating throughout the country and using social networks to promote a smear campaign against Apib and its leaders in an unsuccessful attempt to create internal divisions within the indigenous movement.

These intimidating acts at the highest level of the federal government have been repeated in different ways by other public officials. In Mato Grosso, leaders of the Xavante people who refused to receive the military mission carried out by the government on July 27, are being pursued by the public prosecutor Everton Pereira Aguiar, from MPF-MT. He wants to hold indigenous leaders responsible for the deaths caused during the pandemic, in a clearly intimidating and racist act.

In Bahia, the Apib coordinator Dinaman Tuxá received a subpoena from the Federal prosecutors to clarify a complaint made by him about the suspension of the delivery of food baskets to families in the village Tuxá de Rodelas, by Funai. An act provoked by an employee of the agency in order to intimidate local leaders.

Apib has been receiving dozens of complaints about leadership intimidation by public officials across the country. Apib's coordination and all of our grassroots indigenous organizations strongly repudiate these intimidating acts. Here, we reinforce our commitment to the indigenous movement and will take appropriate measures within the law against these acts. We will continue to denounce the violations committed against indigenous peoples ■

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Approved by the Senate since June 16, 2020, the project 1142/2020 that creates the **EMERGENCY PLAN TO COMBAT COVID-19 REACHES**

5 MONTHS WITHOUT IMPLEMENTATION

Bolsonaro only sanctioned the new law on July 7 with **22 VETOES** preventing the implementation of measures that could save hundreds of lives.



In addition to providing for measures for indigenous peoples, PL 1142 also provides support for **QUILOMBOLA COMMUNITIES AND OTHER TRADITIONAL PEOPLES** who are in extreme social vulnerability at this time of pandemic, and still ensures more resources in the Union budget for make the plan execution feasible.

LAW 14,021 / 20 IS THE MOST VETOED IN ALL COUNTRY HISTORY

OVetoos deny fundamental rights and guarantees to traditional peoples life, such as access to



DRINKING WATER, universal good of humanity.

In addition to access to water, fundamental articles were vetoed that would guarantee access to:



ICU BEDS



HYGIENE PRODUCTS



FOOD DISTRIBUTION

SOURCES: CIMI: Nota pública sobre os vetos do presidente às medidas emergenciais de apoio aos povos indígenas na pandemia, 08/07/2020.
APIB: "Quanto indígenas precisam morrer para o Governo implementar um plano emergencial?", 21/08/2020.

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RACISM

During the first eight months of the pandemic, Apib registered **numerous reports of racism against indigenous peoples**. In Pará, the municipality of Pau d'Arco even issued a racist decree (nº 065/2020), on June 18, 2020, to restrict the movement of Kayapó indigenous people from the Las Casas Indigenous Land in the municipality seat. The decree presupposes that the contamination of the virus is done exclusively by the indigenous people. The Federal and State of Pará Public Prosecutors filed a [joint recommendation](#) to overturn the decree, which was revoked on June 20.

In the northeastern region of Brazil, racism has aggravated conflicts in many municipalities close to the indigenous villages. The Articulation of the Indigenous Peoples of the Northeast Minas Gerais and Espírito Santo (Apoime) has promoted actions to combat discrimination in this pandemic period due to the various complaints and reports from relatives who stopped seeking medical treatment due to the discrimination they suffer.

Another confrontation that many indigenous peoples had to face was to fight for **the right to bury our dead with dignity**, respecting each culture. The violations that took place are based on racism, which makes it impossible for many peoples to understand the cultural dimension of death.

The Roraima Indigenous Council (CIR) published [a letter](#) representing 246 communities and 50,000 indigenous people, claiming humanized burial for the **Macuxi, Wapichana, Patamona, Ingaricó, Taurepang, Wai Wai, Yanomami, Sapará, from the ethno regions of Surumu, Baixo Cotingo, Raposa, Murupu, Serra da Lua, Tabão, Alto Cauamé and Amajari.**



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In yet another case of institutional racism, the chief Crídio Medina, leader of the village Ywyraty Porã, in the municipality of Terra Roxa (Paraná), was illegally arrested, on August 26, for three days, because children from the community collected unused corn cobs from a farm located on the edge of the territory.

We also emphasize that the non-recognition of indigenous identity, especially those who live in an urban context, being identified as “brown” in the notifications of health information systems is an expression of the institutional racism that we will address later in this document ■

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PROSELYTIZING MISSIONARIES

The most vulnerable indigenous people in this current pandemic scenario are the ones in voluntary isolation and recent contact. In this context, we reiterate the recurring complaints from the indigenous movement about the political decision of the current government to place a religious fundamentalist to be the Funai general coordinator of isolated indigenous peoples and a recent contact. Pastor Ricardo Lopes Dias is linked to the group '*Mission New Tribes*' that **repeatedly commits crimes against indigenous peoples** in order to 'convert' indigenous people. He was placed on Funai, according to [audios disclosed by TheIntercept](#), to change the policy of non-contact and to promote the conversion of these peoples.

The Union of Indigenous Peoples of the Javari Valley (Unijava), entered the Federal Court of Tabatinga with a public civil action in August, demanding the expulsion of missionaries from the indigenous land with the largest number of isolated peoples in the world, the Javari Valley . The invasions made by members of the 'New Tribes Mission' continued to happen inside the territory during the pandemic.

These crimes, which now have a direct incentive from the Federal Government, [violate the resolution 01/2020 of the Inter-American Commission on Human Rights](#) (IACHR), on the pandemic and human rights. In paragraph 56, the resolution is mandatory in the obligation to "respect unrestricted non-contact with indigenous peoples and segments of peoples in voluntary isolation, given the very serious impacts that the contagion of the virus could represent for their subsistence and survival as a people".

In the region with the highest concentration of isolated peoples and with recent contact in the world, the new coronavirus also arrived due to the lack of adoption of strict prevention protocols by Sesai. In June, indigenous health teams contaminated with Covid-19 underwent their quarantine in the municipality

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of Atalaia do Norte, in Amazonas, and passed the virus to indigenous people in the villages of the Matsés and Kanamary people, according to a report from [Amazônia Real](#).

The crimes continue to happen in the region [not complying with the decision of the Supreme Federal Court](#) and amplifying the conflicts between indigenous people in the Javari Valley. At the end of September, Pastor Ricardo Lopes Dias was denounced to the Federal Public Ministry (MPF) for trying to break the quarantine of isolated indigenous people. The complaint was made by the substitute head of the Javari Valley Ethno-Environmental Protection Front, Idnilda Obando, and was published by the [newspaper O Globo](#), where the servant states that the pastor “threatens public policy of non-contact with isolated indigenous people” and accuses him of “religious proselytism with the newly contacted indigenous people”. ■

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LAND DEMARCATION

The demarcation of Indigenous Lands is not about “wanting or not wanting” let alone political convictions, it is a right of indigenous peoples guaranteed in the Federal Constitution of 1988. It is **another duty of all and all heads of state**. To deny this right is to confront the law and is a crime. The Bolsonaro government in this regard is a confessed defendant and seeks at all times to legalize crimes committed against us, indigenous peoples.

In addition to directly intervening in the structures of indigenous agencies and institutions, the federal government allows and promotes a series of violations of constitutional and human rights. Until May 2020, the current government certified **114 farms in the land management system (Sigef), which overlaps with indigenous areas in process of demarcation**, contrary to previous legal opinions. Together, these farms occupy **more than 250 thousand acres of indigenous areas**. The criminal invasion of traditional territories is publicly encouraged by the Federal Government in the middle of a pandemic.

The review of already approved areas threatens indigenous peoples, who have had their rights recognized, and exposes them to death threats, murders, invasions, destruction of their territory and the contamination of natural resources. Being the speech of Jair Bolsonaro a great motivator of the attacks, which legitimizes the offensives and violence against indigenous peoples and their ways of life.

The Federal Constitution of 1988, in its article 231, determined that it is up to the Union to “*demarcate, protect and respect*” all goods and lands” “*traditionally occupied by the indigenous people, those permanently inhabited by them, those used for their productive activities, those essential for the preservation of the environmental resources necessary for their well-being and those necessary for their physical and*



**114 FARMS - EQUIVALENT TO 1.6 TIMES
THE SIZE OF THE CITY OF SÃO PAULO.**

cultural reproduction, according to their uses, customs and traditions”.

The Constitution also recognized the peoples’ original right to these lands. That is why the demarcation is not a concession, a gift from the National State to Indigenous Peoples. Demarcation is merely a formal act that goes through the identification rite; delimitation (in charge of a work group established by Funai); declaration as indigenous land by the Minister of State for Justice; physical demarcation; homologation by the Presidency of the Republic and, finally, registration at the Real Estate Registry and at the Federal Patrimony Secretariat (SPU), in accordance with Decree nº 1775/1996.

The Constitution establishes that indigenous lands are assets of the Union (XI, Art. 20), but at the same time recognizes that *“the lands traditionally occupied by the indigenous people are intended for their permanent possession, with the exclusive enjoyment of the riches of its soil, rivers and lakes”*(§ 2, Art. 231). And adds: *“The lands referred to in this article are inalienable and unavailable, and the rights over them, imprescriptible”* (§ 4, Art. 231), and finally, according to the Magna Carta: *“They are null and extinct, having no effect on legal acts, acts that have as their object the occupation, dominion and possession of the lands referred to in this article...”* (§ 6º, Art. 231).

According to a survey by the Indigenous Missionary Council (CIMI), carried out in 2018, there are approximately 1,290 indigenous lands in Brazil, of which 408 are regularized, 287 at some stage of the demarcation procedure, 40 in a reserve situation, 21 dominial, 06 under restriction due the presence of peoples in voluntary isolation and approximately 528 are claimed by the peoples, without any recognition by the indigenous organ.

There has always been a delay on the part of the State in recognizing and regularizing Indigenous Lands. The different governments, either omitted, or simply gave in to the pressure from political, economic, business and corporate sectors interests in the lands and wealth protected by indigenous peoples for millennia. Otherwise, all indigenous lands would already be demarcated, as established by the Federal Constitution of 1988, which determined the period of 5 years. That is, until 1993.

The Temer government approved only 01 indigenous land in its two and a half years of mandate. But it is with the current government of Jair Bolsonaro that things got worse and worse. The representative, at the beginning of his government, announced that he would not demarcate another inch of indigenous land. To this end, it dismantled Funai and worked to ensure that the responsibilities of environmental licensing and demarcation of indigenous lands were transferred to the Ministry of Agriculture, under the control of Agribusiness. Attempt overturned

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by the National Congress.

In a year and a half of the Bolsonaro government, 17 administrative procedures - final step for the demarcation process - were returned. Five of them were able to be homologated by the president and twelve declared by the Minister of Justice to Funai, in order to make adjustments in them based on the Opinion 001/17 of the General Federal Attorney (AGU), a measure that has guided Funai and prosecutors to refuse to defend the land rights of indigenous peoples.

And as if it were not enough, the current president of Funai, Marcelo Augusto Xavier da Silva, published on April 22, **the Normative Instruction No. 09**, in which he authorizes **the issuance of private property titles in unapproved indigenous lands**. Marcelo is a delegate of the Federal Police who served as advisor to the agribusiness bench in the National Congress.

In view of this multi conflict scenario, it is essential that the Supreme Court define, once and for all, the interpretation of the legal framework of the traditional occupation right of indigenous peoples over their lands, judging Extraordinary Appeal (RE) No. 1,017,365, involving the Xokleng, Kaingang and Guarani peoples of TI Xokleng La Klaño, in the state of Santa Catarina.

Last year, the RE was considered by the ministers of 'General Repercussion', that is, it will have a binding character, impacting all similar cases across the country. The lawsuit was on the STF trial agenda on October 28, but the President of the Court, Minister Luiz Fux, decided to withdraw the vote from the agenda, on October 22, for no stated reason. And the case that can define the future of the indigenous peoples of Brazil is still without a definite date of judgment, until the publication of this report (November 18).

The debate on the Indigenate (Original-Congenital Law) thesis and the Indigenous Fact (Marco Temporal) thesis that the agribusiness group insists on enshrining, arguing that the indigenous peoples would have the right to their lands only if they had possession of their physical territory since October 5, 1988. Eventual victory of these sectors, will result in the annulment of demarcation procedures and the increase of conflicts and acts of violence against indigenous peoples and communities and various illegal acts such as mining, wildcat mining, deforestation and land grabbing, even encouraged by the current government.

Even with all these attacks, and facing the current unprecedented health crisis, the indigenous peoples of Brazil, resist and continue fighting for the defense of what is most sacred to them: their lands and territories. Ensuring good living for our current and future generations, also contributes to the preservation of different biomes, biodiversity, climatic balance, in short, with the well-being of the planet and humanity ■

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CONFLICTS

The pressure on our territories is present throughout the country. However, some indigenous lands face systematic conflicts, especially during the Covid-19 pandemic period, with the aim of robbing indigenous peoples of access to natural resources.



In **MARANHÃO**, the **Araribóia indigenous land** is invaded by loggers and hunters, with a large flow of trucks and tractors on the illegal branches of TI. Zezico Guajajara, a leader who worked to protect the territory against invasions and fought for the social isolation of his people in order to combat Covid-19, was murdered on March 31, victim of the violence caused by the region's invaders. In May 2020, a logging camp was set up in the middle of the forest and the logging and stealing of hardwoods for stakes, fences and train beds has not yet stopped.

In the **Alto Turiaçu Indigenous Land**, conflicts caused by invasions of loggers and traffickers in the territory during the pandemic led to the murder of Kwaxipuhu Ka'apor, who was beaten to death on July 3. "We Ka'apor are organized to help protect our territory, since we have our Ka'a Usak Há Ta (Forest Guards), but our capacity for action is limited", warns chief Iracadju Ka'apor in a note published about the murder.

Armed men forcibly expelled two families of the Guajajara people, on September 22, inside the **Bacurizinho Indigenous Land**, located in the municipality of Grajaú, in Maranhão. The violent action, in the middle of the Covid-19 pandemic, was carried out by land grabbers who are invading indigenous territory, approved since 2008, to subdivide and sell land that can cost R\$ 5,000.00.



In **RONDÔNIA**, the **Karipuna Indigenous Land** has faced the explosion of deforestation since the beginning of the pandemic, which increased by 30% during this period. The presence of loggers and land grabbers threatens the survival of the Karipuna people in the region.

In the **Uru-Eu-Wau-Wau Indigenous Territory**, there was an increase in invasions into the territory by squatters and loggers during the pandemic. A conflict situa-

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tion that led to the murder of Ari Uru-Eu-Wau-Wau, on April 18th.

The pressures in the territory also forced the approximation of indigenous people in voluntary isolation, known as “isolated from Cautário” by residents of the rural area of the municipality of Seringueiras. The conflicts added to the scrapping of the National Indigenous Foundation (Funai) led to the death of the indigenist person, Rieli Franciscato, coordinator of the Ethnoenvironmental Protection Front Uru Eu Wau Wau, with an arrow in the chest shot by an isolated indigenous person on September 9. He sought to avoid conflict contact between indigenous people and residents of the region and ended up being killed. The event shed light on the climate of tension experienced by the uncontacted peoples, threatened by invasions in the region.



In the state of **PARÁ**, the **Kayapó Indigenous Land** has suffered from the invasion of prospectors in its territory, with gold mining zones in the three main rivers of the TI, in addition to having 3,700 acres deforested for gold extraction.

In the **Munduruku Indigenous Land**, gold mining also advances in the southern region of the territory, with cases of enticement by indigenous people, contamination of their rivers from their head to mouth and illegal gold mining in sacred areas for the Munduruku people. On August 5, the Minister of the Environment, Ricardo Salles, was in munduruku territory and instead of carrying out an action to combat gold mining, he promoted an act to strengthen bill 191/20 that intends to legalize mining on indigenous lands, including providing a Brazilian Air Force (FAB) plane to take miners to Brasília for a meeting.

The **Bacajá Trincadeira Indigenous Land** of the Xikrin people, has been the target of constant invasion of land grabbers during the pandemic. In July 2020, illegal roads and branches were built within the territory a few kilometers from the villages, increasing violence in the region.



In **RORAIMA**, in the **Yanomami Indigenous Land**, indigenous organizations and leaders have denounced the increase in illegal mining activities within the territory, with the presence of 20,000 invaders. Violence in mining areas, abuse of women and cases of malaria have increased in the region. An alarming situation that has been exacerbated in this pandemic period. On June 26, two Yanomamis were murdered by a group of miners in the Parima region. With the advance of the Covid-19 pandemic, Hutukara, with the Yanomami and Yek'wana Leadership Forum ahead and in partnership with several national and international organizations, launched the “Mining, out! Covid, out!”, which gathers almost 400 thousand signatures for the immediate withdrawal of prospectors from the territory.

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In the **Waimiri-Atroari Indigenous Land**, an inspection carried out by the indigenous people identified, in May, the invasion of miners in an area close to the territory occupied by isolated indigenous people. The Waimiri-Atroari people protect the isolated people recognized as Pirititis, who are estimated in a group of more than 100 indigenous people with the purpose of respecting and preserving the way of life of the isolated. Today, the Waimiri-Atroari and Pirititis are doubly threatened at the moment due to invasions and the possibility of contamination by the new coronavirus resulting from the arrival of criminals within the territory.



In **AMAZONAS**, the city of São Paulo de Olivença invaded, during the pandemic, the territory of the Omagua Kambeba people to build roads and subdivide recognized areas in process of demarcation at the Indigenous National Indigenous Foundation (Funai). Local leaders have denounced a succession of invasions to the territory and the contamination of the Kambeba people since the beginning of the pandemic, since São Paulo de Olivença was the first municipality to officially register the first case of contamination of the new coronavirus in the region.

In the city of Nova Olinda do Norte, the indigenous people of the **Kwatá Laranjal Indigenous Land** have suffered from conflicts in the region of the Abacaxis River, which caused the murder of two young people from the Munduruku people, Josimar Moraes, 25, and Josivan, 18 years, on the 6th of August.

The conflict began on July 24 after the executive secretary of the Social Promotion Fund of the Government of Amazonas, Saulo Moysés Rezende Costa, was shot in the shoulder in the region of the Abacaxis River when he was doing sport fishing without an environmental license during the quarantine decreed by the State Government. As a reprisal for the attack, a police operation was carried out on August 3, with the allegation of combating drug trafficking in the region, which also threatens the lives of indigenous and riverside residents.

According to local leaders, the two young men were traveling from the village of Laguinho to the headquarters of the municipality of Nova Olinda do Norte, as Josimar would receive payment for the work he does in transporting students from the schools in the communities in the region.



In **RIO DE JANEIRO**, in the municipality of Paraty, the **Tekoha Djey indigenous land**, TI delimited by FUNAI in 2017 but still in the process of demarcation has suffered several threats, fueled by legal uncertainty, due to the paralysis of the demarcation process. On September 18, conflicts intensified with threats

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from armed land grabbers and racist attacks from politicians and residents of the municipality.



In **MATO GROSSO**, on August 24, armed men destroyed the sanitary barrier maintained by the Kayapó people and invaded the **Capoto / Jarina Indigenous Territory**, in the municipality of São José do Xingu. Twenty shots were fired as a form of intimidation of the indigenous people living there. The attack continued to the village Piaruçú, where chief Raoni lives. The sanitary barrier protected 2,423 Kayapó who, after the attack, started to register more cases of contamination and death in the region due to the new coronavirus.

The **Xingu Indigenous Territory** was devastated by the first wave of the coronavirus pandemic. According to an article in the Carta Capital, in addition to the sadness of the deaths, there is the revolt - expressed mainly in criticisms of the work of Leonardo Villas Boas, chief physician of the Polo Base, the largest health unit in the region. There, 13 of 14 indigenous victims of the coronavirus died in the Special Indigenous Sanitary District (DSEI) Xingu, in Canarana (MT). The Xingu lethality rate is the third highest among all Brazilian indigenous lands.



The pandemic period increased the attacks on the Pankararu people in **PERNAMBUCO**, under the silence of the National Indigenous Foundation (Funai). Invaders have intensified the death threats and attacks on the indigenous people of **TI Pankararu**, who are struggling to isolate the territory with sanitary barriers maintained by indigenous organizations. In addition to protect against the virus, they need to be aware of the safety of communities located between the municipalities of Jatobá, Petrolândia and Tacaratu.



In **BAHIA**, the **Ponta Grande Indigenous Land** suffers from invasions by companies in the territory and is the target of real estate speculation. In the middle of a pandemic, two businessmen entered the Federal Court asking for the removal of families of the Pataxó people who live in the village of Novos Guerreiros, located in the municipality of Porto Seguro. In a preliminary order, the owners of an aviation company that has facilities close to the village managed to repossess the area where 24 families live, a decision that violated the Supreme Court's decision, which prevents eviction during the pandemic, and who was overthrown by judge Daniele Maranhão Costa the day before the police removed the families from the place. The territory continues to be the target of real estate speculation with constant racist attacks on the Pataxó people. ■

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FINANCING OF DESTRUCTION

There is no doubt that both **the illegal advance on the Indigenous Lands and the unrestrained increase in the destruction of Brazilian biomes are directly connected to explorations carried out by the private sector.** The constant invasions of indigenous lands by land grabbers, miners and loggers leave a trail of environmental destruction and ethnic assassinations of our peoples.

In this sense, Apib published, on October 27, the report '**Complicity in Destruction**', which denounces how **global corporations contribute to violations of the rights of indigenous peoples in the Brazilian Amazon.** The document, carried out in partnership with Amazon Watch, is crucial for the indigenous movement in Brazil, as it is a powerful tool in arguing with foreign governments, buyers of goods from Brazil and global investors, as it elucidates the harmful consequences of the supply chain that run out of control, powered by large corporations.

In addition to the complaint, the report provides recommendations for companies operating in Brazil, importing companies, financial institutions and also for governments and legislators worldwide.

The violations reported in this document are some of the factors that have been increasing the vulnerability of indigenous peoples during the Covid-19 pandemic. This context, together with the current policy of the Bolsonaro government, is responsible for the destruction of the environment, indigenous rights and our common future.

BlackRock, Citigroup, J.P. Morgan Chase, Vanguard, Bank of America and Dimensional Fund Advisors, invested more than \$ 18 billion, from 2017 to 2020 alone, in companies whose activities are involved in invasions, deforestation and violations of indigenous rights in the Amazon.

Three strategic sectors for the Brazilian economy - **mining, agribusiness and energy** - have generated conflicts with indigenous peoples in the Amazon in recent years. Cases involving mining companies **Vale, Anglo American and Belo Sun** were mapped; agribusiness companies **Cargill, JBS and Cosan / Raízen**; and

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the energy companies **Energisa Mato Grosso, Equatorial Energia Maranhão and Eletronorte**, covering the states of Pará, Maranhão, Mato Grosso, Amazonas and Roraima.

According to data analyzed by APIB and Amazon Watch, the largest asset manager in the world, **BlackRock**, has investments in nine of the eleven companies identified in this report. BlackRock alone holds **US \$8.2 billion** in shares and bonds of the companies **JBS, Energisa, Belo Sun, Vale, Anglo American, Cargill, Cosan, Eletrobras and Equatorial Energia**.

Although it adopted measures earlier this year to deal with its investments in sectors that cause climate damage, BlackRock does not have a policy on how to deal with investments that may impact the rights of indigenous peoples. Nor has it pledged to put pressure on the companies in which it invests to end deforestation in tropical forests such as the Amazon.

The second largest asset manager in the world, **Vanguard**, has shares and / or bonds in eight of these companies: **Anglo American, Cargill, Cosan, Eletrobras, Energisa, Equatorial Energia, Vale and JBS**, totaling **US \$2.7 billion**. **J.P. Morgan Chase**, whose Social and Environmental Policy Framework includes a specific commitment to the protection of indigenous rights, invested **US \$2.4 billion** in **Anglo American, Cargill, Cosan, Eletrobras, Energisa, Equatorial, Vale and JBS**.

Worldwide known for its lack of commitment to tracking indirect suppliers, **JBS bought cattle raised illegally** within the indigenous lands Uru-Eu-Wau-Wau (RO) and Kayabi (MT), in this case, from a rancher who accumulates more than **R\$ 20 million in environmental fines** since the 2000s for deforesting the Amazon.

In 2019, **Energisa Mato Grosso** was indicted by the Federal Public Ministry for **providing rural electrification to illegal land grabbers who have been promoting invasions** of the Urubu Branco indigenous territory since 1998. The company has denied access to the invaders' personal data, while consistently rejecting electrification to villages claiming that the territory was under dispute.



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Canadian mining company **Belo Sun** has 11 research processes under analysis at the National Mining Agency that **directly threaten the Arara da Volta Grande do Xingu and Trincadeira Bacajá indigenous lands** in Pará. Although it denies, Vale also has hundreds of requirements to explore within indigenous lands in the Amazon. And the Carajás Railway directly affects four indigenous lands: Rio Pindaré, Mãe Maria, Xikrin and Arariboia. **Vale** is accused by indigenous people of **repeatedly failing to comply with the agreements signed** to mitigate the impacts.

Conflicts in the territories and violations of indigenous rights involving other companies are described in the report ■

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AGRIBUSINESS

Many of the impacts mentioned on the worsening of Covid-19 among indigenous peoples are a **direct result of the activities necessary for the advancement and maintenance of agribusiness**, which has been developed in an unbridled and criminal manner in many states.

Deforestation and fires are not the only negative consequences of agribusiness in this pandemic period. The **chain of slaughterhouses** located in regions close to many indigenous villages in the South and Midwest regions were one of the **main vectors for the entry of coronavirus in indigenous communities** in these regions of Brazil.

The cases of the Indigenous Land Oco'y, in western Paraná, and the Indigenous Land Xapecó, in western Santa Catarina, where the virus was introduced by indigenous workers contaminated from slaughterhouses in their daily work, illustrate the seriousness of this situation due to the lack of governmental action to guarantee the health of these indigenous people, also failing to ensure their employment.

In this sense, we reinforce the [plan of the Articulation of Indigenous Peoples of the South of Brazil](#) (ArpinSul) to face the pandemic among the indigenous peoples of the region and reaffirm the understanding of the Public Labor Ministry (MPT) and the Federal Public Ministry (MPF), which, considering indigenous peoples at risk group, recommended slaughterhouses in Rio Grande do Sul and Paraná to remove indigenous workers without prejudice to wages during the pandemic.

The lack of implementation of these protection measures contributed to the worsening of the pandemic in the region with the death of 42 indigenous people, until November 2020, and more than two thousand confirmed cases, according to the DSEI Interior Sul region. A pattern of neglect that was repeated in the region of Mato Grosso do Sul.

Agribusiness was the main responsible for the entry of the virus in several villages in Mato Grosso do Sul. In the Dourados Indigenous Reserve, where the first death in the state was recorded by a Guarani Kaiowá, the disease came through an indigenous worker from a slaughterhouse according to information from [Repórter Brasil](#).

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In the eight months of the pandemic, 58 Terena died due to Covid-19, in Mato Grosso do Sul. It is the third people with the most registered cases of death by the National Committee for Life and Indigenous Memory. Between the months of July and August, cases of death among the Terena people increased by more than **500%** ■

SITUAÇÃO INDÍGENA NO SUL

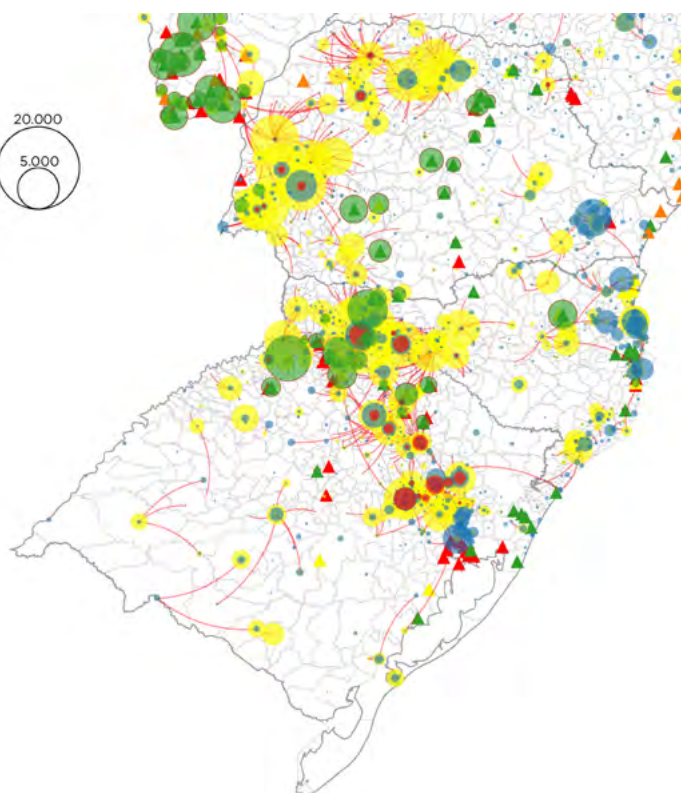
- População indígena em terra regularizada
- Casos de COVID-19 em funcionários de frigoríficos
- Casos Covid por município de residência (30/06/2020)
- Empregos em abate/frigorífico de suínos, aves e processamento de carne (maio/2020)
- / Fluxo de trabalhadores frigoríficos (casa-trabalho)

FASES DA TI

- ▲ Em estudo/ RI encaminhada
- ▲ Delimitada
- ▲ Declarada
- ▲ Homologada
- ▲ Regularizada

0 100 200 300 km
Sirgas 2000

Elaborado com base em cálculo próprio de atualização de dados do Censo Demográfico IBGE 2010 a partir da RAIS 2018, CAGED 2019 e CAGED 2020 / Dados de casos por frigorífico mapeados pelo MTP/ Dados de casos por município de residência do Painel Coronavírus Ministério da Saúde/ Terras Indígenas da base FUNAI



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DEFORESTATION

Along with the different forms of violence caused by invasions in indigenous territories, illegal deforestation represents one of the main threats today for indigenous people and for the planet's climate crisis. The year 2020 has proved to be a critical period, as environmental violations and crimes are direct consequences of a government that encourages this practice, defends criminal activities, violates the constitution, publishes measures that weaken the defense of the environment by dismantling the entire environmental policy impact by cut off the budget, the scrapping of the inspection institutions and the constraint of employees who work on these fronts.

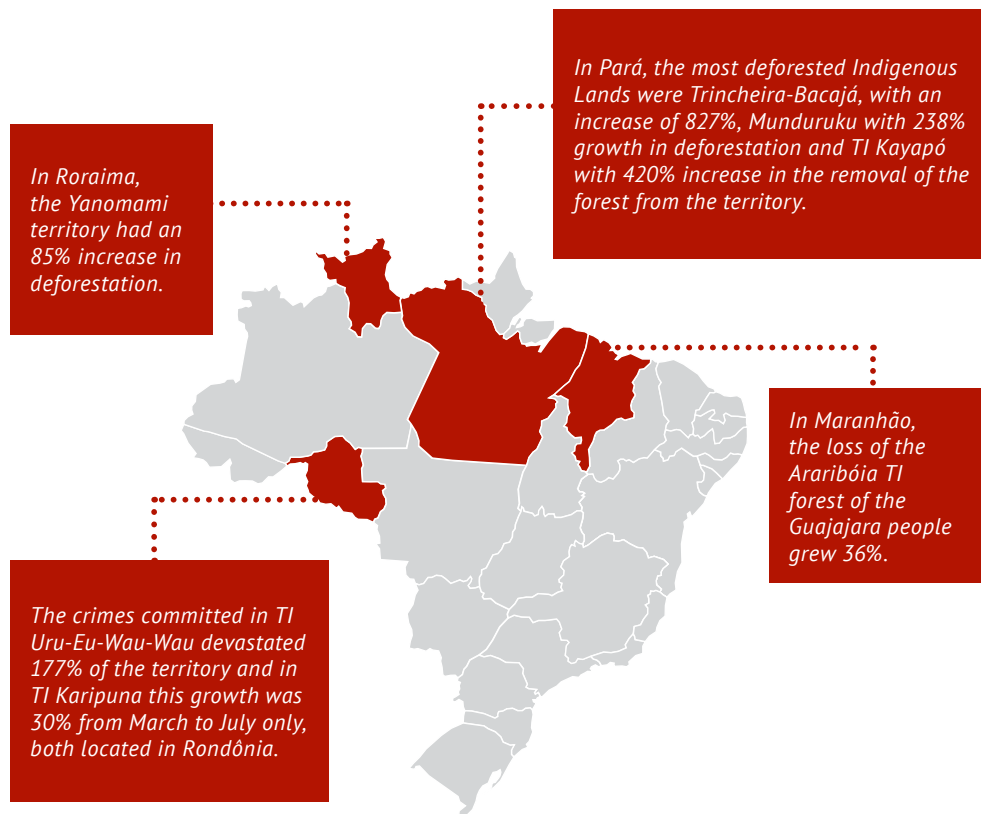
Indigenous territories represent a barrier against the advancement of illegal deforestation, but which is increasingly weakened. In 2020 alone, **deforestation in the Amazon increased by 34.5% between August 2019 and July this year**, according to data from the Space Research Institute (Inpe). In all, **9,205 km² were deforested, equivalent to 1,100,000 football fields**. In July 2020 alone, Inpe analyses show that 1,654 km² were deforested, in the middle of a pandemic.

The advance of this crime **represents a 59% increase in deforestation in indigenous territories this year**, compared to the first 4 months of 2019. According to official data from the federal government, released by Inpe, 1,319 acres were deforested within Indigenous Lands in this year period.

ALTOGETHER, **9205 KM²** WERE DEFORESTED,
ALMOST THE SAME AREA OF THE METROPOLITAN
REGION OF SÃO PAULO WITH **9298 KM²**.

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In a survey carried out by the Instituto Socioambiental (ISA) it was evident the increase in deforestation during the pandemic in indigenous lands, which was mentioned in ADPF 709 moved by Apib in the STF.



The data were made based on Inpe's Deforestation Detection System in Real Time (Deter), and the Deforestation Radar Indication System (Sirad), from the network of organizations Xingu +.

These numbers reinforce complaints about the increase in invasions of indigenous lands promoted by loggers, land grabbers and miners. For us at Apib, these crimes favored the advance of the Covid-19 pandemic among indigenous peoples, because it is impossible to achieve the social isolation of indigenous communities with so much pressure on the territories ■

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FOREST FIRES

The growth of illegal deforestation in and around indigenous territories becomes more serious in 2020 due to the Covid-19 pandemic, because **together with the clearing of forests come fires**. So, try to imagine the suffocation that it is to face a disease that kills due to the compromised lungs breathing smoke from the fires during the dry season.

According to an [ISA study](#), **cases of hospitalizations among indigenous people for respiratory problems increase 25% due to fires** and in 2020 forest fires already have the worst rates in recent years, threatening the lives of thousands of people and strongly impacting the Pantanal, the Amazon and the Cerrado.

According to monitoring by NASA, **54% of fire spots in the Amazon are related to illegal deforestation**. In the Pantanal, the Federal Police investigates farms that burned, in a criminal way, to open pastures for livestock, causing the worst destruction in 23 years with more than 16,000 fires, according to data from INPE.

Between July and August 2020, **3,553 hot spots were recorded in 148 indigenous lands**, according to an ISA survey. Mato Grosso, Pará and Tocantins have the worst fire rates, and are among the areas with the highest numbers of deforestation, a direct influence of the loosening of environmental policies and the aggressive advance of agribusiness in these states.

It is on the frontier of the Amazon, with the Cerrado and the Pantanal that the impacts of the government's anti-indigenous policy are arriving in the most threatening way in this period of burning. Among the 10 Indigenous Lands most affected by the fires, five are in Mato Grosso. According to data from Inpe, **46 Indigenous Lands located in Mato Grosso had outbreaks of burning in the year**. Across the state there are already more than 130 indigenous people killed by the new coronavirus, according to data from Apib's National Committee for Indigenous Life and Memory.

In this report, we make an alert about the situation of the Guató and Xavante peoples in this context of pandemic and forest fires.

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MATO GROSSO, PARÁ E TOCANTINS have the worst fire rates, and are among the areas with the highest numbers of deforestation, a direct influence of the loosening of environmental policies and the aggressive advance of agribusiness in these states.

The Guató people, who are a symbol of the Pantanal's indigenous resistance, considered "extinct" in the 1960s due to the large number of murders, have their territory threatened by fires. Survey of the Centro de Vida Institute (ICV) based on images from the Sentinel-2 satellite show that at least 83% of the Baía dos Guató Indigenous Land was consumed by fire, until September 13, further exposing the 80 families of these people to Covid-19 threats. The territory that was approved in 2018 is one of the three TIs affected by the fires in the region, which has already consumed 19% of the entire Pantanal biome between the states of Mato Grosso and Mato Grosso do Sul.

The Xavante people are the most impacted by Covid-19 in number of deaths among all indigenous peoples. Until September 24, the action "SOS Xavante" had registered 68 deaths, a mortality rate 400% higher compared to the indices of the general population of the country. And in the midst of this health crisis, the Xavante territories, surrounded by large agribusiness farms in Mato Grosso, have the largest number of fire spots in ITs.

We estimate that **more than 200 indigenous peoples are directly impacted by the fires in 2020**. Most of these peoples are located in the Amazon and we highlight in this report the action of the Coordination of Indigenous Organizations in the Brazilian Amazon (Coiab), which launched on September 24, the "Emergency Action Plan to Combat Illegal Fires in Indigenous Lands in the Brazilian Amazon" (PACQ - Coiab). The initiative is crucial in this context when the federal government fails to address environmental and human rights issues and supports indigenous brigades to combat illegal fires ■

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MUNICIPAL ELECTIONS

The Superior Electoral Court (TSE) established health rules for the conduct of municipal elections in indigenous communities. [The measures were published](#) in the Journal of Electoral Justice (DJE), on November 10, and are intended to contain the spread of Covid-19 during the voting process. The guidelines are mainly aimed at civil servants and employees of the Electoral Justice who will enter the communities to work on 15 November and, in the case of a second round, on 29 November.

A necessary concern, but that did not happen in the previews and during the election campaign in several municipalities. **Many candidates illegally entered indigenous lands** disrespecting the communities' self-determination and health protocols for preventing the new coronavirus.

At the beginning of May, a pre-candidate for councilor, in the municipality of Barra do Garças, in Mato Grosso, entered the São Marcos Indigenous Land of the Xavante people to make electoral articulations without respecting sanitary measures. Photos posted on social networks confirm the activity, which was reported in the story of the agency [Amazônia Real](#).

At the time the pre-campaign activity was carried out, the National Committee for Indigenous Life and Memory recorded the death of six Xavantes by the new coronavirus. This number has now increased by more than 1,000%. The Xavante people have the highest number of recorded cases of death among indigenous people in Brazil, with 68 deaths caused by Covid-19.

Also in Mato Grosso, another complaint sent to the MPF points to the entry of a councilor from the city of São José do Xingu to carry out a pre-campaign in the village Pirarucu, in the Lower Xingu, where Kayapó, Kayabi and Juruna peoples live.

In Pernambuco, the unauthorized entry of candidates and politicians into indigenous territories was denounced by local leaders. On September 22, chiefs of the



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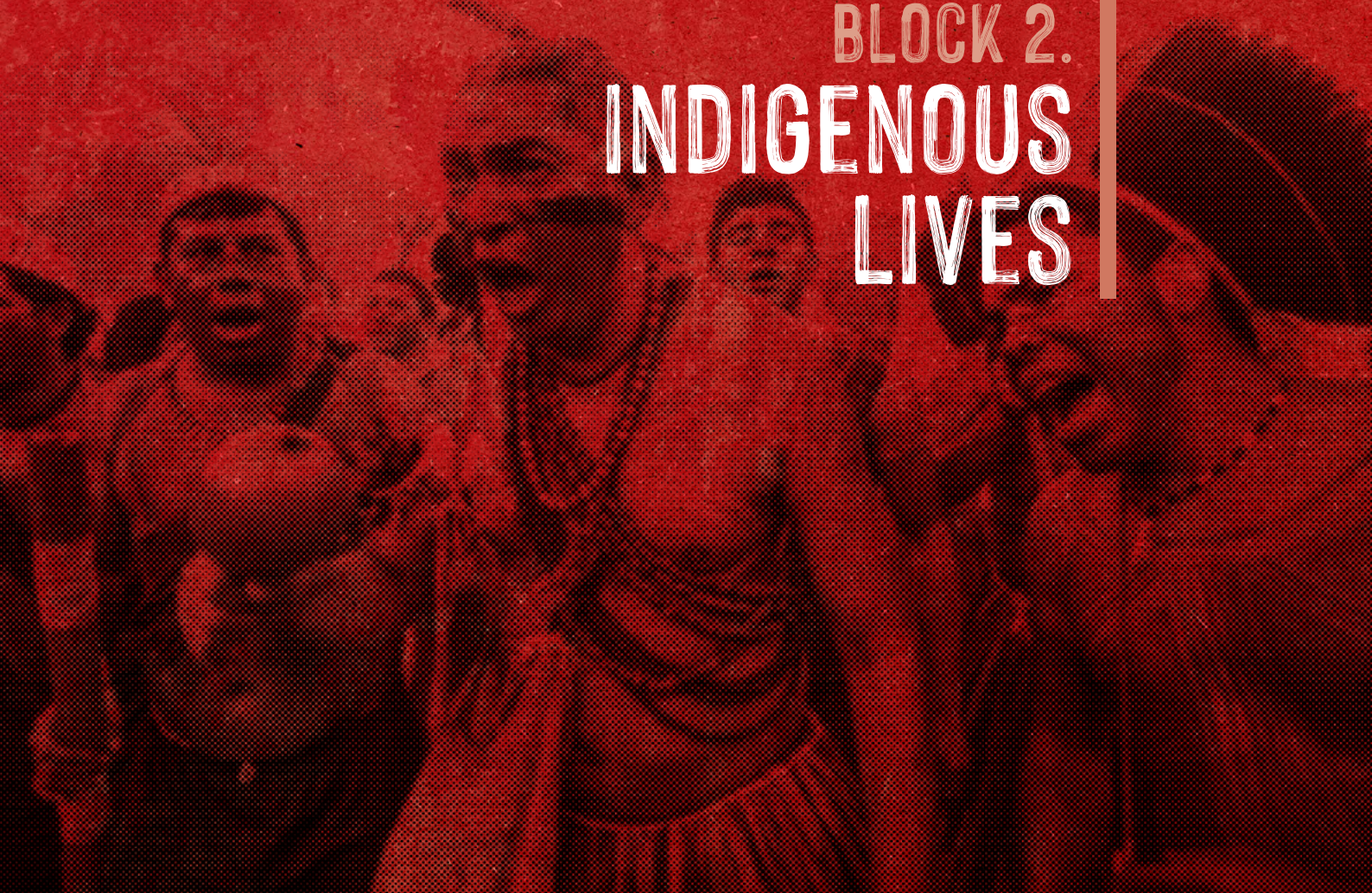
Pankararu people from Entre Serras withdrew the mayor of the city of Tacaratu who was campaigning without permission within the indigenous territory.

On October 16, an agreement between the Electoral Justice and candidates for the City of Atalaia do Norte, in the interior of Amazonas, suspended the face-to-face campaigns in villages in the Javari Valley, due to the concern of the spread of the virus in the region with the highest number of isolated and recently contacted peoples of the world.

Historically, municipal elections are times when conflicts, threats and situations of violence against indigenous peoples are aggravated. Local political forces and candidates seek to impress and deceive voters to obtain votes. A situation that was further aggravated by the context of the pandemic, in which a new wave of contamination could be caused by these campaign activities without the adoption of sanitary measures ■



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**INDIGENOUS
LIVES**





CONTEXT

The Covid-19 pandemic highlighted several rights violations that indigenous peoples suffer due to historical disregard for their living conditions and their fundamental and constitutional rights. Pressured by the disease, indigenous organizations took an emphatic position in facing the pandemic. We demand from the responsible agencies the adequate care of people impacted by Covid-19, in all their needs, including the conditions for the effective adoption of preventive recommendations for physical distance, such as access to drinking water, supplies for personal hygiene and individual protection.

In addition to being at the forefront of various preventive measures and fighting to reduce the impacts of the pandemic on indigenous communities, indigenous organizations have also followed the advance of COVID-19 cases and deaths, since the confirmation of the first case in Brazil among indigenous peoples. It is a collective effort that historically marks the participation of indigenous peoples as protagonists in the struggle for a differentiated health subsystem, ensured by the Brazilian Constitution.

In the face of the difficulties in accessing official data, the delay in notifications and the lack of information on skin color and race in the official records related to health care for indigenous people in urban areas, the indigenous movement, coordinated by APIB, began a work of community participatory monitoring of cases and deaths by COVID-19.

Through these strategies, APIB sought to increase the visibility of the occurrence and impact of the pandemic among indigenous peoples in Brazil. In different parts of the country, indigenous leaders questioned SESAI's official information. It should also be noted that the centralization of the validation flow and disclosure of official data by SESAI, made it difficult to access information directly from the Special Sanitary Districts of Indigenous Health - DSEIs.

In this context, APIB, its regional grassroots organizations and indigenous leaders have been target of accusations and questions about the veracity and



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legitimacy of this participatory monitoring. Such monitoring aims, ultimately, to highlight how critical the situation of indigenous peoples is, who historically and politically are more vulnerable and marginalized, which becomes even more serious when facing Covid-19.

The great attention given by indigenous movements to the data has practical implications, with the potential to improve health surveillance. The accusations coming from government authorities that delegitimize community surveillance promoted by APIB end up ignoring issues such as the lack of data transparency, the need for integration between information systems, the underreporting of cases and the invisibility of indigenous people served in the public health (SUS) network.

The importance of public access to data is highlighted as a strategy to identify weaknesses in the quality of information and to indicate ways for its improvement, in addition to subsidizing the actions of indigenous social control.

For this reason, we present a brief record of the indigenous struggle for its recognition, in a historical process of production and legitimization of transparent data, detailing the efforts made by the regional organizations in the monitoring of cases and in the implementation of actions to fight the pandemic ■



HISTORICAL STRUGGLES

Health surveillance is an area of knowledge and action in public health, dating back centuries of experiences in combating the spread of diseases, particularly transmissible diseases. Epidemiological surveillance has consolidated itself as the basis for the production, analysis and dissemination of information about diseases and conditions, being essential to structure the actions to face epidemics.

In a pandemic, such as Covid-19, epidemiological surveillance data are central to analyzing the progression and impacts of this disease. Several studies point out that indigenous peoples have historically faced strong health inequalities, with higher infant mortality, high prevalence of preventable diseases, and particularly with evidence showing that acute respiratory infections have high rates of attack and hospitalizations, with potential to cause death. In addition, it is known that infectious diseases tend to spread rapidly, disrupting the organization of daily life and health care for indigenous peoples.

In this sense, issues involving surveillance and notification of the disease, as well as the calculation of indicators (such as lethality and mortality) in indigenous people, have become essential for the formulation, monitoring and improvement of indigenous health policies in the current pandemic context. In this sense, within the scope of the indigenous movement, the number of cases of contaminated, recovered and deaths, became part of the dialogues and strategic meetings, and the possession of these data started to build the agenda and demand of the groups that work to face the pandemic.

The problems of lack of data transparency, underreporting and invisibility did not only affect indigenous peoples during the current health crisis. We point out that the same type of initiative was implemented to monitor cases in [favelas in Rio de Janeiro](#), for [quilombolas](#), by the [media](#) and by the [municipal managers](#) themselves.

Throughout the pandemic, serious violations in access to information and in the transparency of official data have made it difficult to perceive the spread

of Covid-19 and the impacts caused by the virus. The lack of transparency has created the false scenario that the pandemic is ending, that the virus is not a deadly health risk, and thus endorsing the relaxation of social isolation.

Faced with the dispute over narratives, today there is an intense discussion around data on illness and death by COVID-19 in the indigenous population. On the one hand, the Federal Government, through the Special Secretariat for Indigenous Health (SESAI), does not make the data available in full and claims that the levels of mortality and lethality of indigenous peoples are lower than those observed for the Brazilian population in general. On the other hand, the indigenous movement struggling in the absence of data from official sources, structures the autonomous and participatory monitoring of information in order to resize the impact of the pandemic.

This tension is public and is even indicated in the title of an article about a session that took place at the National Health Council: [“Divergence of data on Covid-19 in the indigenous population hinders effective protection measures”](#).

It is worth asking: would it really be a divergence of data (that is, different results due to different ways of counting) or, using a popular expression, “the hole is further down”? Certainly, the second option. Before the question of data divergence itself, an essential question is this: why did indigenous organizations need to start producing this data on Covid-19’s illness and death?

Part of the answer is that official records, like those of SESAI, even if they were of high quality (which does not seem to be the case so far), up to the present moment only covers the population recognized by the Indigenous Health Care Subsystem, which most of them live in villages located in already demarcated indigenous lands. Therefore, these official data did not include indigenous people living in urban areas or those with ongoing process of land demarcation.

In addition, the public data of SESAI are consolidated, and do not present information about, among other important variables, which person’s indigenous people. Just as it is possible to access this information in [OpenData SUS](#) about other Brazilian citizens, the indigenous movement demands the publication of data on indigenous populations.

Another important official database for monitoring Covid-19, from the Ministry of Health, is called SIVEP-Gripe, which even presents information from indigenous peoples, but in turn does not include information whether the person is resident on indigenous land or not, for example. In addition, the filling of information on skin color and race in the health system forms has low quality of

registration, and its obligation to be filled by the health agents is being delayed.

Faced with a context of underreporting and lack of transparency, both from the SUS and the Indigenous Health System (SIASI), on the data on the impact of the pandemic on indigenous peoples, we highlight the relevance and validity of the mechanisms of community and participatory surveillance on the advance of Covid-19 in the territories.

We emphasize that the current initiative of the indigenous movement finds precedents in debates, since the 1970s, on the prerogatives of social participation in Primary Health Care, in which it is recommended that governments encourage and ensure the participation of communities in health actions.

In Brazil, the first one of the axes of the National Health Surveillance Conference in 2018, was “participatory and democratic health surveillance to tackle health inequities”, pointing out the relevance of the perspective of community action.

In addition to these technical dimensions, the issue of the involvement of civil society, including the indigenous movement, with the production of data needs to be placed historically. There are concrete and well-documented examples of the fact that, in time periods that are not very distant, the agenda for data production was extremely important not only to make indigenous issues more visible, but also to provide inputs for the elaboration of specific public policies. This was the case for initiatives by indigenous and indigenist organizations in the 1970s and 1980s that, in the absence of reliable government data, were directly involved in the [production of population data](#), which came to have important impacts on the recognition of indigenous rights.

It is well documented that, throughout the 20th century, government agencies responsible for indigenous issues, such as the Indian Protection Service (SPI) and the National Indigenous Foundation (FUNAI), never produced and published demographic data on indigenous peoples, although this task is indicated in their respective acts of creation. It was a flagrant lack of action by the State.

The question of the lack of the most basic data, such as the size of the indigenous population and the number of peoples, made non-governmental organizations such as the Indigenous Missionary Council (CIMI) and the Indigenous Documentation Center (CEDI), in the late 1970s, to carry out population surveys in the most diverse regions of the country.

These data, published in various publications by indigenous and socio-environmental entities, were of great relevance in the debates during the 1987-1988

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Constituent Assembly, which led to a new constitution recognizing important indigenous rights.

In the 1980s, young indigenous leaders, many of them linked to the Union of Indigenous Nations (UNI), participated in events in which these population data, of unofficial origin, were debated. There is even documentation that points out that these data collection initiatives by civil society, in addition to influencing the constitutional text, played a role in the inclusion of the “indigenous” category in the 1991 Demographic Census.

Today, it is unquestionable that census data, despite several limitations, are an important source of information about the indigenous population. In other words, the pressure from civil society to produce data had an influence so that, in the long run, the State itself began to include indigenous peoples in public statistics.

But even if the Federal Government has produced official data it does not mean that the issues are resolved. Again, there are examples from the past that help to better understand this point. Another example of an initiative to collect population data involving the active participation of indigenous organizations took place in the region of Alto Rio Negro, in Amazonas, in the 1990s.

At a time when the demarcation of indigenous lands in the region was being discussed and official demographic data underestimated the indigenous population. The indigenous movement, through the Federation of Rio Negro Indigenous Organizations (FOIRN) and supporters, carried out a specific survey, the so-called Autonomous Indigenous Census of Rio Negro, reaching an estimated 17 thousand indigenous people in the region.

Another example occurred in 2002-2003 when a participatory census was carried out of the Sateré-Mawé people, whose lands are located in the western region of the state of Amazonas. This initiative, called Participatory Socio-Demographic Diagnosis of the Sateré-Mawé Population, involved the collaboration of demographers, leaders and indigenous communities and also sought to raise the indigenous population residing in the cities of the region. In the city of Parintins, for example, while the participatory census counted 512 people from the Sateré-Mawé people, the 2000 Demographic Census had identified less than 100 indigenous inhabitants, of different peoples.

Considering these historical elements, it is evident that the contemporary initiatives of the indigenous movement need to be understood as strategies of resis-



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tance and hard criticism in the elaboration and improvement of public policies. Better quality of official data is only produced when they are made publicly available, and civil society scrutiny is essential to improve them.

At the present time, with a government so blatantly opposed to the rights of minorities, and of indigenous peoples in particular, the questioning of the production and availability of official data, including those on health, is manifested today in the efforts of indigenous organizations to monitor and investigate cases and deaths by the new coronavirus. The motivation came when it was recognized that many deaths of relatives and family members were not being accounted for by Sesai.

The work of the indigenous movement in the face of historical neglect with specific data, and the struggle to guarantee specific health rights, justifies the initiative to monitor cases by indigenous people, as part of civil society, which organizes itself to carry out community surveillance and social control. That is why we present the work done by the regional indigenous organizations, both in monitoring the data, in their various actions in the territory and in facing the pandemic ■

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UNION FOR LIFE

We, from APIB, held the National **Assembly of Indigenous Resistance**, on May 8 and 9, to **create a plan to face the pandemic specific to the context of indigenous peoples**. This virtual meeting, which brought together leaders from all over the country, resulted in the creation of the National Committee for Indigenous Life and Memory. This instance adds the efforts of participatory community monitoring, throughout Brazil, to register cases of contamination and deaths, among indigenous peoples by Covid-19.

The collection of information and verification, of the Committee, is made by the regional organizations of Apib through local focal points and with the verification of the information made available by the municipal, state and federal health agencies. The processes, flows, methodologies and possibilities for monitoring cases change from organization to organization, and are continually improving through collective work.

Many difficulties are felt by organizations in this process, both technical and emotional. In addition to the overload of work on indigenous organizations in the daily investigation of reported cases, mention is also made of the difficulty in using technologies and interfaces necessary for monitoring and which are not always accessible to some territories. However, the great difficulty felt by the people responsible for monitoring the cases is the pain of the loss of their relatives due to the speed with which the virus reached the indigenous peoples. Dealing daily with the deaths of loved ones, registering them and yet implementing coping strategies in an emergency scenario are heavy tasks that affect the bodies, minds and hearts of everyone.

Each Apib regional base organization built its own monitoring methodology and flow based on the possibilities of monitoring cases. The condition of mobilizing support to face the pandemic and the ability to strengthen actions to maintain isolation are also factors that influence the methodology of each organization. The Committee gathers this information to unify these different methodologies on the Covid-19 cases.



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Social isolation, a necessary practice to face the pandemic, is a challenge for indigenous peoples, not only because of their dependence on urban areas to acquire financial and material resources, but also because of the pressure from invaders on indigenous lands that are transmitters of the virus in the territory. .

The impossibility of selling their artisanal products, of acquiring food in the cities, or even given the risk related to traveling to the cities to receive the Emergency Aid, present serious threats to the maintenance of health and the indigenous territory. This scenario, coupled with the reality of invasions by miners, loggers and farmers, and direct attacks on indigenous lands, highlight the difficulties of indigenous peoples in defending themselves territorially and healthily.

Below, we present what regional organizations and Apib have accomplished. These are actions that range from the process of monitoring cases of contamination and deaths, to those aimed at supporting and structuring territories, to strengthen the resistance capacities of indigenous peoples to cope in their different ways ■

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COIAB

COORDINATION OF INDIGENOUS ORGANIZATIONS IN THE BRAZILIAN AMAZON



COIAB was created in **1989**, having its territorial base in the states of **Acre, Amapá, Amazonas, Maranhão, Mato Grosso, Pará, Rondônia, Roraima and Tocantins**. The consolidation of the organized indigenous movement and the prospects for the future of the indigenous peoples of Brazil have been further strengthened since the 1990s, with Coiab playing an important role in this scenario, both at the regional and national levels.

The involvement of indigenous leaders in important thematic discussions, such as health and education, resulted in greater indigenous participation in the processes of discussion, intervention and construction of public policies for the peoples. The conquest of these steps made it possible for Coiab to become one of the main interlocutors of the indigenous peoples of the Amazon, and of Brazil, when communicating with the Federal Government and Brazilian society.

In the context of the current health and humanitarian crisis, Coiab has a crucial role, leading the case monitoring and the implementation of emergency support strategies and actions for indigenous peoples in the Amazon. This process was initiated, based on the perception that SESAI was not attending to or accounting for indigenous residents in urban areas, or even those residing in territories not yet approved.

This finding was important for Coiab to make the decision, in March, to build the emergency action plan to combat Covid-19. The main objective of the plan is to guarantee emergency support for facing and treating the new coronavirus among indigenous peoples in the Amazon.

Communication, political advocacy, the management of emergency assistance, basic care actions, food sovereignty and indigenous medicine are the central axes of Coiab's regional plan, together with indigenous organizations in the Amazon. This instrument still guides the actions taken by COIAB in the fight and treatment of Covid-19.

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Faced with the blockages and resistance on the part of the managers of the indigenous health subsystem in accessing information, the Amazon regional of Apib decided to build a community monitoring network with the indigenous organizations and leaders who started to follow up the cases in their areas of coverage, strengthening the information network in the Amazon.

To consolidate a continuous process of participatory community monitoring on cases of contamination and death by Covid-19, Coiab started the development of an [mobile application](#). This tool will be used by leaders and focal points, to ensure greater autonomy and speed in the registration of cases.

In addition to monitoring of cases, Coiab has been working since March, in the production of information materials in different formats and indigenous languages. Podcasts, videos, posters, pamphlets, among others, are being widely disseminated by the network of organizations linked to Coiab. All of these materials have been instrumental in the dissemination of preventive measures and actions to combat the pandemic among indigenous peoples.

We highlight the great effort made by Coiab, in this pandemic period, to articulate and make possible, together with the indigenous movement and its supporters, the purchase and delivery of health materials, food, medication and personal protective equipment (PPE) to support indigenous communities in the fight against the virus .

The installation of Indigenous Primary Care Units (UAPIs) in the states of Pará, Amazonas, Acre, Roraima, Rondônia, Maranhão and Amapá can serve more than 40 indigenous lands, in the areas where 13 DSEIs in the Amazon (DSEI Amapá and Norte do Pará, DSEI Alto Purus, DSEI Porto Velho, DSEI Pará, DSEI East of Roraima, DSEI Alto Purus, DSEI Parintins, DSEI Cuiabá, DSEI Porto Velho, DSEI Medium Purus, DSEI Vale do Javari, DSEI Alto Rio Negro, DSEI Maranhão).

Investments were made in the purchase and distribution of equipment such as oxygen concentrators and cylinders, energy generators, oxygen therapy accessories, campaign PPE kits, masks, thermometers and medications. Electric inputs, stretchers, nets, medicines and food were also provided for the installation and structuring of the UAPIs.

Until September 2020, about 80 thousand indigenous people from 30 different peoples received support with the collaboration of Coiab through the regional plan to fight the pandemic.

Indigenous peoples supported by COIAB actions:

Tiriyó, Apurinã, Huni Kuin, Parintintin, Kuruaya, Wai Wai, Kulina, Wajãpi, Enawenê - Nawê, Ikolen, Karo, Surui Paiter, Amondawa, Oro Win, Guajajara, Krikati, Sabane, Tupari, Sakirabiat, Karitiana, Katxuyana, Apalai, Wayana, Yaminawá, Pirahã, Xipaya, Jiahui, Tenharim, Arara, Mebêngôkre Kayapó, Assurini do Xingu, Yudja, Arara da Volta Grande do Xingu, Xikrin, Araweté, Parakanã

The worsening of the pandemic in the Amazon can also be related to the increase in illegal deforestation in the region and the large number of forest fires. A context that increases conflicts and makes it impossible to isolate communities to avoid contamination by Covid-19. The fires also impact the clinical condition of people infected by Covid-19 due to the drop in air quality. Smoke can worsen symptoms of the virus in people already recovered and in the process of recovering from the disease.

In this scenario of many threats, Coiab implemented for the second consecutive year the “Emergency action plan to fight illegal burns in indigenous lands in the Brazilian Amazon” (pacq-coiab).

In 2019, instigated by the emergency situation of fires in Indigenous Lands, COIAB made diagnoses of the fire situation in the territories, launched a campaign and articulated support to contribute in combating the outbreaks of fires in the Indigenous Lands in the Amazon. With this, resources were mobilized for the brigades that worked with the Xerente, Krahô, Apinajé and Karajá peoples, in the state of Tocantins; to the Uru-Eu-Wau-Wau people, in the state of Rondônia; and for the guardians of the forest of the Araribóia Indigenous Land, in Maranhão and southern Amazonas.

This year, Coiab continues to support, through this plan, actions for the reduction and incidence of fires in indigenous lands, in the dry periods of the Central-South Amazon (Amazônia CS) and the Amazon of the state of Roraima (Amazônia RR).

In terms of controlling the movement of people on indigenous lands, organizations have implemented and supported sanitary barriers at critical access points to territories in order to restrict the entry and exit of indigenous and non-indigenous people.

The barriers are constituted in control stations, where volunteers take turns 24 hours a day in the surveillance and monitoring rounds of the territory. It is worth mentioning that all sanitary barriers were installed and maintained with the ef-



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forts and resources of indigenous organizations, volunteers and indigenous and indigenist partners, without any support from the federal government.

In the Amazon region, many health barriers have been installed and maintained by regional and local organizations. It is worth mentioning here the sanitary barriers, installed and in planning, in the territories aiming at the protection of isolated indigenous peoples and of recent contact in the states of Acre, Rondônia, Amazonas, Pará, and Maranhão, reaching almost 100 sanitary barriers of protection to the territories and indigenous peoples.

► **For more information about COIAB, visit:** www.coiab.org.br ■

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APOINME

ARTICULATION OF INDIGENOUS PEOPLES IN THE NORTHEAST, MINAS GERAIS AND ESPÍRITO SANTO



APOINME is a regional Indigenous Organization, created in May **1990**, during the 1st Meeting of articulation of indigenous peoples in the **Eastern and North-eastern regions** of the country, held in the Indigenous Land of Pataxó Hãhãhãe, in Itabuna, Bahia.

With more than 20 years of existence, it works with a population made up of more than 213 thousand indigenous people, in territories and communities of 10 States within its coverage area (Alagoas, Bahia, Ceará, Espírito Santo, Minas Gerais, Paraíba, Pernambuco, Piauí, Rio Grande do Norte, Sergipe).

The Northeast, the first region to suffer the impacts of colonial action initiated in the 16th century, with the Portuguese invasion, still has a strong and expressive indigenous presence. The history of these peoples is marked by an intense process of resistance against the advance of capitalism, founded and maintained essentially in the exploitation of the work of native and black populations, and in the usurpation of the land and its natural resources.

The Peoples of the Apoinme area were strongly impacted by the Covid-19 pandemic. In order to face the virus and fight the pandemic, the Indigenous Peoples have witnessed an unimportant contribution by public bodies such as FUNAI and SESAI, whose mission and legal assignment is to protect indigenous lives and guarantee their rights. Therefore, during the pandemic our history of resistance is still present.

Faced with a scenario of worsening violence and the Brazilian State's failure to confront Covid-19, Apoinme mobilized a wide articulation between different indigenous and non-indigenous organizations, universities and social movements to monitor cases of contamination and death by the new coronavirus, among indigenous people in the region.

Sanitary barriers were built and widely supported. With the strength of the mobilizations of indigenous organizations, it was possible to subsidize social isolation and the permanence of indigenous people in many territories. Apoinme has

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been working to guarantee food security on an emergency basis by delivering basic food baskets and developing projects that strengthen family farming.

The difficulties in the relationship with the local Coordination of DSEIs for a better qualification of the community monitoring cases by the new coronavirus, were felt in several states of the Northeast region. The solutions to overcome these difficulties were collective, with the formation of broader networks of collaboration.

Denunciations of harassment and intimidation were made by DSEI officials, in order to make it difficult for community leaders to be informed on Covid-19 cases. Over the months, organizations and leaders, who are focal points of Apoinme in community monitoring, have stopped reporting new cases, as they were no longer able to access information with indigenous health agencies. The difficulty in accessing information has significantly compromised the flow of follow-up on the evolution of the virus in the Northeast region.

The absence of reports and follow-up of cases has reinforced narratives that claim that the pandemic is over and that this virus do not represent a mortal threat to human beings, causing conflicts that already encourage many people to break out the social isolation measures and to return to community or public areas.

Apoinme supported more than 40,000 indigenous people with basic food baskets, personal protective equipment, health materials and materials to strengthen family farming. Communities from all APOINME microregions received thermometers, oximeters and face shields, aiming to protect those responsible for acting and maintaining the approximately 40 sanitary barriers installed at the entrance to indigenous territories as a way to monitor the traffic of people and promote counting of Covid-19 cases in the villages, as well as food that contributed to the maintenance of the work on the barriers.

Bleach, soap bars, washing powder detergents, alcohol gel, garbage bags, cloths, sponges, were some of the items distributed to contribute to the cleaning and disinfection of environments in indigenous communities of Alagoas, Bahia, Rio Grande do Norte, Pernambuco, and Piauí.

Masks and gloves made available to the indigenous population in the West and extreme South of Bahia, contributed to prevent the spread of the virus in the territories. In Ceará, Paraíba and some places in Bahia, priority food distribution demands were met. In addition, we contributed to Covid-19 testing in diverse communities in the states of Espírito Santo and Minas Gerais.

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Equipment, supplies and materials were also made available to promote communication and dissemination of information and useful guidelines in the fight against the pandemic.

These contributions were essential to curb the spread of the disease in the Indigenous Territories of the area covered by APOINME, and effectively collaborate to reduce the number of cases among indigenous people in the region.

In this way, we continue to act with attention and mobilize all necessary efforts to maintain the lives and health of our Peoples and Territories.

► **For more information about APOINME, visit <https://www.apoinme.org/>** ■

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ATY GUASU

GREAT ASSEMBLY OF THE GUARANI PEOPLE



ATY GUASU is the oldest organization of the indigenous movement, having started its activities during the **1970s** in the state of **Mato Grosso do Sul** and being an important force for the articulation of the Guarani and Kaiowá peoples in the recovery and defense of their traditional indigenous lands (tekoha). Tonico Benites, in his doctoral thesis “Rojeroky hina ha roike jevy tekohape (Praying and fighting): the historic movement of Aty Guasu of Ava Kaiowa and Ava Guarani for the recovery of their tekoha”, presented to the Postgraduate Program in Anthropology (PPGAS) of the National Museum - Federal University of Rio de Janeiro (UFRJ), states that:

“In the view of the Guarani and Kaiowá indigenous leaders, Aty Guasu was and is vital for the action and appreciation of religious knowledge and rituals - jeroky (songs and prayers for protection) - for the unions of indigenous families involved in the struggle for the tekoha. This knowledge and rituals celebrated at Aty Guasu result in the strengthening of the Guarani and Kaiowa way of being and living in all the tekoha in litigation.

From 1970 to the present day, Aty Guasu started to act to reverse the colonial domination of traditional territories and to challenge the ways of being and living - teko - Guarani and Kaiowá imposed by karai (non-indigenous): Nation-State / government, missionaries and farmers”

(BENITES, 2014, pg 23)

Regarding the monitoring of COVID-19 cases in the Brazilian midwest, some situations deserve to be highlighted, in addition to the difficulty of having access to the information of the DSEIs. There are reports not only of the coercion of the DSEIs managers in not making data available, but also of the neglect in the employees treatment and health when sick with COVID-19 and who are prevented from reporting their case to the health system. Professionals are helpless, either in the performance of their work, or in the care of their health and families.

Even with this scenario, Aty Guasu carries out actions to support more than 51 thousand Guarani and Kaiowa indigenous people in more than 45 indigenous

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lands, located in Mato Grosso do Sul. Until September, the regional organization managed to support more than 20 indigenous lands directly from the distribution of health materials, personal protective equipment and basic food baskets. To support sanitary barriers and identify indigenous volunteers who work at the barriers, lab coats, gloves, thermometers, masks and alcohol gel were purchased and distributed.

In view of the advancement of COVID-19, in Mato Grosso do Sul and in the Guarani and Kaiowa villages, the leaders of Aty Guasu began to support and set up indigenous sanitary barriers at the entrance of all the Guarani and Kaiowa villages with the objective of preventing the entrance of COVID-19 in the communities.

Today there are more than 50 Guarani and Kaiowá sanitary barriers in operation. Each barrier has an indigenous volunteer team, composed of 15 people who take turns in 3 shifts (in the morning, afternoon and night).

Indigenous sanitary barriers did not receive support from municipal agencies, the State of Mato Grosso do Sul or the Federal Government. For this reason, all points have structural weaknesses and must be permanently equipped with secure tents, adequate protective equipment and PPE.

The leaders of Aty Guasu are following with concern all the problems caused by the contagion of the new coronavirus in the communities. Without continued support for social isolation to take place, many communities are experiencing problems to fulfill their basic needs. Hunger, disease, death, suicide, violation of indigenous rights, paralysis of certain health care actions, indigenous school education, social assistance, difficulty in communication between indigenous leaders and the cancellation of all traditional meetings and festivals, are some alarming situations.

We reinforce the need for State action to intervene in this context, as the pandemic is not over yet and the emergency support provided by the organizations' action plans is not enough to solve most of these problems alone.

► **For more information follow** <https://www.facebook.com/atyguasul/> ■

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TERENA COUNCIL



THE TERENA COUNCIL was created in **2012**, and is located in the state of **Mato Grosso do Sul**. Since the Paraguayan War, the Terena people of the Pantanal have not met. After 177 years, the Terena leaders met, together with representatives of the Guarani, Kaiowá and Kinikinau people, in the indigenous land Taunay / Ipegue, in the village Imbirussú on the 1st, 2nd and 3rd of June 2012 for the main decision making. The Council is then composed of the leaders of 24 villages in the territory, the Association of Indigenous Residents of the Taunay District, together with their elders, teachers, directors, indigenous scholars, health agents and their organizations.

The Council has been monitoring cases in its territories since the beginning of the pandemic, which was characterized by the absence of cases in the Terena people until June. Even so, the Council assumed its responsibility to other peoples in the region and has been monitoring cases and installing and maintaining sanitary barriers in the region.

As reported by other Apib regionals, contact with the DSEIs provided access to official district bulletins in the first months of the pandemic. However, such communication has been minimized over the months and today, when available, reports are accessed by few people.

The Council installed and maintains about 29 sanitary barriers, 25 of these in the context of a village and 4 in urban areas. The barriers are capable of protecting 57 communities in 6 different Indigenous Lands, covering the municipalities of Dois Irmãos do Buriti, Miranda, Nioque and Sidrolândia. The responsibility for the installation and operation of the barriers is shared between the communities and the Council, and it is the responsibility of the communities to set up the rotation scheme among the indigenous volunteers at the barriers for the patrol and watch periods.

Community efforts kept the virus out until mid-June. The first case of death of the Terena people happened on July 14, and from then on the cases spread throughout the territory. Neither SESAI nor any other Federal Government agency supported or instructed the Council on how to prevent the spread of the virus, did

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not provide structures for isolating sick people, nor did it provide information on isolation and care protocols.

Faced with the sanitary collapse and the lack of care, the Terena Council called on the international humanitarian organization Doctors Without Borders (MSF) as a strategy to face the pandemic in their territories. Health professionals' access to Terena territory was initially prevented by the Ministry of Health, and specifically by SESAI, arguing that interference in the national territory should be decided on the Federal scale.

The Terena Council, however, went to court claiming that SESAI was unable to meet the entire demand, given that the region of the municipality of Aquidauana, for example, was attended only by a single doctor, who was on vacation, since the beginning of the pandemic.

At least 6 relatives who died from Covid-19 were already counted when MSF was contacted on 24 July. In less than a month, deaths increased by 580%, with 41 deaths by 19 August. Even with these alarming data, Sesai continued to deny the support of the medical organization.

The Terena Council and APIB questioned the veto and made the impediment visible. After pressure, also by the media, the Ministry of Health authorized the entry of MSF in Mato Grosso do Sul. The Terena are the third people with the highest number of deaths by Covid-19 among indigenous people in Brazil.

► **For more information follow**

<https://www.facebook.com/Conselho-do-Povo-Terena-231646473840752> ■

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ARPINSUL

ARTICULATION OF INDIGENOUS PEOPLES IN THE SOUTHERN REGION



ARPINSUL is an organization that since **2006** has the intention of developing means to articulate the indigenous movement in the **South region** and to unite the Kaingang, Xokleng, Xetá and descendants of Charrua indigenous peoples, with the objective of accumulating political forces to counter the avalanche of threats and aggressions from anti-indigenous sectors.

In the course of this process, ArpinSul has been working with the indigenous movement at national level since 2006. And it currently develops several works such as the Indigenous Cultures Award, which in 2012 reached its 4th Edition, the organization of the 33 Indigenous Culture Points from the South and South-east, the Human Rights in Indigenous Communities Project, the permanent performance at Camp Terra Livre (ATL), among other works in defense of indigenous communities.

With the pandemic, ArpinSul created the regional plan to combat Covid-19 among the people of the South region. An instrument based on the principle of full differentiated care in indigenous health, comprising not only the health-disease-care process, as well as the various elements that contribute to the well-being and health of indigenous peoples.

This action pays special attention to the social, environmental, economic, territorial rights and access to essential services, and in particular health care. The plan collaborates with the implementation of several structural measures in communication, education and basic services. A tool that considers the systemic character and the prolonged effects of the impact of the pandemic, comprising the connection between emergency actions and the perspective of an impact in the post-pandemic period.

For the monitoring of Covid-19 cases, ArpinSul is part of the Indigenous and Indigenous Front for the Prevention and Combat of Coronavirus in Indigenous Territories in the Southern Region of Brazil. A broad alliance built between indigenous organizations, universities, leaders and social movements to face the impacts of the disease in the states of Paraná, Santa Catarina and Rio Grande do Sul.

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The front has monitored the health situation and created strategies to approach indigenous leaders to build communication channels and thus consolidate information flows.

The relationship with the DSEIs to pass on the cases of contamination and death by Covid-19 has been interrupted over the last eight months, since at the beginning of the pandemic there was a dialogue, but it was closed over time by guidance from the Sesai.

The articulation for the acquisition and distribution of basic food baskets, hygiene and cleaning materials, personal protective equipment, mattresses, blankets and support for communities that live on handicrafts, characterizes the actions of ArpinSul that are being carried out together with the groups that make up the Front.

► **For more information, follow**

<https://www.facebook.com/articulacaoindigena> ■

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CGY GUARANI YVYRUPA COMISSION



GUARANI YVYRUPA COMMISSION (CGY) is an indigenous organization that brings together collectives of the Guarani people from the **South and Southeast regions** of Brazil in the struggle for territory. The founding act of the Commission was a large assembly, which took place in **2006**, where more than 300 political and spiritual leaders were present at Aldeia Peguaoty, located in Vale do Ribeira, state of São Paulo. The activities officially started on March 29, 2007 in a ceremony held at the 6th Chamber of the Federal Public Ministry in Brasília. Since then, CGY has been relying on its own Guarani modes of organization, where elders and leaders are listened to to define strategies for political action in the fight for rights.

Yvyrupa is the expression used in Guarani to designate the structure that supports the terrestrial world. And for us its meaning evokes the way we always occupied our territory, in a free way, before the arrival of Europeans, when the borders (municipal, state and federal) that separate our people today did not exist.

Since March, when the pandemic was officially decreed, the commission has mobilized fundraising campaigns to support villages in southeastern Brazil (São Paulo, Rio de Janeiro and Espírito Santo) and other Ava-Guarani communities in the western region of Paraná. CGY also joined the campaign for the “Indigenous Front for Combat and Prevention of COVID-19” in the southern region (PR, RS, SC), in addition to organizing an international campaign, mobilizing a series of supporters of indigenous peoples’ struggles.

The CGY advisory team dedicated itself to writing emergency projects aimed at the purchase and distribution of basic food baskets, hygiene items, food safety equipment and resources to face the pandemic. The support was mainly aimed at acquiring seedlings, seeds, tools and agricultural inputs to enhance farming practices.

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Supporting indigenous communities is important not only because of the pandemic, but also because this time of the year is a sacred time, of renewal and mobility for the Guarani people who perform the ritual of healing the land Guata Porã, which means beautiful walking in the positive direction of healing.

During Guata Porã, cosmologically, visits to villages are made to exchange seeds and perform the ritual that promotes reforestation and planting of seedlings, native seeds and fruit trees, ensuring health and healthy food for humans, animals, birds, and thus bringing balance on the planet. It is through Guata Porã that the Mbya people guarantee their food sovereignty, healing for all beings on earth, the consecration and protection of the body, the strengthening of mother earth, the baptism of children who receive their protective spirit, the strengthening of the tongue through our songs and dances, and the protection of water movements.

Faced with such a crucial moment for the Guarani tradition and for the world in facing the pandemic, the Mbya needs to make the journey, through the ritual, so as not to let death reach the land, while the protocols demand social isolation for protection of peoples. In this sense, after an analysis carried out by the CGY team, we sought to understand how to protect the people from Covid-19, and also to protect the land through the ritual of the Guarani people.

In this sense, we reinforce the importance of CGY's work in seeking support for the Guarani people to continue their mobility with seeds and seedlings, tools and reforms and the construction of Opy (house of prayer). And ensure that Guata Porã is held, following all WHO protocols, and monitoring the ritual to ensure everyone's safety. The ritual will be recorded and released at this time of healing the earth.

The commission maintains fundraising campaigns for the purchase of food, personal hygiene and cleaning products and PPE, in addition to promoting agricultural practices, construction of prayer houses and support for local village mobilizations and virtual meetings. In addition to its own collection, still within the scope of food security, the legal advisory team has worked together with the Federal Public Ministry from different regions to guarantee the continuity of the right to food, for example, in the continuity of school lunches in the villages, and guarantee of the food baskets delivery service by FUNAI, even in non-demarcated lands.

CGY also monitors the cases of COVID-19 in the Guarani villages in the south and southeast of the country, elaborates protocols and action strategies togeth-

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er with the local leaders, carries out the survey of demands with the leaders and DSEIs, as well as maintains articulation and focus on actions with Federal Public Defender's Office, Federal Public Ministry, State Public Ministry and local city halls to guarantee access rights to public health for indigenous peoples.

► **For more information, visit:** [www.http://www.yvyrupa.org.br/](http://www.yvyrupa.org.br/) ■

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ARPINSUDESTE

ARTICULATION OF INDIGENOUS PEOPLES OF THE SOUTHEAST



ARPINSUDESTE's coverage area includes the states of **São Paulo and Rio de Janeiro**. According to the 2010 IBGE Census, 41,794 self-declared indigenous people live in the State of São Paulo. In the state of Rio de Janeiro, live 15,894 self-declared indigenous people, totaling 57,688 people. If the general growth rate estimated by the IBGE 2010-2020, of 11%, is applied, the indigenous population residing in the states in which the regional organization operates may be more than 64 thousand people.

However, a significant part of these indigenous people live in an urban context, in conditions of invisibility and without much proximity to indigenous organizations or public authorities. In this sense, ArpinSudeste develops a permanent action to actively search for indigenous families who live in an urban context and who are even more vulnerable to the pandemic.

Currently ArpinSudeste articulates the communities of the Terena, Krenak, Kaingang, Tupi-Guarani indigenous peoples and the indigenous families that live in an urban context and which include, among other peoples, the Pankararu, Fulni-ô, Pankararé, Kariri-Xocó, Kaimbé, Wassu-Cocal, Xucuru, Tupi-Guarani and Tariano, in the states of São Paulo and Rio de Janeiro.

The regional actions, in this context of sanitary and humanitarian crisis, have benefited 29 villages, in an emergency manner, in their indigenous lands between the two states, in the regions of the west and southwest of São Paulo, Vale do Ribeira, the south coast and the north of São Paulo, the Metropolitan Region of São Paulo, and the southern coast of Rio de Janeiro. In these territories, approximately 1,715 people live, according to the SESAI census released in March 2020, comprising 584 families.

In an urban context, ArpinSudeste maintains regular contacts with 19 indigenous family nuclei, especially in the Greater São Paulo region. Added to them are the collectives of indigenous students and their families who live mainly in the municipalities of São Carlos and Campinas. In the state of São Paulo alone, in-



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indigenous people in an urban context total around 521 families, 2,148 people and 36 nuclei according to preliminary information provided by indigenous leaders.

The actions aim to support families in facing the pandemic, through the acquisition and distribution of basic food baskets, hygiene kits and PPE, as well as promoting food sovereignty projects. The regional has also built its coping plan, which aims to structure health centers with medical equipment and supplies, in addition to carrying out Covid-19 tests. Reforestation and environmental recovery actions are also included in the regional planning, also supporting the development of value chains for indigenous products in order to promote the autonomy of indigenous peoples in their income generation ■

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APIB AND THE NATIONAL COMMITTEE FOR INDIGENOUS LIFE AND MEMORY

THE ARTICULATION OF INDIGENOUS PEOPLES OF BRAZIL - APIB

was created by the indigenous movement at Camp Terra Livre (ATL) **2005**. ATL is our national mobilization, held every year, starting in 2004, to make the situation of indigenous rights visible and demand from the State meeting their demands.

APIB is an instance of national reference of the indigenous movement in Brazil, created from the bottom up. **It brings together our indigenous regional organizations and was born with the purpose of strengthening the unity of our peoples, the articulation between the different indigenous regions and organizations in the country,** in addition to mobilizing indigenous peoples and organizations against threats and aggressions towards indigenous rights.

The activity of monitoring cases, throughout the national territory, begins in March 2020, with the notification of the first death of a lady of the Borari people, in Alter do Chão, Pará, reported by Coiab. During March and April, regional leaders and organizations began to receive reports of death and contamination by COVID-19 in their territories and also by indigenous people in urban areas. It is at this point that a disparity of data is identified due to the fact that SESAI only reported the cases they assisted, showing a lower number than those experienced daily by relatives.

The issue of underreporting and invisibility of the impact of COVID-19 on indigenous peoples was a central theme at the Terra Livre Camp (ATL), which took place virtually in April 2020. After this event, which brought together leaders, movements and researchers, the National Assembly of Indigenous Resistance was organized.

During the assembly, the APIB National Committee for Indigenous Life and Memory was created, which has been monitoring the cases since April 2020, together with regional organizations. The Indigenous Emergency plan to articulate sup-

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port to face the pandemic is also the result of this assembly, which marked the rearticulation of the indigenous movement in this context of the current health and humanitarian crisis.

The systematization at national level of information on cases of contagion and death by Covid-19 is carried out by the National Committee for Indigenous Life and Memory, grouping information from sources of APIB grassroots indigenous organizations, Fronts to confront Covid-19 organized in the Brazil that collaborate with APIB, SESAI, Municipal and State Health Secretariats and the Federal Public Ministry.

The Committee's data includes both indigenous people living in traditional territories and those living in an urban context, who declare themselves and have ties with their people, as provided by ILO Convention 69 (ratified by Brazil).

The information about people infected with the new coronavirus collected by the Committee comes from confirmations by indigenous people, by municipal and state health departments and, eventually, by institutions such as the Federal Public Ministry (MPF), for example, which has collaborated in testing in some states for indigenous refugees from Venezuela, the Warao people.

Due to the lack of mass testing across the country, and particularly in the indigenous context, we estimate that there is a significant disparity between the number of confirmed cases and the actual number of people infected. And again, given the lack of transparency and the lack of detail in Sesai's information, it is not possible to check in detail the cases between the different databases, generating a possible duplication in the information generated by the Committee.

It is important to note that APIB and its grassroots organizations have no political intentions or the conditions for human and financial resources to carry out Covid-19 surveillance among indigenous peoples. Our role is to ask the Federal Government to take urgent action on the alarming situation of indigenous peoples during the pandemic.

Despite the effort to ensure social isolation, the virus has reached 161 indigenous peoples in all 26 Brazilian states. Apib has been articulating supporters to provide financial and legal support to regional organizations in facing the pandemic.

APIB's actions have been focused on guaranteeing the constitutional rights to indigenous peoples, expanding the coverage of SESAI's service to indigenous

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people in urban contexts and in non-approved territories, partnerships with doctors and associations to assist villagers, purchase and conducting tests in collaboration with the DSEIs, distributing food to ensure social isolation, using ancestral knowledge and traditional medicine as a preventive and palliative measure, in addition to communication campaigns aimed at promoting the accessibility of information about COVID-19 .

The possibilities of medical care in the reality of the villages are restricted due to the distance and difficulties of transportation to equipped urban centers, and the historical problems in the establishment of doctors in remote regions and in the interior of the country, which led to the implementation of the Mais Médicos Program, for example. With the intention of expanding the service possibilities, APIB partnered with the Missão Covid-19 and Doutores da Amazônia initiative to provide access to telemedicine and assistance in the territory.

In addition to health services, many people in different regions have made use of ancestral practices and traditional medicine in the treatment and monitoring of relatives. Leaf teas, roots and other traditional preparations have been administered to people in order to assist in the recovery process and to strengthen the community's immunity. So far, there is no procedure or medication for the specific treatment of COVID-19, and even within the health units, the measures applied are aimed at minimizing symptoms or discomfort, treating complications and improving the immune response.

In this sense, traditional indigenous medicine has different formulations and applications with the same objectives as expectorants and vaporizations to aid breathing, and foods that significantly increase immune capacity. That is why the rescue of therapeutic and medicinal knowledge is an activity not only to support the maintenance of indigenous health but also as an affirmation of culture and traditional knowledge.

In addition to the production and distribution of home remedies, indigenous women have produced fabric masks to protect their relatives, also instructing on the importance of use and facilitating the understanding of how the virus behaves.

One of the pillars of Apib's actions to combat the pandemic is the pandemic-related communication campaigns that seek to provide accessible information both in terms of format and language, translated into the native languages and languages of other countries. Information on prevention, symptom recognition



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and alerts was translated into indigenous languages and disseminated in a virtual and physical way through the distribution of material and newsletters. Regional organizations, influencers, artists and indigenous professionals have used their networks to disseminate reports through posts, lives and other types of digital content ■

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MARACÁ: INDIGENOUS EMERGENCY

Indigenous peoples understand that the pandemic is an emergency scenario that reinforces the need to fight for the guarantee of their rights and the recognition of their cultures. At a time when indigenous lives are at risk, and have been neglected by the Federal Government, both because of the impact of the pandemic and because of the advance of illegal exploitation of our territories, it was necessary to advance on the emergency and articulate broad fronts to face both disease and genocidal threats.

In this sense, APIB and its grassroots organizations developed the **INDIGENOUS EMERGENCY PLAN**, which is an umbrella platform for different regional plans and projects aimed at tackling the pandemic. In order to unify all these actions, we play our 'Maracá', which is the mobilization front of this whole broad process of our struggle for life.

The plans to fight the pandemic were built with the intention of supporting strategies to protect the lives of indigenous peoples and structure actions to combat the impacts of the new coronavirus among us. (To access the plans, visit the website: emergenciaindigena.apiboficial.info/en)

The loss of elders, our guardians of indigenous memory and culture, strongly affects the preservation of indigenous peoples and their ways of life. Elders are people of great authority in the territory, derived from their experience of life and struggle, and keep ancestral knowledge, native languages and traditional rites. For this reason, Indigenous Emergency created the Indigenous Life Memorial, in partnership with the "Innumerable" and "[Memorial Vagalumes](#)" projects, to pay homage to the guardians of indigenous memory and struggle and to redefine their stories to those who remain.

“ Elders do not die, they ancestralize.”

In addition to the virus, threats to indigenous peoples are many and intensify in the face of neglect and attacks by the federal government. Attempts to change the laws, hate speech, institutional racism, and the advance of agribusiness over

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the territories, characterize the Federal Government's relationship with Brazilian indigenous people.

In the face of serious human rights violations, threats to the peoples and their territories, Apib opened a complaint channel where relatives and allies can report threats and violations of their rights. Based on the testimonies received, APIB is organizing the "Report of Violations to Indigenous Peoples in the context of the Covid-19 pandemic in Brazil", a crucial material to support legal actions nationally and internationally.

To mobilize support and sensitize Brazilian society and the international community, we held the 'Maracá Indigenous Emergency'. We brought together more than 200 personalities, artists, researchers, scientists and indigenous leaders from different countries to echo our Pandemic Manifesto. A global call for solidarity with the indigenous peoples of Brazil, which has reached more than 1 million people and started on August 9 with the live Maracá and later with the web series, which can be seen here:

emergenciaindigena.apiboficial.org/maraca ■



BLOCK 3.
**OUR FIGHT
OVER THE DATA**

BLOCK 3: OUR FIGHT OVER THE DATA

Official information on the occurrence of cases and deaths caused by COVID-19 in the indigenous population is recorded in different information systems, with three of them being highlighted: **SIVEP-Gripe**, **e-SUS Notifica** and the **Indigenous Health Care Information System (SIASI)**, from SESAI.

The first two systems, e-SUS Notifica and SIVEP-Gripe, are based on the color or race variable for the identification of cases in indigenous people. In turn, SESAI data, systematized through the Indigenous Health Care Information System (SIASI), refer only to the population served by the 34 Special Indigenous Health Districts (DSEIs), which are mostly villagers.

The cases identified in the Subsystem, in principle, feed SIVEP- Gripe and e-SUS, but they refer only to the portion of the indigenous population in the country. Thus, limitations of comparability and complementarity of these systems hinder a more reliable understanding of the situation of Covid-19 in the indigenous population nationwide. It is noteworthy that the database of the Indigenous Health Care Information System (SIASI) is not publicly available, unlike the others mentioned, which further aggravates the limitations for understanding the impacts of the pandemic on indigenous peoples.

As mentioned earlier in this report, the initiative to follow and monitor the cases of Covid-19 among peoples by indigenous organizations was motivated by the recognition that the official numbers from Sesai did not represent the totality of cases of indigenous people infected and killed by Covid-19. To mention one of the most evident facets of data production and discrepancy, the cases of Covid-19 in indigenous people living in urban areas or in indigenous lands not yet approved, not covered by the Subsystem, do not appear in the statistics generated by SESAI.

It is important to highlight that for the indigenous movement it is essential that the monitoring of covid-19 contemplates the entire indigenous population in the country, regardless of whether it is assisted or not by the Subsystem. This has implications not only in matters of self-recognition, but also due to the fact that the wide circulation and interaction of the indigenous population among the various socio-spatial areas brings objective repercussions on the dynamics of the transmission of the new coronavirus in indigenous communities.

The divergence between the information about the pandemic generated from participatory surveillance and by SESAI made the dimensions of invisibility of indigenous identity in the country even more evident. In the perspective of

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the indigenous movement, this process of erasure manifests itself in several ways, such as the non-attendance, in many regions of the country, of indigenous people living in urban areas or in non-approved territories. In addition, there is a serious problem of failure to fill in the skin color, race and indigenous people criteria in health information systems, as well as the eventual registration of indigenous people in other categories of color or race, in particular “browns”, which can contribute to undersize the real impacts of Covid-19 on indigenous populations.

The absence of information about skin color, race and indigenous people can be seen as an expression of institutional racism in health services, which needs to be combated. It is worth mentioning that there are government recommendations aimed at the mandatory filing of racial data. As indicated by the [Open Knowledge Foundation \(2020\) report](#):

Although an ordinance from the Ministry of Health that, in 2017, made it mandatory to fill in racial information in the systems, both e-SUS Notifica and Sivep-Gripe did not define this field as mandatory in their forms. As a result, more than half of the skin color and race records were classified as “ignored” by health facilities. The mandatory registration of the field “skin color and race” and Indigenous Peoples in the forms was only recently implemented, after the determination of the Justice and collection of bodies such as the Public Defender of the Union and the Federal Public Ministry.

In the context of this problem, the Federal Public Ministry of the State of Amazonas (MPF / AM) made the Legal Recommendation No. 07/2020 to the Ministry of Health so that it effectively fulfills the obligation to fill in the skin color and race field, in addition to including information about the people, in indigenous cases. In addition, [Law 14,021 / 2020](#), passed on July 7, 2020, amends Law 8,080, in Article 19-G, establishing:

“§ 1º-A. The SUS network must register and notify the race or color declaration, guaranteeing the identification of all indigenous people served in public health systems.

§ 1º-B. The Union should integrate the information systems of the SUS network with data from the Indigenous Health Care Subsystem. ”

These recommendations are part of the strategies needed to effectively measure how indigenous peoples are being affected by the pandemic. Having this information in the official databases helps planning and evaluating public health policies at the federal, state and municipal levels. Health information that includes information about indigenous peoples is also strategic to help the leadership of

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each one of them within their villages and communities about the dangers of the disease and the maintenance of isolation and hygiene actions.

As already indicated, SESAI data is restricted or limited, unlike the [vast majority of health information systems in the country](#). In practice, SIASI data on the progression of the pandemic has been made publicly available in an aggregated form at the DSEI level through [Epidemiological Bulletins and Reports](#), which limits the possibilities for analysis at more disaggregated levels and their replicability. It also does not contribute to the improvement of the information system, since the use by external users, which is limited, has the potential to assist in data qualification. No less, it makes it difficult for indigenous leaders and communities to use official data to know and act in the face of their respective health realities, as advocated by Law 8.142 / 90 in relation to social participation in SUS.

Thus, also due to the difficulties of the indigenous movement and its supporters in accessing SESAI data about COVID-19, Apib requested through its legal front, within the scope of the Supreme Federal Court, the Arguition for Failure to Comply with Fundamental Precept (ADPF 709), and one of the preliminary measures of Minister Luis Roberto Barroso determined the availability of individualized unidentified epidemiological data and information about the installed capacity to face the COVID-19 pandemic.

On August 5, the Federal Supreme Court voted the Arguition for Failure to Comply with Fundamental Precept (ADPF) No. 709 and unanimously decided to endorse and maintain Minister Luis Roberto Barroso's decision to compel the Jair Bolsonaro government to take several measures to contain the advancement of coronavirus in the indigenous population. ADPF 709 questioned the federal government's failure to protect indigenous people during the pandemic.

Within the scope of ADPF 709 and in response to Minister Barroso's preliminary measure of 21 August, SESAI provided data on the occurrence of cases and deaths by COVID-19 in files delivered on a flash drive on 28 August 2020.

In the evaluation of consultants indicated in the ADPF, it was considered that the delivery of the files did not meet the recommendation of making the data available for public access, and, in addition, important information for understanding the database was missing, such as the "dictionaries of variables". These are standard procedure documents for [health information systems](#), which explain the variables and criteria used in the formulation of the databases, which are fundamental for the interpretation of their results.

BLOCK 3: OUR FIGHT OVER THE DATA

Another point highlighted in the analysis of the consultants was regarding the outdating of demographic data, only those referring to the date of March 31, that is, almost 5 months earlier. Failure to account for population variation due to death by Covid-19 may affect the magnitude of the indicators in smaller population strata.

Consultants also highlighted difficulties in interpreting the dynamics of the pandemic from the data generated by SESAI in the face of the following questions: the magnitude of the indicators depends on the criteria for defining suspected cases, confirming cases and causes of death, the strategies for search and diagnosis (including laboratory testing) and compliance with the flows established by the technical teams for both prevention and case management, as well as consolidation and dissemination of information, among other dimensions.

In order to overcome these limitations, and as fundamental actions for the containment of the pandemic in indigenous communities, the consultants commented, among other points, the need for an active search for cases and their contacts based on syndromic surveillance.

From the data provided by SESAI, it was observed that, in the first six months of the pandemic in the country, the number of suspected cases in the DSEIs remained low, despite the increasing frequency of confirmed cases in some locations, something suggestive of surveillance problems.

An additional problem was related to the possible delay in updating the case confirmation criteria and their effective adoption by the local level, as well as the laboratory testing techniques for confirming cases. In this sense, the data provided by SESAI were suggestive of a prioritization of rapid serological tests for individual confirmation of cases. It is worth mentioning that the standard for Covid-19's individual diagnostic laboratory test is the RT-PCR, which would require measures to qualify workers and establish flows and logistics for their execution, which was not observed from the information provided.

Access the Exercise to analyze the official databases and check corresponding cases ■



BLOCK 4.
**OUR
RIGHT
TO EXIST**

APIB has intensified its legal actions in the last eight months to guarantee the defense of the constitutional rights of indigenous peoples in the face of the worsening of the attacks suffered during the pandemic. During this period, the Indigenous Front for Legal Confrontation was strengthened to enable the construction of strategies, the formalization of complaints in different instances of the judiciary and the monitoring of important legal processes for the defense of indigenous leaders, communities and organizations.

We emphasize in this report, that the intense activity of indigenous and indigenous lawyers, must be understood in the light of the protection of socio biodiversity and the defense of ancestral relations with the territory and nature.

In the midst of the current health crisis, the Indigenous Front for Legal Confrontation provided a historic feat in the Supreme Federal Court (STF) for the rights of indigenous peoples. Now, the country's main court recognizes the Apib's legitimacy to file a direct action at the Supreme Court, which previously was only allowed for organizations, such as political parties and class entities such as the Brazilian Lawyers Order (OAB).

This achievement was granted through the Arguition for Failure to Comply with Fundamental Precept (ADPF 709), made by Apib together with six other parties. "This action is the voice of the indigenous peoples in the Court (of the STF) and is a historic action because for the first time the indigenous people come to the judiciary in their own name," said Apib's legal advisor, who coordinates the front of indigenous lawyers.

ADPF 709 was judged on July 8 by Minister Roberto Barroso, who decided on a preliminary basis to compel the Federal Government to implement an emergency plan to protect indigenous peoples during the Covid-19 pandemic. The decision was ratified by the Supreme Court, which ministers unanimously followed Barroso's injunction.

Today, the ADPF has been the main legal instrument to ensure that the Federal Government fulfills its constitutional duty to protect indigenous peoples. But Apib has repeatedly denounced the failure of the Bolsonaro government to comply with this decision. The failure to implement an emergency plan, eight months after the start of the pandemic, makes evident the current government's omission with the lives of indigenous peoples.

In parallel with the resistance in the legal field, APIB participated in the elaboration of 5 Law Projects, together with several regional and grassroots organizations of the indigenous movement and with the National Coordination of Artic-

BLOCK 4. OUR RIGHT TO EXIST

ulation of Black and Rural Quilombola Communities (Conaq), mobilized together with the Mixed Parliamentary Front in Defense of the Rights of the Peoples Indigenous peoples. The projects resulted in the presentation and approval of a Substitute Law Project (PL nº1142) on May 21. This Law is the legal instrument that provides for emergency measures to confront Covid-19 with indigenous peoples, quilombolas, artisanal fishermen and other traditional peoples and communities.

This Law was created to assist indigenous peoples living in and outside the original territories, as well as quilombolas, artisanal fishermen and traditional communities. The most vulnerable populations in this health crisis are the central object of the attention of the Law that creates mechanisms that enable emergency support on several fronts, such as health and food security.

However, Bolsonaro signed the new law only on July 7 with 22 vetoes, preventing the implementation of measures that could save hundreds of lives. In a session held on August 19, the National Congress voted to overturn 16 vetoes, guaranteeing essential rights, such as access to drinking water.

During this period, indigenous and quilombola lives are being lost. Lives that guard our most valuable wealth, which is the ancestral culture of our peoples. Until today, the Federal Government has been creating administrative barriers that prevent the implementation of measures that can serve these populations with effective actions guaranteed by Law 14.021 / 20.

Bolsonaro's government's failure to adopt measures to protect indigenous peoples, quilombolas and traditional communities is based on institutional racism, which leaves no doubt about the current government's genocidal policy.

We reinforce the importance of the work of the Mixed Parliamentary Front in Defense of the Rights of Indigenous Peoples, during the pandemic, which has been playing a fundamental role in resisting legislative setbacks in the National Congress ■

BLOCK 4.
OUR RIGHT
TO EXIST



TIMELINE

MARCH

DAY 25: Request made to the Supreme Federal Court to suspend all repossession and processes that question the demarcation of indigenous lands, while the pandemic lasts.

DAY 27: Filed in the Chamber of Deputies [Bill No. 1142/2020](#), which aims to protect, on an emergency basis, indigenous peoples, quilombolas and traditional communities during the Covid-19 pandemic.

DAY 31: [Bill No. 1,299 / 20](#) was filed, which presents a proposal for strengthening the SUS Network in cases of pandemics, emergencies and public health calamities, thus changing Law No. 8,080 / 1990.

DAY 31: [Draft Bill No. 1,305 / 2020](#) is signed, which determines the Emergency Plan for Confronting the coronavirus in indigenous territories, ensuring the guarantee of social and territorial rights, as well as specific health and epidemiological surveillance measures to prevent contagion dissemination of COVID-19.

Legal action to remove the military man appointed as Funai's regional coordinator in Campo Grande.

APRIL

DAY 3: [Bill No. 1,549 / 2020](#) was filed, which provides for emergency measures for isolated and recently contacted indigenous peoples, in the period of public calamity due to COVID-19.

BLOCK 4. OUR RIGHT TO EXIST

DAY 7: [APIB articulates with Governors](#) strategies to protect indigenous peoples from all over Brazil

DAY 9: Apib [appeals to the Inter-American Commission on Human Rights](#) in favor of the Guajajara people

Request made to the STF to integrate as Amicus Curiae (friend of the court) in ADPF 684 no, which seeks the freedom of all imprisoned indigenous people considered vulnerable groups in this context of pandemic, especially the elderly and pregnant women.

Representation made to the 6th Coordination and Review Chamber of the Federal Public Ministry, requesting the adoption of judicial measures against [Normative Instruction no. 9 of Funai](#), which legalizes the land grabbing of indigenous lands not yet approved.

DAY 22: Funai publishes Normative Instruction n.9, which encourages the crime of land grabbing in indigenous territories

Representation directed to the Federal Public Ministry, requesting the initiation of a civil investigation against the president of Funai, for the commission of the crime of administrative improbity, for the issuance of Normative Instruction no. 9 from Funai.

DAY 24: [Bill No. 2,160 / 2020](#) is filed, which proposes extremely urgent measures to support quilombola communities due to the new coronavirus (COVID-19).

DAY 30: Federal Justice suspends appointment of military personnel at Funai in Campo Grande, after action brought by Apib and Terena Council

MAY

DAY 6: suspended all judicial processes of repossession and annulment of indigenous land during the Covid-19 pandemic, in response to a request made in March by Apib

DAY 6: Sending an official letter to all public defenders of the States and the Federal District requesting information about the incarcerated indigenous people and adopting the relevant measures to safeguard fundamental rights and guarantees.

BLOCK 4. OUR RIGHT TO EXIST

DAY 13: Apib organizes [National Committee for Indigenous Life and Memory](#) to register Covid-19's impact on indigenous peoples

DAY 19: Provisional Measure (MP) 910, known as MP of land grabbing, ceased to be voted on in the Chamber of Deputies, lapsed and was transformed into Bill 2633/2020

Preparation of a report on the situation of indigenous peoples, during the pandemic that was sent to the Inter-American Commission on Human Rights (IACHR).

Bilateral hearing with the president of the Inter-American Commission on Human Rights and the rapporteur on the rights of indigenous peoples to denounce the advance of the pandemic in indigenous lands.

Elaboration, together with social movements, of the request for impeachment of the President of the Republic, for crimes of responsibility.

DAY 21: Chamber of Deputies approves Bill No. 1142/2020, which provides emergency protection measures for indigenous peoples, quilombolas and traditional communities during the Covid-19 pandemic, with the report of Federal Deputy Joenia Wapichana / RR

JUNE

DAY 16: Senate approves Bill No.1142/2020, which makes emergency protection measures feasible for indigenous peoples, quilombolas and traditional communities during the Covid-19 pandemic.

DAY 17: President of the Chamber of Deputies, Rodrigo Maia (DEM-RJ), said that the vote on Bill No. 2633 (which favors the crime of land grabbing) should be postponed after the confrontation with the pandemic of COVID-19

DAY 19: Apib [closes partnership with project](#) to provide medical care to indigenous peoples over the Internet

Preparation of a report on the situation of indigenous peoples that was sent to the UN rapporteur on the rights of indigenous peoples.

Hearing with the president of the Inter-American Commission on Human

BLOCK 4. OUR RIGHT TO EXIST

Rights (IACHR) to address the situation of indigenous people incarcerated in this pandemic context.

DAY 29: Launch of the public call for the construction of the APIB report on violations of the rights of indigenous peoples in this pandemic context.

DAY 29: entry into the Supreme Court of Arguition for Failure to Comply with Fundamental Precept 709 (ADPF 709) to compel the Federal Government to fulfill its constitutional duty to protect indigenous peoples, on an emergency basis, during the pandemic.

DAY 29: APIB launches [Plan to Combat Covid-19 “Indigenous Emergency”](#).

Request to the STF the suspension of repossession and annulment of Opinion 001 / AGU in the general repercussion process (RE 1,017,365) referring to the Xokleng Indigenous Community.

JULY

DAY 1: Federal Court issues [favorable decision](#) to demarcate Guarani Kaio-wa territory, in Mato Grosso do Sul.

DAY 7: Bolsonaro sanctioned law No. 14,021 with 22 vetoes preventing the implementation of measures that could save hundreds of indigenous and quilombola lives.

DAY 8: Minister Roberto Barroso, judged on a preliminary basis, ADPF 709 to compel the Federal Government to implement an emergency plan to protect indigenous peoples during the Covid-19 pandemic.

DAY 14: APIB joins forces with thousands of organizations across the country and delivers [Bolsonaro’s impeachment request](#) to the National Congress

AUGUST

DAY 5: STF [determined](#), in a unanimous vote of the nine ministers, that the Federal Government adopt measures to protect indigenous peoples during the pandemic of the new coronavirus. The court’s decision accompanied the judgment made by Minister Roberto Barroso on ADPF 709.

BLOCK 4. OUR RIGHT TO EXIST

DAY 19: National Congress voted to [overturn 16 vetoes](#), out of a total of 22, made by Jair Bolsonaro in Law No. 13.021 / 20 which proposes measures to contain the impact of the spread of the virus among indigenous, quilombolas and other traditional peoples and communities.

DAY 20: Federal judge decides on preliminary injunction, in the middle of a pandemic, [to remove families of the Pataxó people](#) who live in the Novos Guerreiros village of the Pataxó people, located in the municipality of Porto Seguro, in the south of Bahia

DAY 24: Apib [calls on the Federal Public Ministry](#) to investigate Sesai secretary about banning humanitarian aid (Doctors without borders) to the Terena people, in Mato Grosso do Sul.

DAY 31: Pataxó Novos Guerreiros Indigenous Community, from the Ponta Grande Indigenous Land, located in the municipality of Porto Seguro / BA, [appealed to STF](#), against a preliminary repossession order to remove the indigenous people from the place.

SEPTEMBER

DAY 2: Federal judge [overturned the preliminary decision](#) that determined the removal of the Pataxó families from the Novos Guerreiros village of the Pataxó people, located in the municipality of Porto Seguro, in the south of Bahia.

DAY 22: Apib filed an [interpellation with the STF](#) for Minister Heleno to explain in court the lies and attacks made publicly on Apib and Sonia Guajajara.

DAY 22: Apib sends a [statement to the UN](#) on the Bolsonaro government's attack on Apib, highlighting that Minister Heleno and the Bolsonaro Government accumulate intimidating accusations against our actions in defense of indigenous peoples.

DAY 27: Government [disregards STF decision](#) and Apib enters request at STF for immediate resumption of meetings of the Central Situation Room, provided for in Joint Ordinance 4.094 / 2018, with guarantee of a minimum periodicity of one meeting every 15 days.

BLOCK 4. OUR RIGHT TO EXIST

DAY 28: Federal Justice of Santa Catarina condemns racist who maintained a website with fake news publications and speeches of hate and racism against the Guarani people, who live in the Morro dos Cavalos Indigenous Land, in the municipality of Palhoça.

OCTOBER

DAY 6: Apib reports to the Inter-American Commission on Human Rights violations of rights during the pandemic.

DAY 21: Government fails to comply with Supreme Court decision and covid-19 arrives in the village closest to isolated indigenous people in the Javari Valley.

DAY 22: Federal Court decides to continue the demarcation of the Cachoeirinha Indigenous Land, in Mato Grosso do Sul

DAY 22: STF removes from the agenda the judgment of general repercussion on the rights of indigenous peoples.

DAY 27: Apib launches report against US financial institutions that invested more than US \$ 18 billion in companies linked to violations of indigenous rights in the Amazon.

DAY 27: Federal Justice nullifies the effects of the Funai regulations that encourage invasion of indigenous lands.

NOVEMBER

DAY 10: APIB requested the STF to join the Direct Action of Unconstitutionality (ADI) n. 5905. The action was brought by the State of Roraima that questions part of decrees - Legislative Decree 143/2002 and Decree 5,051 / 2004 of the Presidency of the Republic.

DAY 11: Apib and nine other organizations filed with the STF Arguition for Failure to Comply with Fundamental Precept (ADPF) to demand an immediate resumption of the plan to combat deforestation in the Amazon. ■



PANDEMIC IS NOT
OVER AND WE WILL
KEEP FIGHTING
FOR LIFE

DEMARCAÇÃO

The number of cases and deaths continues to grow across Brazil. In December, we completed ten months since the World Health Organization (WHO) declared Covid-19 as a pandemic. Since then, we have lost lives that could have been avoided. The guardians of our cultural roots were killed by a disease, which spread mainly due to the neglect and omission of an anti-indigenous government.

We have not only watched the cattle pass, but hundreds of actions were and continue to be taken to minimize the worsening of the disease and the violence that intensified in this period of the pandemic.

We emphasize that we, indigenous people, were included by the Ministry of Health in the first phase of the priority groups of the Vaccination Plan against Covid-19, in Brazil. A conquest of the struggles of the indigenous movement and the action brought by Apib in the Supreme Court. In two technical notes, prepared within the scope of ADPF 709, the group of consultants from the Brazilian Association of Public Health (Abrasco) and the Oswaldo Cruz Foundation (Fiocruz) recommended that indigenous peoples should be among the priority groups for vaccination.

We emphasize that due to the constant actions of defense for life, we at Apib, together with our indigenous organizations, received an international recognition, on October 15th, with the [Letelier-Moffitt Human Rights Award 2020](#).

Even with an important decision in the main court of the country and successfully passing a law in the National Congress to create measures to fight the disease, we are still being held hostage by a murderous government.

That is why we need to remain firm in the struggle for the life of our peoples! Continue with the health barriers and continue to articulate the necessary conditions so that our communities can maintain social isolation, as far as possible. Mobilize resources for the purchase of protective equipment and hygiene and cleaning materials.

We have to be attentive to the [judgment of Extraordinary Appeal \(RE\) 1,017,365](#), which can define the future of the indigenous peoples of Brazil and that should be entering on the agenda of the Supreme Federal Court (STF) soon.

In this context of a pandemic and attacks on our rights, we need to reinforce the solidarity of all Brazilian society and the international community. Let's keep playing our maracas to sing:



ANNEX:
**ANALYSIS OF OFFICIAL
DATABASES AND CHECKING
CORRESPONDING CASES**

ANNEX: ANALYSIS OF OFFICIAL DATABASES AND CHECKING CORRESPONDING CASES

The debate over data on the impact of COVID-19 on indigenous peoples has resulted in attacks on the indigenous movement and questions about the veracity and usefulness of the information disseminated by the regional organizations and APIB. For this reason, we carried out an exercise to analyze the official databases on the disease, its surveillance, notification and information dissemination processes. Finally, it was also possible to carry out an exercise in searching for corresponding cases between the official bases and the data collected by the indigenous movement, in an attempt to explore the universe of cases registered in each one.

Below, we present the result of the analysis, as well as reflections on the processes of data production by the State, which allow us to raise important questions about Covid-19 surveillance in indigenous peoples, such as the lack of transparency, the issue of institutional racism, evidence of underreporting of cases and lack of systems integration.

Official information on the impact of the pandemic on the indigenous population is made available by the Ministry of Health, based on three information systems: [SIVEP-Gripe](#), [e-SUS Notifica](#) and the Special Secretariat for Indigenous Health (SESAI).

The symptomatic flu users treated by the municipal SUS network are registered in the E-SUS database. This system mainly registers mild and moderate cases. However, surveillance of influenza and other respiratory viruses, as well as cases of Severe Acute Respiratory Syndrome (SRAG) and cases of worsening flu syndrome, are recorded in the SIVEP-Gripe database.

The majority of SRAG cases undergo hospitalization, the main cause of death being by Covid-19. These two systems, e-SUS Notifica and SIVEP-Gripe, need to register the skin color or race variable in order to identify indigenous cases. The cases reported by SESAÍ, in turn, come from the 34 Special Indigenous Health Districts (DSEIs), forming part of the Indigenous Health Care Information System (SIASI), whose database is not publicly available, unlike the previous ones.

It is noteworthy that, in the context of the pandemic, the cases of Severe Acute Respiratory Syndrome have been an important indicator of the progression of cases, therefore, below we present a comparative table with the SIASI.

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DATABASE	SIVEP-GRIPE	SIASI
SOURCE	Health Surveillance Secretariat (SVS)	SESAI
WHAT IS REGISTERED	Notifications of severe cases of Severe Acute Respiratory Syndrome (SARS) and surveillance of influenza and respiratory viruses, such as Sars-Cov-2	Notifications of suspected cases, confirmed, discarded, recovered and deaths by COVID-19 in the indigenous population, distributed among the 34 DSEIs
IS THERE SKIN COLOR AND RACE INFORMATION?	Yes	SESAI only accounts for cases in the indigenous population.
ARE THERE THE INDIGENOUS PEOPLE?	Yes	Yes
ACCESSIBILITY	Federal Government provides records of all states and municipalities in the Open DataSus.	SESAI information is made available through daily bulletins and weekly epidemiological reports by DSEI.

As already mentioned, the initiative to follow and monitor COVID-19 cases among indigenous peoples by indigenous organizations was motivated by the perception that the official figures were not demonstrating the totality of cases of indigenous people infected and killed by Covid-19.

The difference between the local identification of cases and the official information provided by SESAI was enough for the indigenous movement to recognize yet another process of erasing and making indigenous identity invisible. Such erasure process occurs in several ways, either through the refusal of SESAI to meet or recognize indigenous people living in urban areas or in territories not yet approved, or in the absence of filling in the skin color, race and indigenous people information in SUS systems (SIVEP-Gripe and e-SUS Notifica), or the registration of indigenous people as “browns”.

We emphasize that, not recognizing the indigenous identity (and people) of a person results in the official data with absent information and consequently not allowing sensitive analyzes on the impact of the disease in the specific context of the indigenous people since it makes the very existence of indigenous people invisible.

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That is why we call attention to the difference in cases registered between the official data of Sesai and indigenous organizations. Effectively, the disclosure of Sesai does not account for all the official bases of the Ministry of Health. The lack of information on skin color, race and indigenous people is not just a process of underreporting cases and deaths, but the expression of institutional racism in health services. that need to be tackled. Once again, it is a question of denying the recognition of the indigenous population, both those who live in villages and in urban areas.

Although an ordinance from the Ministry of Health that, in 2017, already made mandatory filling in racial information in the systems, neither e-SUS Notifica nor Sivep-Gripe did not define this field as mandatory in their forms. As a result, more than half of the skin color and race records were classified as “ignored” by health facilities. The mandatory registration of the field skin color, race and Indigenous Peoples in the forms was only recently implemented, after the determination of the Justice and collection of agencies such as the Public Defender of the Union and the Federal Public Ministry ¹.

Thus, in the context of this problem, the Federal Public Ministry of the State of Amazonas - (MPF / AM) made Legal Recommendation No. 07/2020 to the Ministry of Health to include in their information systems the obligation to fill in the skin color and race and the mandatory inclusion of the “ethnicity” field, so that the institutions that make up the SUS can effectively characterize the illnesses that affect indigenous people. In addition, [Law 14,021 / 2020](#), passed on July 7, 2020, amends Law 8,080, in Article 19-G, establishing:

“§ 1º-A. The SUS network must register and notify the race or color declaration, guaranteeing the identification of all indigenous people served in public health systems.

§ 1º-B. The Union should integrate the information systems of the SUS network with data from the Indigenous Health Care Subsystem.”

This obligation to fill in the race / color field, as well as the inclusion of the “ethnicity” field is extremely important so that we can measure, in fact, how indigenous peoples are being affected by the coronavirus pandemic. Having this information in official databases helps planning public health policy, stipulating budgets and making decisions by the Union, States and Municipalities, decisions that are vital for us to save lives. The information can also help the leaders of each indigenous people to alert their villages about the dangers of the disease and the maintenance of isolation and hygiene actions. ■

¹ Open Knowledge Foundation. Boletim Especial, Amazônia #01. Índice de Transparência da COVID-19 2.0, Setembro 2020. Visite o site: transparenciacovid19.ok.org.br

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SESAI SPECIAL INDIGENOUS HEALTH SYSTEM

The SESAI data, available only through epidemiological bulletins, show total numbers of cases per DSEI, without the availability of the database with disaggregated information on the affected peoples in an accessible way on its website, as established by the Law on Access to Information No. 12,527 / 11.

Access to information is a fundamental human right, guaranteed by the 1988 Constitution. When the Brazilian State fails to provide or even collect data on COVID-19 cases in detail by skin color, race and indigenous people, it is not complying with the law and depriving the indigenous population of knowing their health situation, as well as deny the informations to protect themselves and exercise social control, a prerogative of SUS under Law 8,142 / 90.

In addition, the public administration itself no longer has enough information to fulfill its obligation to implement public policies directed at this population. This delay in organizing the data has already cost lives, and it is unacceptable that, eight months after the start of the pandemic, this information is not fully available.

Due to the difficulty of monitoring the data, and the clear violation of the information transparency law, APIB requested within the scope of the Supreme Federal Court, through its legal front, the Arguition for Failure to Comply with Fundamental Precept (ADPF 709), one of the preliminary measures by Minister Luís Roberto Barroso determined the availability of individualized epidemiological data and information about the installed capacity to face the COVID-19 pandemic.

On August 5, the Federal Supreme Court voted the Arguition for Failure to Comply with Fundamental Precept (ADPF) No. 709 and unanimously decided to endorse and maintain Minister Luís Roberto Barroso's decision to compel the Jair Bolsonaro government to take several measures to contain the advancement of coronavirus in the indigenous population. ADPF 709 questioned the federal government's failure to protect indigenous people during the pandemic.

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However, the Sesai database was made available in files delivered on a flash drive, on August 21, and were analyzed by a team of consultants. It was considered that the delivery of the files does not meet the recommendation of making the data available for public access, and, in addition, important information for understanding the base, such as “variable dictionaries”, is missing. These are standard procedure documents for health information systems, which explain the variables and criteria used in the formulation of the databases, which are fundamental for the interpretation of their results.

The “dictionary of variables” must be detailed, including, in addition to an explanation of the variables themselves, what each of the response categories means. For example, “in the population spreadsheet, the age variable has a large amount of values above 150 years (assuming the variable refers to years of age), which shows a problem with registration”. Due to the lack of documents that allow the real understanding of the database delivered, the analysis of the data itself is incomplete, for example, while the database delivered indicates 353 “deaths by Covid-19” on August 20 and 21 of 2020, the bulletins indicated 348 and 352 deaths, respectively.

Another important point in the analysis of the ADPF 709 consultants about the databases is the outdated demographic data. The total number of people in each population has remained the same since March 31, which means that the losses suffered by the population over the past six months have not been accounted for. In addition, it is worth mentioning that the pandemic has affected different age groups, with a significant impact on the health of the elderly. In this sense, not counting the population reduction due to death by COVID-19, compromises the use of population size values according to age group for calculating rates and indicators, taking as a reference demographic indicators of an initial moment of the pandemic.

We emphasize that all information about health must be interpreted based on its methods. Therefore, the production of data released by SESAI must be understood based on the guidelines made on the organization of the surveillance of COVID-19, especially regarding the criteria for defining case, search strategies, diagnostic strategy and internal flow of confirmation of cases.

The case identification criteria define the degree of sensitivity for detecting suspected cases. We note that, despite having been decreed, on March 20, 2020, the community transmission of Sars-Cov-2 throughout the national territory, until

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the last report no. 07, SESAI did not clearly adopt this criterion. We observed a prolonged maintenance of case definition criteria related to displacements and the non-clear adoption of the syndromic approach, as recommended by the Ministry of Health for [Primary Health Care](#). In this way, the early detection of the first cases is reduced, and thus making it difficult to take preventive and assistance measures in a timely manner.

Another strategic aspect of Covid-19 surveillance is the active search for cases and their contacts. From SESAI's monitoring data, we observed, in these first 7 months of the country's pandemic, that the number of suspected cases in the DSEIs has remained low, even in the districts with the highest number of cases. In addition to the problem of case identification criteria, there is a possibility that teams are not doing the so-called active search for symptomatic flu and their contacts, which is the process in which the health team visits communities and homes to locate people with symptoms. Once a case has been confirmed, the number of suspected cases is related to the search process for people with whom they have had contact in the last 14 days. From the guidelines of the technical reports, a clear orientation for the active search for contacts was not recognized.

Another important factor is the structuring of the diagnosis, which is the way in which SESAI recognizes the confirmation of a case as COVID-19. Despite the fact that the syndromic approach is indicated in the scenario of community transmission of the disease in the national territory, not requiring confirmation of the etiological factor, we observed that SESAI maintained, in the last months, the disclosure only of cases based on a positive test result. Sesai's Epidemiological reports are quite clear as to the fact that practically all cases have laboratory confirmation, and a minority have clinical and epidemiological confirmation. It should be noted that, currently, technical note no. 07 from Sesai updated its diagnostic criteria, highlighting the confirmations: laboratory, clinical, clinical-epidemiological and clinical-image. However, the structuring of the testing strategy, although important, is still being consolidated, since, until recently, Sesai relied only on rapid serological tests for individual confirmation of cases, a measure little recommended by specialists.

The gold test standard for COVID-19 is the RT-PCR, which is done by the LACEN network, and does not exist in the SESAI structure and in many municipalities that host DSEI. In other words, access to the RT-PCR diagnosis depends on an agreement with states and municipalities for access to the test and to flows for collection, transportation of samples, and return of the result. It implies training

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DSEI teams in collecting the sample, which has a viability of 72 hours, and in the logistical organization so that the sample reaches the laboratory in a timely manner. Finally, it also implies the return of the result to the team. Another characteristic of this molecular test is that it must be collected by the eighth day of symptom, therefore, the team has to detect the patient in the first days of symptoms. We see that SESAI, so far, has not presented evidence of having taken the necessary steps to structure the qualification of workers, flows or and logistics for the execution of the RT-PCR.

On the other hand, SESAI's option has been to prioritize the rapid serological test, probably due to logistical difficulties. However, this exam has some limitations: a) exam quality problems, which are still being improved; b) late sensitivity: only after the eighth day of symptom; c) insufficient number of distributed tests. Thus, the use of the rapid test has not been recommended for individual clinical diagnosis but for serological surveys to check viral circulation.

In addition, SESAI has prioritized testing and should only be done for people and workers with symptoms, in priority groups, and not emphasizing the importance of seeking contacts.

Another dimension of SESAI's notification is the process of monitoring the evolution of cases such as "Death, Cure or Ignored" and final classification, such as "confirmed", "discarded", "excluded" or "suspect", which depend on the final validation in the central level of SESAI for consolidating information. However, we observed a long time for this final confirmation that makes the information publicized. We believe that this delay in confirmation indicates that it depends on the laboratory diagnosis, which, in the current context of a pandemic, is not essential ■

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SIVEP - GRIPE

MINISTÉRIO DA SAÚDE

The Ministry of Health provides two databases that contain information about the cases of COVID-19 in the Brazilian population in general, both published on the same website, the e-SUS Notifica database and the SIVEP-GRIPE / SRAG database.

As already mentioned, the basis worked on in this report is SIVEP-GRIPE / SRAG, as it is the database that presents the serious and hospitalization cases that led to death, in addition to presenting enough information for the comparative exercise, such as skin color, race, indigenous people, gender, age, municipality, state of death and date of death. Name or any personal information of the individual is not present.

Cases of those who confirmed contamination by COVID-19, without the need for hospitalization and that did not led to death, are registered in the e-SUS database. However, it is not possible to use this database since, in their available online version, it does not present enough information for the correlation of cases.

SIVEP-GRIPE compiles cases of Severe Acute Respiratory Syndrome (SARS), differentiating them according to: SARS by influenza, SARS by another respiratory virus, SARS by another etiological agent, SARS by unspecified and SARS by COVID-19. Only those assisted by health facilities and diagnosed with SARS can be found at the base. Meaning that cases that were not attended by the health system, or had a cause of death other than SRAG, are not registered, and therefore are not present.

The analyzed SIVEP-GRIPE database was updated until August 24, the period of the SESAI database made available through ADPF 709, in order to draw the same timeline analysis for the comparative exercise.

The SIVEP-GRIPE database, until the 24th, had a universe of 640,524 cases of SRAG, of which 109,958 were registered as deaths by COVID-19. Of the deaths by COVID-19, it is noteworthy that the item skin color and race was not filled in more than 26% of cases, being listed as “Not declared” or “Ignored” as an answer. Of the cases that had the questionnaire duly completed, 36.3% were declared as brown, 36.8% were declared as white, black or yellow and 0.4% of the cases were declared as indigenous ■

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COMPARATIVE EXERCISE

We aim to analyze the methodologies and possible correlations between the information officially presented by the Ministry of Health, through SIVEP-GRIPE, and the SESAI base. With this, we seek to highlight the difficulties of recognizing cases and the local reality felt by indigenous peoples and highlight the disagreements between the official bases themselves, reinforcing the legitimacy of the work done by indigenous organizations, given the differences between the official figures.

The exercise was carried out based on the correlation of information fields and the identification of cases present in both databases. Altogether, 9 comparison criteria were developed in order to find cases that had a set of common values. Each comparison searched for 3 to 4 equal values simultaneously in the bases, as described below:

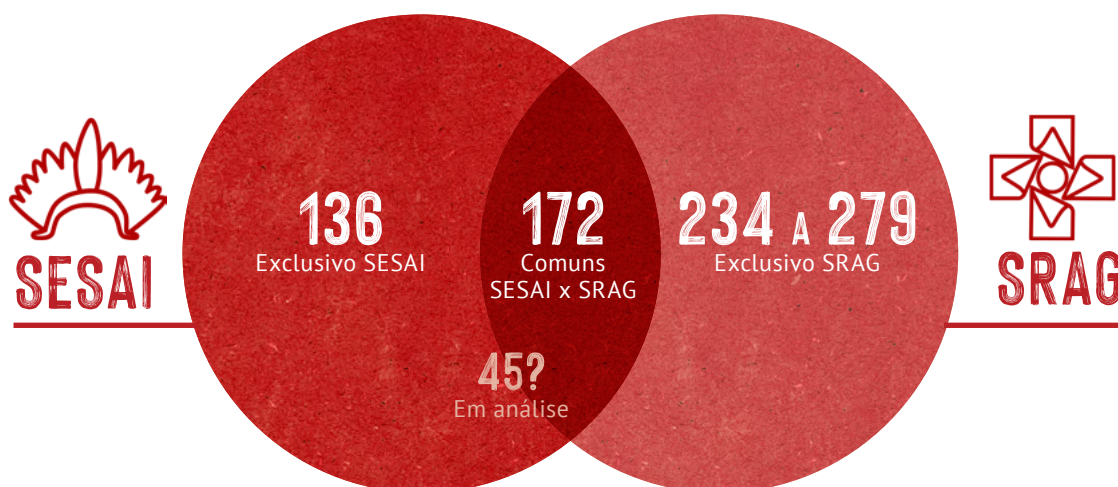
Combination of comparison criteria

- ▶ **Combination 1** - Sex / Age / Death Date
- ▶ **Combination 2** - Sex / Death Date / Indigenous People
- ▶ **Combination 3** - Sex / Death Date / Municipality of Death
- ▶ **Combination 4** - Sex / Death Date / Notification Date / Date of First Symptoms
- ▶ **Combination 5** - Sex / Death Date / Notification Date
- ▶ **Combination 6** - Sex / Death Date / Date of First Symptoms
- ▶ **Combination 7** - Sex / Death Date / Symptoms and Comorbidities
(Fever, Cough, Diarrhea, Heart Disease, Diabetes and Liver Disease)
- ▶ **Combination 8** - Sex / Age / Indigenous People
- ▶ **Combination 9** - Sex / Indigenous People / Municipality of Death

The results of the comparisons were recorded in a table in which, for each SESAI death case that had the same values as a case in SRAG database, the unique identifier (ID_SRAG) of the corresponding case was assigned.

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The SESAI base had, until the 24th of August, 353 cases of deaths by COVID-19, while the SRAG base, in turn, had 451 deaths of indigenous people by COVID-19. Thus, in the SESAI base, 172 cases were found with common criteria in both bases, 45 cases that have some correspondence with cases in SIVEP-GRIPE (but not enough to be considered), and 136 cases without correspondence.



Some base inaccuracies limit the comparison of individual cases. It is important to consider that the information may differ not only because it portrays different cases, but also due to the absence of data in certain fields of a base, or even by different writing patterns. The indications of indigenous peoples, for example, are difficult to correlate due to spelling differences between the names.

In addition, there are sometimes different cases that bring together the same attributes in some sets of variables. For example, two persons, from different indigenous peoples, but of the same age and who died on the same day. Some checks failed to differentiate these two cases.

This comparative exercise therefore works as an indication of corresponding cases in the databases. Some are very strong indicative, as is the case of comparative 1, and others have a weaker indicative power, such as, for example, comparative 7. However, no comparison of variables was sufficient to point, with certainty, the correspondence between bases.

The results of the 9 comparisons of variables were gathered in a single table. This combination made it possible to perceive which of the correspondences had more evidence that they were actually dealing with the same case. From then

ANNEX: ANALYSIS OF OFFICIAL DATABASES AND CHECKING CORRESPONDING CASES

on, a manual check was carried out to validate the cases, paying attention to the data set of each case, in addition to the variables used.

In many cases, it was evident that they were the same individual. However, many of the cases did not find correspondence between the bases automatically, or else they had almost all compatible criteria (age, gender, date of death), however, they corresponded to indigenous peoples territorially very distant from each other.

For this reason, the conference was held on a case-by-case basis, in order to recognize the cases that had very different information, meaning different cases, and those with very close information, but with small differences (for example, a difference of 1 year in the reported ages, or 1 day from the date of death).

Thereafter, an exclusion comparison exercise was carried out. That is, some joint criteria were established that allowed the classification of the 181 remaining cases in SESAI.

SESAI cases that had a SARS correspondent within the range of established criteria were classified as “Possibility of correspondence”.

SESAI cases that did not have even a SRAG correspondent within the range of the established criteria were classified as “SESAI Exclusive”. These are cases that present very strong signs of being registered only at the SESAI database.

The criteria established for manual analysis, one by one, of the remaining SESAI cases were:

For each specific SESAI case analyzed, there are one or more cases in the SRAG database that:

- ▶ Has been notified in any municipality within the same DSEI, or
- ▶ Has been notified in municipalities which the state overlaps with the DSEI; and
- ▶ The declared age is in the range of 5 years upwards or downwards; or
- ▶ For ages up to 5 years in the SESAI case, the age declared in SRAG is up to 10 years.

It is also worth mentioning that some SESAI cases are correlated with SRAG cases, varying only the indicated indigenous people. For this reason, it is speculated that they may have “confused” indigenous peoples due to their socio-cultural or territorial proximity, thus making the process of checking cases difficult.

The analysis of cases with strong indications of correspondence, but which were indicated as belonging to different indigenous peoples is considered in the following cases:

ANNEX: ANALYSIS OF OFFICIAL DATABASES AND CHECKING CORRESPONDING CASES

- | | |
|----------------------|----------------------|
| ▶ Tikuna Kokama | ▶ Zoro Oro Eo |
| ▶ Tiriyó WaiWai | ▶ Palikur Karipuna |
| ▶ Macuxi Taurepang | ▶ Tukano Mura |
| ▶ Munduruku Borari | ▶ Kubeo Tariano |

Finally, we emphasize that there are 136 cases of indigenous people notified in the SIVEP-Gripe without correspondence in the Sesai base, showing that the information provided by Sesai is partial regarding the monitoring of the impact of Covid-19 on indigenous peoples in the country ■



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TECHNICAL SPECIFICATION

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ARPINSUDESTE | Articulation of Indigenous Peoples of the Southeast

ARPINSUL | Articulation of Indigenous Peoples of the Southeast

ATY GUASU | Articulation of the Indigenous Peoples of the South

COIAB | Coordination of Indigenous Organizations in the Brazilian Amazon

Terena People's Council

Guarani Yvyrypa Commission

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ABA | Associação Brasileira de Agroecologia

ABA | Associação Brasileira de Antropologia

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Frente Parlamentar Mista em Defesa dos Direitos dos Povos Indígenas

Iepé | Instituto de Pesquisa e Formação Indígena

INA | Indigenistas Associados

LEIPP | Laboratório de Etnografia das Instituições e das Práticas de Poder, DAN/UnB

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