



# NATIONAL ROUNDTABLES OF CONSULTATION WITH VENEZUELAN INDIGENOUS PEOPLES 2021: **BRAZIL**

Belo Horizonte, Boa Vista,  
Porto Alegre, Recife



# BACKGROUND

The Regional Protection Sector, in coordination with the national sectors in Guyana, Trinidad and Tobago, Colombia and the Working Group with Indigenous Peoples in Brazil, developed a strategy in 2021 to strengthen the response to protection risks faced by Venezuela's indigenous peoples in host countries.

A total of 4 regional sessions were held with the participation of indigenous leaders and authorities in which 8 areas that impact indigenous peoples were identified:



In order to identify impacts and proposals for each of these 8 areas between October and November 2021, 10 national roundtables were held (4 in Brazil, 1 in Guyana, 1 in Trinidad and Tobago and 4 in Colombia) with the participation of 168 delegates from 15 ethnic groups.

In the case of Brazil, the 4 meetings were held between November 8 and 19, 2021 in the cities of Boa Vista (Roraima), Belo Horizonte (Minas Gerais), Recife (Pernambuco) and Porto Alegre (Rio Grande do Sul).

In 2022, with the overall goal of advancing the response, the Regional Sector will organize a regional encounter with Venezuelan indigenous people, a capacity building course on leadership, and a virtual capacity building session for organizations that work with indigenous people.

The Sector will articulate with other thematic R4V Sectors to reach possible actions to mitigate risks.

*This document is a close-up to the perception, knowledge, information that indigenous delegates have about each one of the 8 areas discussed. The impacts and proposals presented here are a transcription of what was mentioned by the participants during the sessions.*



## ACKNOWLEDGMENTS

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We would also like to especially thanks the indigenous leaders of the Warao, Eñapa, Pemón-Taurepan, Pemón-Arakuma and Pemón-Karamakoto peoples who participated in the National Roundtables, for their availability, commitment to the situations faced by their communities and courage.

This process of strengthening the protection needs of Venezuela’s indigenous peoples in Latin America and the Caribbean is part of the Sector’s commitment to promote a response to population groups that have been disproportionately impacted due to their ethnicity, occupation and/ or status.

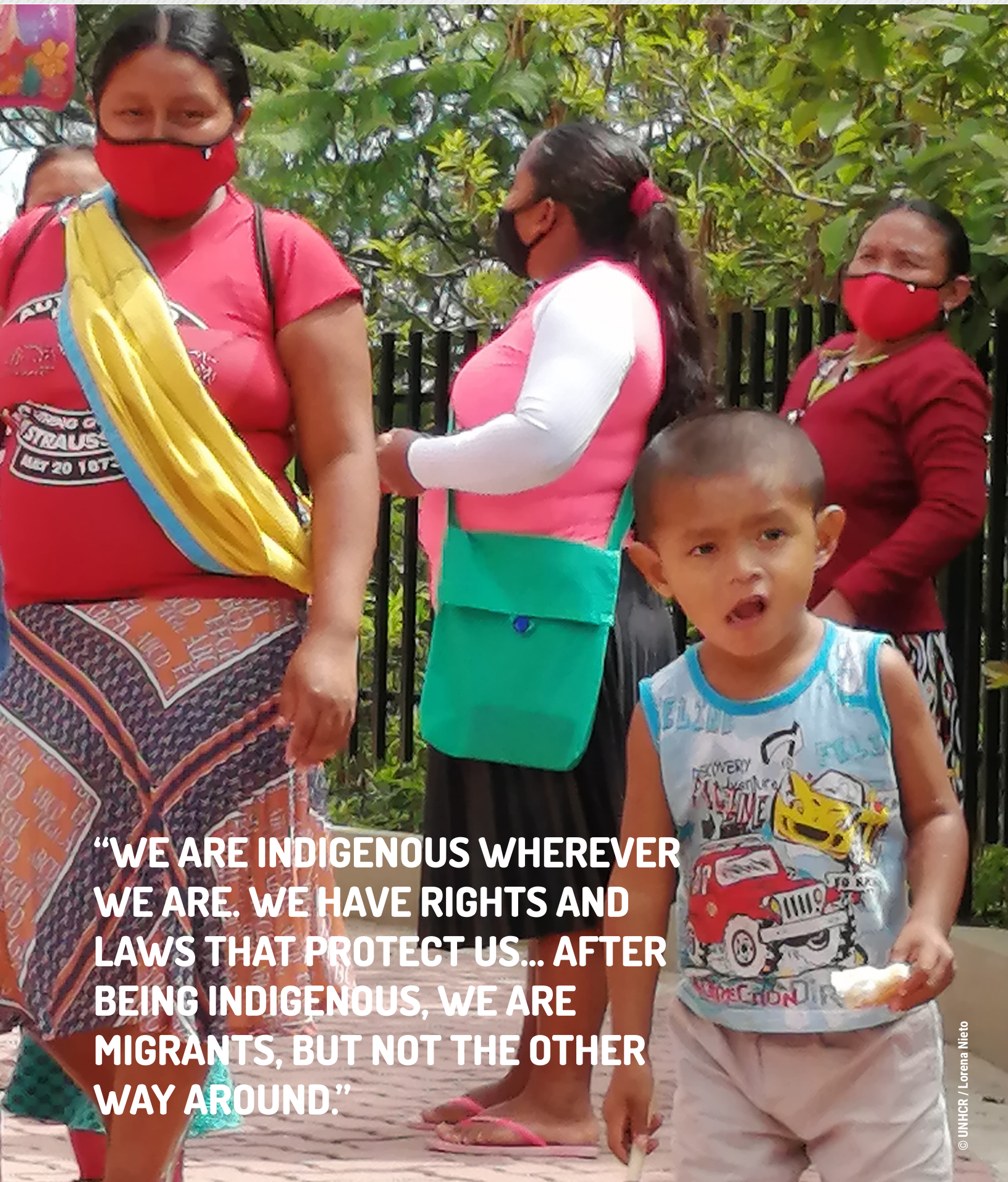
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**“WE ARE INDIGENOUS WHEREVER WE ARE. WE HAVE RIGHTS AND LAWS THAT PROTECT US... AFTER BEING INDIGENOUS, WE ARE MIGRANTS, BUT NOT THE OTHER WAY AROUND.”**

Differentiated inclusion in regularization processes, obstacles with accessing documentation and applying for refugee status.

## IMPACTS

### BELO HORIZONTE

- The first step required for accessing official documentation is to approach the Federal Police and people are afraid of being detained and deported.
- The next steps involve filling out a number of forms, complying with requirements and then waiting. These are slow processes with a number of steps that are complicated for the Warao people.
- The deadlines for obtaining the required documents are short. The Warao do not manage to meet these deadlines.
- Temporary documents issued by the Brazilian government are not recognized by all government agencies.
- There are challenges with the documentation of newborns and children under 5 years of age and risks of these children being taken by protection agencies.

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### BOA VISTA

- Many people are sick and have health needs when they enter the country. The indigenous influx into Brazil is constant.
- Many indigenous people can obtain their migration documents at the border.
- There are refugees and residents among the indigenous population. People are given a temporary identity card. There are long queues to renew this document nowadays, which means that many people are without official documentation, or it has expired.
- There is a denial in the health system of the use of indigenous medicine. This is due to the lack of names in the census in the Taurepang communities. They ask for RANI so that they can be treated as indigenous people.

- It is not possible to obtain rights without official documentation.
- The documentation system is not understood. More knowledge of procedures is required.
- There have been significant delays with the regularization of official documentation.
- Brazilians do not recognize refugee status documents.
- Difficulties with accessing the internet affect the regularization of documents
- Having documents is very important to have peace of mind in Brazil.
- There is no recognition of the Warao in Brazil. There are still language barriers and they are not aware of the procedures required.
- There are Warao who understand but do not speak Spanish, which makes it difficult for them to access documents.
- Difficulties with accessing a driver's license due to its cost. This has implications for obtaining jobs that require a driver's license.
- Most people do not have the required official work portfolio due to distance to government agencies and their lack of financial resources. This process takes more than a day to complete.
- The closed border has been a major challenge for the migratory regulation of indigenous people.
- There is a lack of information about the use of documentation and the lack of recognition of ethnicity in official documentation, either as asylum seekers or residents, which has significant implications for indigenous peoples.
- Indigenous people face difficulties with documentation processes and specifically access to education due to the absence of official translations for the validation of their educational

qualifications. These include certificates and courses studied in Venezuela.

- Many Venezuelan women have their babies in the communities. Not having a birth certificate or prenatal document makes it difficult for them to access Brazilian identity documents.
- The lack of documentation has different impacts on access for elderly, pregnant women, children. It is a 2 hour walk to the documentation office. There are only 10 appointments available for indigenous people each day. Children require documentation to access free school meals.
- Banks do not accept expired documents from indigenous people.
- In Venezuela there were indigenous organizations that fought for the rights of indigenous peoples. In Brazil indigenous people do not have the necessary support to initiate these organizational processes.

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## PORTO ALEGRE

- There have been delays with the process of obtaining identity documents in Brazil and there are many people without identity documents or with expired documents.
- Difficulty with obtaining permission to work.
- Indigenous people come to Brazil because the border is nearby and they come because of COVID-19 although it is risky. They come because of the lack of employment, the lack of land to harvest and food shortages that have been aggravated by inflation.
- On the way to Brazil, the Venezuelan indigenous migrants sleep on the streets and are victims of

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## RECIFE

- Obtaining identity documents has been difficult (3 months minimum).
- Request for physical photos for the regularization of migratory status is an issue.

- There have been cases of deporting indigenous people who are on their way to Trinidad and Tobago, as well as people who die due to drowning. In Brazil there are specific cases involving a lack of international protection. Indigenous people are immediately sent back to Venezuela without any due process. Some indigenous people who have been deported have been victims of torture involving electric shocks.
- Many indigenous people enter Brazil suffering from chronic diseases and health needs.
- There are access challenges caused by the border closure and the lack of indigenous censuses
- The closed border has been a challenge for facilitating official documentation, which has been exacerbated by the lack of recognition of their ethnicity in identity documents (refugee status card or identity card).
- There is a lack of access to services for the translation of Venezuelan documents.

false promises from local governments, including excessive requests for personal data that often lead to nothing.

- In terms of being moved to the interior of the country (a Brazilian government program), Venezuelan indigenous people are not aware of this initiative.
- A group wants to return to their territory of origin in Venezuela because they do not have suitable living conditions in Brazil and do not want to continue experiencing these difficulties and mistreatment. Their chief has been invited by the Venezuelan Government to take over an indigenous school following a request from their indigenous community..

- Difficulties with accessing migratory regularization via internet and e-mail.
- Need for language support and accompaniment for the regularization procedure.

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## PROPOSALS

### BELO HORIZONTE

- More people/officials providing guidance to the Warao regarding the collection/organization of documents.
- Face-to-face access for the refugee status application procedure.
- Dissemination of information at the national level on how to access the procedure for applying for refugee status. This should occur with the public agencies that provide services to the Warao population.
- Spanish courses to enable the Warao to access procedures and converse with public officials.
- Hold documentation days in shelters and settlements in coordination with the relevant authorities to avoid risks.
- Training on procedures and relevant entities and their roles and responsibilities.
- Inform parents about documentation procedure for newborns and unregistered children.
- Identify alternatives for processing birth certificates in other Brazilian states to ensure access to documentation.

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### BOA VISTA

- Documentation workshops should be held in the most isolated indigenous communities where people face difficulties with reaching urban centers.
- Priority for indigenous people so that they can access identity documents.
- Inclusion of ethnicity in documentation (refugee status and residency)
- Recognition of the transboundary condition and binationality of indigenous peoples, especially in the case of the Venezuelan Amazon (Tamacuro, Apure, Delta Amacuro, Bolivar) and the 8 Amazonian states in Brazil.
- Carry out studies on documentation for transborder peoples. Carry out an anthropological study to document the transborder condition of indigenous peoples in the Amazon.
- Mechanisms for denouncing rights violations in Brazil.
- Recognition by FUNAI of indigenous belonging and origin and a declaration that Venezuelan indigenous people are indigenous peoples living in Brazil (many bodies request this declaration, but indigenous migrants have not yet been recognized).
- Request that the Permanent Forum of Indigenous Peoples engage with Venezuelan indigenous peoples. This will include the presentation of proposals by communities and the creation of spaces for displaced, migrant, refugee, binational and cross-border peoples to discuss documentation, international protection and other issues.

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### PORTO ALEGRE

- Recruitment of Warao people who are trained to speak and understand the Warao language.
- Information on how to obtain documentation is produced in the Warao language.
- Implement training workshops with the Warao population on their rights and clarify doubts about existing procedures.

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## RECIFE

- Public institutions that can directly assist immigrants with the regularization of their documentation, even at the border
- Translators (Warao/Portuguese - Spanish/Portuguese);

- Carry out immigration regularization operations;
- Protocols for refugee status and residency applications should include a longer deadline;
- Training should be provided to technical staff at banks, public institutions, CRAS and hospitals on official identity documentation.



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Access to territory in host countries and access to adequate housing with decent living conditions that considers the cultural practices and traditions of indigenous peoples.

**IMPACTS**

**BELO HORIZONTE**

- Land in Venezuela belonged to the Warao. They could look for food when they went into the bush. If they did not go out into the bush they did not eat, nor did their children. The Warao lived by rivers in houses they built themselves.
- We had a grinder to work the moriche palm leaves, we grinded them. The Warao in their territory do not wear normal clothes, only traditional items made out of wayuco. In the city everything changed and the Warao have to suffer.

- With the arrival of Maduro, everything ended. There were no materials to work with. In Venezuela there were no medicines and people were dying.
- Our children in Brazil can at least eat something. We are not going back because we do not want to suffer in Venezuela.
- In the shelter the space for each family is very small and it is very hot.
- Our children are not in school, they are not being educated.

**BOA VISTA**

- Staying in shelters affects the indigenous people's cultural and survival practices.
- The Warao's arrival in Brazil generated tension with Brazilian indigenous peoples. Doors were closed for providing support to indigenous people during initial talks.
- The admission of Venezuelan indigenous families to the shelters was initially seen as a temporary measure, not a permanent one. However, no progress has been made with identifying durable solutions for the situations faced by indigenous people from Venezuela.
- There are gaps in Brazil's public policy for addressing some of these situations, particularly in relation to the risks faced by indigenous peoples.
- The children and adolescents who are in the shelters are not studying in formal education. In these spaces (the shelters) their indigenous language and culture are lost.
- Physical spaces in the shelters are limited and do not correspond to the customs of indigenous families.
- Some families left the lodge and are paying rent

and utilities. It is common to pay for these things in the city, but indigenous people are not used to paying them.

- Indigenous peoples generally focus on immediate issues. We have come to understand that everything is a process.
- In the shelters there is no contact with nature. This has caused significant impacts on indigenous people's mental and emotional health,
- In Venezuela, some indigenous families had housing provided by the State. These properties were abandoned.
- The cultural practices of families in Venezuela change depending on which region they live in. Some communities lived in a quiosco (a large house), there were no individual houses for families. These practices must be taken into account when deciding on solutions for the indigenous people who are living in Brazil.
- When we arrived in Brazil, we faced a housing situation that we had never experienced before, which caused stress and tension. There are many indigenous people in Brazil living under plastic sheets.
- Some of the families that are in Brazil left Venezuela due to a massacre of the Pemón

indigenous people that occurred on February 23, 2019. The effects of this situation on their mental health, primarily in children, have not been addressed.

- Indigenous peoples do not want to be relocated to the interior zones of the country.

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## RECIFE

- Precarious access to or lack of basic services for housing, such as drinking water, electricity, sanitation, sewage).

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## PROPOSALS

### BELO HORIZONTE

- Provide access to decent housing so that the Warao can live as a community.
- The Warao need land to grow vegetables and eat.
- Another option would be to have a paid job that ensures the necessary conditions to support our children.
- We are workers. We want to plant crops and work for our families, so that we can sell what we grow and support our families.
- We want to move out of the shelter to our own land where our children can go to school and we can grow crops to eat and support ourselves.
- There is a need to facilitate access to subsidies/

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### BOA VISTA

- Meetings between Brazilian and Venezuelan indigenous peoples (through indigenous leaders and based on existing legal frameworks, both national and international).
- Seek alternatives for the cession of territory to Venezuelan indigenous peoples
- Request a physical space from municipal authorities for the promotion of culture and the production of handicrafts.
- There is a need to establish a space where indigenous families in Venezuela can live in a dignified manner, which would also contribute to their integration.

- The place where they want to take us now (Rondón 4) is not safe for indigenous people. There was no consultation. We need land, we don't want to go to another shelter.

- Some indigenous Venezuelans sleep in the streets.
- Difficult access to federal and local government rent distribution programs (for payment of rent and other expenses).

assistance offered by the government

- It is necessary to establish shifts for community work to ensure the provision of child care.
- We want a life for our community and we do not want to suffer anymore.
- We need to establish home vegetable gardens for sustenance and to sell the surplus.
- Not all indigenous people are accustomed to living in a community. Some only lived with their families in individual homes.
- There is a need to establish an indigenous community with decent housing and sufficient space between the homes.
- Land is required in the city to build indigenous housing for families.

- Promote reciprocal learning processes between Brazilian and Venezuelan indigenous peoples to strengthen cultural and ancestral practices.
- Implement rural-type decent housing projects and provide support for the proposals that have already been presented to the authorities and socialized in the villages.
- Ask organizations for roofing materials so that indigenous people can build their own houses, with the wood that is available where they are settled. This also means that they should no longer ask for tarpaulins to act as temporary roofing.
- Develop collective housing construction processes for larger population groups and avoid

inter-ethnic conflicts. Promote organization into groups that can access territory and housing processes (with censuses and characterizations in the shelters). Develop life projects.

- Training processes on access to territory with Brazilian indigenous peoples for Venezuelan indigenous peoples. Negotiation alternatives on settlement and use of land.
- Identify the rights of transborder peoples (Taurepan) in relation to the territories of Brazilian indigenous peoples (Tushaw).
- Systematize experiences that already exist regarding the cession of territories by Brazilian indigenous peoples for the indigenous peoples of Venezuela in order to disseminate them and develop other proposals. (Sorocaima1/Pacaraima/Roraima).
- Recover all cultural and ancestral practices of indigenous peoples based on their organizational structure (traditional medicine, multilingual education, diversification of their economies).
- Rebuild the structure of traditional family ties between Brazilian and Venezuelan indigenous peoples.
- Promote the establishment of protocols for different ethnic groups with local and federal authorities. Raise awareness so that they increase their understanding of Venezuelan indigenous processes.
- With support from indigenous authorities in Brazil, learn about the history of indigenous peoples and their relationships with the territory, collective ownership and rights.
- Guarantee the recognition of Venezuelan indigenous peoples in the cross-border processes covered by Brazilian legislation.
- Guarantee consultation processes for the exit of indigenous peoples from shelters to land where they can work and carry out ancestral activities, not moving them to new shelters.
- Understand the societies and customs of different indigenous peoples and advocate collectively, not individually, to increase the impact.
- Promote the participation of other agencies and organizations in the shelters and coordinate the work of all of the organizations.
- Creation of community organizations and creation/adjustment of internal regulations.
- Systematization of best practices with the exchange of lessons learned.
- Bring together the elders with their respective groups to conduct the census and access territories, as well as opening a space for families arriving from Venezuela.
- Maintain the shelter as a place for arrival and recovery, but not of permanence (rotation system).

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## PORTO ALEGRE

- They need materials in Venezuela for the indigenous school. Their livelihoods include handicrafts, fishing, agriculture. In the community they have a lot of land that has been granted by the Indigenous Ministry.
- For the school in Venezuela they need: backpacks, computer for the administration of enrollments, chairs and uniforms for children. They wish to return to Venezuela to take clothes and food to the indigenous communities.
- The group that wants to stay in Brazil wants to have better access to income transfer programs in Brazil and to continue in their housing. They also want local authorities to grant them for food production and their livelihoods.
- They do not want to return to Venezuela, but they would like to be with other indigenous people from their families in smaller houses (in urban areas).

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## RECIFE

- Meetings with the Warao community to inform the design and implementation of policies for their shelters and housing.
- Registration of the Warao in existing housing programs and creation of specific services to facilitate access to housing for indigenous people in urban contexts.
- Access to land for agricultural production for interested families.
- Rental of houses for families from the same family group.

## AREA 3

## DOUBLE AFFECTATION AND ORGANIZED CRIME

Risks to indigenous peoples linked to the presence of armed actors and organized crime groups using a differential approach through development/support of community strategies to mitigate these risks.

### IMPACTS

#### BELO HORIZONTE

- In Venezuela, armed people arrived at the communities and it was not possible to talk to them. Criminals also arrived and stole things at night.
- People from the unions arrived and were killing indigenous people for money with long-range weapons that they stole from the people who lived there, as well as from those who arrived from other countries (Barranca).
- Unions started arriving in the territory in 2015 when food started to become scarce. Even our drums were stolen.
- The unions now have well-organized gangs, they have weapons and the capacity to attack. They kidnap people and take them away to kill them. No one can say anything, everyone is threatened, anyone who speaks out is murdered.
- The union leaders steal motors, boats and the indigenous people can't say anything. There are no police or military in those communities, the communities only have their chiefs.
- Traditionally, crimes were judged by the chiefs, but now that is not possible because they are armed and the community is afraid.
- In Brazil there are risks faced by indigenous children in the streets. We have to be careful because they are kidnapping children to harvest their organs.
- In Brazil there are robberies of indigenous people and nothing can be done.
- People offer to care for indigenous children but are members of trafficking and smuggling networks that take children for their sexual and commercial exploitation.
- There have been reports of people who went to a job and never returned.

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#### BOA VISTA

- As a result of the massacre, at least 1200 Pemón-Taurepan people entered Brazil. They fled due to fear and persecution in Venezuela. The communities are still suffering from the memories of what happened in the massacre.
- There are families that were separated because of this event.
- On the border with Brazil there is a presence of union members, but we do not know if they have used the indigenous people to carry/transport drugs or weapons.

- In indigenous communities in Brazil, we have not seen armed people or unions. However, we have received information about the control that unions exert over the price of gasoline in Boa Vista.
- Venezuelans in Boa Vista come to sell drugs in the city, mostly Creoles, but also some indigenous people.
- Some Creole and indigenous youths have become involved in common crime and have been expelled from their communities.
- From Boa Vista, fuel goes to Venezuela for mining and drugs are sent back. This is one of the main distribution centers.
- People arrive in communities due to offers of employment in the areas of construction and agriculture. These jobs involve very exploitative labor conditions. The Tushaw do not fulfill their role of protecting indigenous Venezuelans from these risks.
- In the indigenous communities there are Brazilians who consume drugs. This represents a risk for indigenous children and adolescents in Venezuela.
- Unemployment has led some Venezuelan women to engage in sex work.
- The Tushaw in Brazil fear that Venezuelan indigenous people will take away their benefits. However, there are also good practices, such as the 4 Pemon-Taurepan communities living in Tushaw territories. There are other communities where Venezuelan indigenous people have not been allowed to enter.
- The whole situation that has occurred in our territory, and now in Brazil, has generated divisions among indigenous organizations. Trust in communities has been broken and it is no longer possible to live in peace.

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## RECIFE

- Presence of armed groups, urban violence and murders.
- Families are displaced due to threats of physical violence by those who illegally supply electricity to them.
- Families leave shelters in the northern region due to ethnic conflicts, threats, violence inside the shelters and rapes of women and children.
- Threats made due to their presence in the neighborhoods where they live and burglaries in the houses where they live.

## MASSACRE IN FEBRUARY 2019 (CUMARACAPAI- BOLIVAR STATE/VENEZUELA)



*"In the area there had already been clashes between the communities and the Government over the imposition of gold mining and the arrival of drugs and weapons through the unions. The authorities had received reports of the homicides that had already occurred in the mining areas. Faced with this situation, the indigenous peoples organized themselves to guarantee access to humanitarian assistance (donations of food and medicines).*

*The army began to shoot at the population from the air. 4 people were killed and 3 wounded. They were taken to Santa Elena. Many wounded people disappeared.*

*Gold, weapons and drugs passed through the indigenous territories with the approval of the military, all of which went to Santa Elena, where*

*the union members were already present. The indigenous authorities were against this situation and for this reason they set up indigenous security and established their "alcabalas" (indigenous guards operated by the Aretauka-Pemon peoples). The government implemented a strategy of appropriating the mining area in Delta Amacuro. They tried to invade the indigenous territory through the unions to secure their smuggling and drug trafficking routes.*

*Several vehicles with fuel and contraband were attacked, which increased the rage of the military because the businesses and smuggling routes they used were affected. They accused the indigenous peoples of being financed and trained by the USA."*

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## PROPOSALS

### BELO HORIZONTE

- Establish protocols for when indigenous people contact police so that they can file the necessary complaints.
- There is a need to inform others in the community about the events that have occurred so that people do not become victims of these crimes.
- It is important to raise awareness among parents about child care and provide talks about the risks

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### BOA VISTA

- Design internal regulations for communities that mitigate identified risks.
- Generate proposals for the use of free time/ training for young people to prevent the risk of drug use and participation in criminal networks.
- Design strategies to support children and young people through risk mitigation.
- Strengthen organizational processes to link young people to their cultural and ancestral practices (handicrafts, entrepreneurship, cultural actions and music).
- Support for initiatives that contribute to cultural conservation and dissemination of indigenous culture with the international community and organizations.
- Involve parents in the care of their children and relatives. Provide a Safety Officer for every 10 families (to ensure that all family members are healthy, the children go to school and the family has an economic income). These safety officers will report to AMIR and this organization will provide alternative solutions.

involved when living in the city.

- Design internal regulations and protocols with chiefs and elders for managing the different situations that can occur in the community including the risks of kidnapping, sexual abuse, theft and conflicts.
- Provide training on legal frameworks, roles of government entities and contact people.
- The Taurepan indigenous communities assume the coordination of indigenous migrants in each community.
- Promote the creation of organizational processes to strengthen community protection mechanisms.
- Form a Security Group for migrants with the authorization of the Tushaw people and carry out organizational processes to manage situations in communities and improve direct relationships with government entities (facilitating access to services and responses from the authorities).

Intimate partner violence, risks related to custody processes, threats and obstacles for the exercising of leadership.

## IMPACTS

### BELO HORIZONTE

- Indigenous women are aware of the laws that protect women from domestic violence, but they do not know what agencies they should access when they are victims of violence.
- Situations that generate jealousy between partners and community members increase the likelihood of intimate partner violence.
- Arguments between couples are mostly generated by machismo and can lead to situations of abuse and violence.
- Excessive alcohol consumption increases the levels of violence against women, children and the elderly.
- The absence of coexistence rules in the shelter favors intimate partner violence and child abuse.

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### BOA VISTA

- Physical violence: beatings, blackmail and humiliation. We stay quiet due to our fear of the authorities or the people who are attacking us.
- Institutional violence: indigenous people do not have the same access to rights as other Brazilians. We feel insecure and discriminated against.
- Risk of sexual exploitation/survival sex.
- Psychological violence against women is more common in the communities. This is not visible.
- When a woman takes on a leadership role in the Warao community she is not accepted by other men, especially older men.
- Warao women are more vulnerable to violence in the streets. They beg for money, offer sexual favors in exchange for money and are called names because they are indigenous.
- Taurepan women suffer prejudice because they are women. Today there are examples of women presidents of indigenous associations who overcome prejudices.
- There is currently still a lot of violence against women, while being a woman and indigenous results in double discrimination. Many indigenous women do not have access to public services such as maternity hospitals and health care.
- There are different Warao groups and different communities of thought. Some communities reject homosexual people, primarily those who have been strongly influenced by religious missions.
- The shelter is located very close to where unemployed families live. This facilitates violence against women and affects the psychological health of family members.
- Women play a fundamental role in indigenous culture, including the growing and use of medicinal plants and the production handicrafts. If they are victims of violence, then this weakens the community. Excessive use of alcohol and drugs generates more gender-based violence in the shelters.



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## RECIFE

- Access to women's health. They don't attend prenatal check-ups and they don't go for tests because they don't know where or how and they don't know that in Brazil these services are free.

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## PROPOSALS

### BELO HORIZONTE

- Actions with expert actors are proposed for the creation of awareness raising programs to prevent gender-based violence. These include public dialogue events to discuss different forms of violence and the possibilities of preventing them, which could include videos that explain the current legislation in this area.
- Coexistence should be created in communities to establish responsibilities and avoid arguments and gossip between couples and families.

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### BOA VISTA

- Deliver talks on the different types of violence and management of violent situations.
- Training for women on managing violence and actions to mitigate identified risks.
- Identify existing mechanisms for cases of gender-based violence.
- Establish contact with entities responsible for GBV issues to design awareness programs, assistance mechanisms and violence prevention actions.
- Include the violence prevention axis in the academic curricula.
- Hold rights training to ensure protection and prevention of rights violations.
- Strengthen discussions on equality within communities.
- Create a fund for the provision of support to indigenous migrant women that also helps members of the LGBTQI community.
- Create a special protection mechanism for

- Women have refused to undergo a cesarean birth as Warao births are vaginal and occur in the water.
- Births in the shelters have been attended to by indigenous midwives due to the lack of prenatal care.

- Start raising awareness with children from an early age about gender-based violence.
- Training on the legal frameworks in Brazil related to violence against women.
- Organize recreational events with workshop leaders who come to the shelter to implement activities. This will help with the occupation of free time.
- Provide preparatory activities for starting a family in which young couples receive training on how to manage relationships.

women in leadership roles.

- Establish reporting mechanisms for the identification of aggressors to avoid repetition. Create a link with the protection system so that the aggressor is prosecuted within the indigenous own justice system.
- Create a body within the communities that is responsible for "disciplining" perpetrators of violence.
- Bring together indigenous chiefs to manage the GBV situations reported in the community.
- Coordinate actions with the responsible entities to provide communities with training and specific services. Strengthen the Brazilian Guardianship Council that exists in the communities.
- Raise awareness about the different types of violence that occur in families/communities.
- Establish a protection mechanism for women who assume a leadership role in their communities.
- Provide education for children on gender issues in their own language to increase their awareness.
- Establish durable solutions so that women can be independent and do not need to beg on the

street nor are they exposed to sexual violence.

- Within the shelters, establish safe spaces for dialogue between LGBTI people that are strengthened by the creation of an organization that communicates indigenous people's needs with government entities.
- Generate employment for LGBTI people at the government level.

- Strengthen government awareness raising campaigns about Brazilian laws on violence against women and communicate these in the Warao, Enpa and Taurepang languages. This will facilitate community understanding.
- Create a special government fund by to support indigenous migrant women who have suffered sexual, physical and emotional violence.
- CAPS- AD campaigns for alcohol abuse awareness (local government level).

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## RECIFE

- Indigenous Venezuelan women want to know more about women's health care and some of them require medical tests.

- They want to engage in dialogue with the health care services to improve the provision of health care to indigenous women. This would have the purpose of raising awareness with health workers that there are midwives in the group and sharing specific information about Warao health so that care for Warao people improves.

## AREA 5

## DISPROPORTIONATE IMPACTS

Specific risks for special protection groups such as women, children, adolescents and youth, members of the LGBTQI community in host countries, mitigation alternatives and access to community and institutional protection mechanisms. There is a need to address risks for people living and working on the street, drug use, gender-based violence, recruitment, use and involvement by illegal armed groups, illegal adoptions and custody processes in mixed-race marriages.

## IMPACTS

### BELO HORIZONTE

- Those who are homeless and living on the street suffer more because they are hungry, cold and more prone to addictions, such as alcoholism. Children in this situation are exposed to increased risks such as kidnapping and malnutrition.

- Women and children have less access to protection, benefits and services because language barriers make it difficult for them to communicate their needs. This situation silences the violence they experience.

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## BOA VISTA

- There are significant difficulties with accessing specialized indigenous health care services. Refugees/immigrants living in indigenous communities are denied access to these services. This situation particularly impacts pregnant women, the elderly, children and people with physical and psychological disabilities.
- **Pregnant women and newborn children** do not have access to the same “maternity benefits” as indigenous people in Brazil. Nor do they receive adequate medical care from the indigenous public health agencies (SESAI, CASAI). Pregnant and single women suffer even more because they do not receive any type of support or activity to generate an income. Refugee and migrant children receive vaccinations.
- **Children** suffered serious psychological trauma during the “Massacre” of the Pemón-Taurepang. They have not yet received any psychological assistance for this trauma. They face significant difficulties in school because they are not fluent in the Portuguese language. Children and adolescents who have Venezuelan parents but were born in Brazil do not have access to the assistance provided by the Brazilian state to single, widowed and pregnant women. For this reason, they have to work in inadequate and dangerous jobs. Since indigenous children and adolescents arrived in Brazil they have had to live in family homes and experience spaces and conditions that they are not used to.
- **Elderly indigenous people** do not have a pension or any other form of income. It was very difficult for them to leave the land of their ancestors as they wanted to be buried in the same place as their dead relatives. They developed illnesses because of all the changes and effects. They do not know how to economically support themselves without subsidies or access to assistance provided by the State.
- **Indigenous teenagers** are working in illegal mines instead of studying. They have no access to other forms of generating an income, nor do they have any incentive to attend schools and universities. Some work in the illegal economy (drug trafficking, sex work). Due to their lack of options, some of these young people have become drug addicts and need access to rehabilitation programs.
- It is very difficult to live in Brazil for indigenous people who have a **disability or chronic illness**. SESAI refuses to provide assistance for this population and recommends that indigenous refugees and migrants seek private care (very expensive).
- **LGBTQIA+**. In Venezuela, this population was more accepted by society. In the host communities in Brazil, being LGBTQIA+ is considered “abnormal” and generates discrimination.

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## PORTO ALEGRE

- There are no homosexuals in the group, but they have no issues living with them.
- The Warao generally have respect for LGBTQIA+ people, however men believe that people who are born male and develop their feminine identity are less valued because they have the fragility of women, whereas people who are born female and develop a masculine personality are better viewed, as they would have the qualities of men that would be more valuable.

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## RECIFE

- Children are exposed to violence due to high alcohol consumption.
- Young people use marijuana and crack. They do not want to go to medical treatment or hospitalization for treatment of their drug addiction.
- The shelters are dangerous. Men may rape the girls and women are so afraid that they can't sleep.
- There have already been murders of elderly people in conflicts with non-indigenous people.

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## PROPOSALS

### BELO HORIZONTE

- Leaders of Warao groups living on the street need access to information about their rights so that they can coordinate actions and ask the government for help with paying rent or accessing temporary accommodation in a shelter.

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### BOA VISTA

- Take advantage of the trained human resources available in the communities and involve them in training and orientation processes.
- Provide access to government programs and subsidies for older indigenous adults, as well as for indigenous children and adolescents born in Brazil.
- Translation/homologation of indigenous languages so that the indigenous population can access existing job offers.
- Community talks on the consequences of drug use and how to access rehabilitation programs.
- Identify entities that can inform adolescents about their rights.
- Creation of social programs for the most affected population groups (AMIR) using a comprehensive approach to facilitate access basic rights with support from other entities.
- Establish spaces for leisure activities (art, sports, culture) and to provide support for students.
- Develop specific proposals for the management of psychological trauma, especially for children and adolescents. Provide comprehensive

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### RECIFE

- The Warao do not want to live in shelters anymore. The women were to live in rented houses with their close family.

- There is a need to hold public talks with young people about drug use and the consequences of its use.
- Education for women, girls and boys

programs that include psychological counseling and sex education.

- Include indigenous elderly people and people with disabilities in a rental benefit program.
- Support for disadvantaged students (scholarships).
- Technical and financial incentives to develop human resources in the indigenous community (bakers, agricultural technicians, artisans, communicators, etc.). Implement specific projects to support these people.
- Guarantee that professionals can practice their professions in the community (support with licenses, spaces and tools).
- Ensure that SESAI, CASAI and other specialized indigenous public entities also work with indigenous refugees and migrants.
- Provide training to communities so that they are more aware of their rights and how they can monitor their fulfillment.
- Establish recreational spaces for young people: sports, culture, art, etc.
- Hold public talks about early pregnancy and drug addiction.

- If they have to live in shelters, they want to live in individual buildings with just a few families.

Income-generating alternatives linked to the traditional and cultural practices of the peoples, as well as bilingual/trilingual education systems that contribute to the preservation of indigenous peoples. Incorporate indigenous teachers into the education system and guarantee both basic primary and secondary education and alternatives to facilitate access to higher education. Develop pathways for gaining employment that take into account traditional practices.

**IMPACTS**

**BELO HORIZONTE**

- In Venezuela, the Warao worked on their own. The men planted crops on their land while the women from their community made handicrafts and then sold them in the city.
- Other women and men went to the city to look for employment. They worked as cleaners in some institutions.
- Many Warao have no way of getting a job, which is why they've resorted to begging. They use the money they collect to buy food and diapers for their children.

- The education of children and adolescents is very important and should take into account cultural issues.
- No courses have been made available for the Warao in Brazil yet but they want to study and learn.
- Women beg on the street because they need to support their families.
- Many of the Warao did not study and do not intend to study because it is already "too late".
- Children suffer when women go out to work.

**BOA VISTA**

- The Eñepa engaged in agricultural production and produced handicrafts as a source of income in Venezuela. They traveled extensively within Venezuela for these activities.
- The Eñepa traveled to sell their handicrafts, then everything went downhill
- Poor access to education and early marriages cause children to drop out of school.
- The Taurepan are farmers - they depend on planting crops. They face a lack of support in terms of obtaining machinery to plant crops and a lack of capital to buy seeds and supplies.
- Indigenous communities face challenges in collective terms - ideally, interventions should be carried out using a family approach, not an individual one, to preserve indigenous people's sense of community.
- Cultural activities should be implemented for children and adolescents so that they can receive cultural knowledge from their ethnic group;

- There is a need for more investment in education - indigenous children for children living in another country. Many children do not receive indigenous education in the city.
- Indigenous young people in the communities face challenges with accessing university in communities. They become farmers and that's as far as they go.
- There is a lack of knowledge among young people about how to access university education. There is a significant lack of information and concrete actions are required to monitor access
- Many indigenous people are living in urban areas to access employment. It is important to identify opportunities available in the cities and disseminate that information. There is also a need to support new ventures based on the knowledge of communities and their traditional activities.

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## PORTO ALEGRE

- Today, the indigenous people sell bread, necklaces and bracelets, but they have knowledge on how to grow cassava, loading and unloading produce in wholesale food markets, as well as the navigation of boats.
- No child is enrolled in a school, nor are any adults, even though they all wish to continue their studies in Brazil.
- They do not want their children to go to mainstream school as this causes them to cry a lot and the children suffer with the adaptation process. In addition, they know that the schools

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## RECIFE

- Indigenous Venezuelans have already engaged in dialogue on the topic of health (March 2019) with the City Council, but they are willing to continue this dialogue to achieve better health care, (primarily for children and people who have not been able to complete their vaccination program, as well as women who do not attend gynecological checkups and prenatal monitoring).
- The only way to get food is to go out on the streets and beg.

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## PROPOSALS

### BELO HORIZONTE

- Hold handicraft workshops.
- Courses for young people to help them gain entrance to universities.
- Women want a decent job that does not involve producing handicrafts.
- Support is required for specific programs that target indigenous people in urban areas and are based on intercultural respect.

do not teach Warao or Spanish and the adults do not want the children to lose their native language.

- There are members of the community who began studying in Portuguese courses but there was no continuity due to the pandemic and the impossibility of taking online classes due to their lack of internet access and limitations with using technology.
- In the area of health, if someone is sick, a person first asks the Warao doctors to see if the person is being deliberately “harmed”. If this is not the case, then the person is sent to a white doctor. They do not like to be asked to come back another day at the health clinics.
- There is a strong need for indigenous health care in the city, but indigenous people know that in Brazil this is a controversial issue because the Brazilian government has stated that they cannot receive treatment because they are not Brazilian indigenous peoples.
- There are problems with accessing schools due to the lack of translators and because the only Portuguese courses are located far from their homes.
- There is confusion about health and social assistance services. More guidance is needed.

- Craft projects. There is a need for workshops so that indigenous people can learn more about handicrafts.
- Mothers want their children to be able to study and to learn Portuguese and Warao.
- Education is important for Warao. Mothers want their children to learn to speak Portuguese, Spanish and Warao.
- Identify training alternatives for women that include access to allowances and salaries.

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## BOA VISTA

### LIVELIHOODS

- Hold fairs in the shelters for the sale of handicrafts.
- Design a marketing plan for handicrafts that is agreed on with local authorities, private sector and organizations.
- Support the sowing of raw materials for the production of handicrafts.
- Establish a multicultural culture house that includes all of the ethnic groups present in Boa Vista. This space will also serve as a meeting space that is coordinated by the different indigenous peoples. Liaisons for each community (who speak their language) will coordinate actions with different organizations and exhibit photographs and handicrafts produced by the different groups. This space can also be used to sell indigenous-produced items to the public in coordination with the Ministry of Culture and other culture houses in the zone.
- Design an ethnic route to support the families/communities that wish to move to the interior zone of the country.
- Establish a consultation process with the families for the above action.
- Participation of elders in the evaluation of the persons/families who want to move to the interior zone of Brazil. The elders will approve or reject their applications.
- Hold multicultural fairs to sell and promote handicrafts.
- Provide seed capital for the planting of organic crops with a view to improving the community's food supply.
- Support for community education related to professional training and a planting project implemented with the Agricultural Secretariats;
- Work tools to support these processes;
- Support for breeding animals that provide protein - fish, chickens and pigs.
- Sales strategies for the production of handicrafts.
- Production of clothing. Provide tools for indigenous people to facilitate their independence in this area.

- Family finance strategies. Provide support with financial literacy education.
- Handicrafts and tourism. Develop aster strategies to generate sales through local community and social networks.
- Continuous professional training courses to support the provision of seed capital.
- Empower the skills of each indigenous group with the objective of educating children and adolescents by sharing the knowledge of indigenous peoples living in the city.
- Offer courses in the communities, taking into account the distances between urban centers and indigenous communities. These courses should be focused on entrepreneurship, accounting, financial management, etc.

### EDUCATION:

- Ethno-education that includes language and cultural aspects. Prepare indigenous teachers, with access to intensive language courses in Portuguese and Spanish (trilingual education).
- Accreditation of educational degrees and access mechanisms/scholarships for higher education.
- Establish schools/farms that contribute to strengthening links between children and production, as well as agricultural planting to promote self-consumption and supply local communities.
- Ethno-education. Provide education that is specific for each ethnic group.
- It is important for young people to have access to higher education opportunities. Provide support for the revalidation of degrees or support to universities through offering a commission to staff who make achieve students' admission to these educational programs. Provide information on how to access higher education.
- Implement trilingual programs with a focus on the interculturality of languages (Portuguese, Spanish).
- Prioritize access for children and adolescents to mainstream schools.
- Characterization of indigenous people who have educational training/degrees to link them to the labor market.

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## PORTO ALEGRE

- The indigenous people from Venezuela enjoy working in kitchens, street cleaning, domestic work, etc.
  - Women make necklaces and bracelets, and they have an Instagram page to sell their products (WaraoAnuna).
  - They need materials to make these products.
- They want to study gastronomic courses to learn how to make food to sell (such as empanadas).
  - For the consideration of the Warao culture in the health clinics, they do not like the use of needles for injections because they believe that the serum and the injection weaken and kills the person. They ask that the health clinics respect these beliefs (in the Warao cosmology, an injection angers the evil spirit that torments someone who is sick).

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## RECIFE

- Health care campaigns and programs designed for the Warao.
- Joint effort to vaccinate indigenous Venezuelans against COVID-19 in their homes.

# AREA 7

## DURABLE SOLUTIONS

Shelter entry/exit strategies, consultation processes, community and organizational processes, internal regulations and self-governance and self-determination systems; intra- and intercultural conflict management.

### IMPACTS

#### BELO HORIZONTE

- Lack of government assistance.
  - Lack of work and educational opportunities.
  - Devaluation of women.
  - Difficulties with accessing health care and cultural assimilation, lack of knowledge about the health system among managers and the Warao people.
  - Children are inactive during the day as they do not have access to education.
- The absence of support networks and childcare alternatives limit the possibilities of access to employment for parents.
  - Warao need to live together in shelters or in a village.
  - There is no government assistance for women to access work or to buy materials for their handicrafts. This would help them avoid going on the streets to beg for money.



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## BOA VISTA

- The Venezuelan indigenous populations have had a history of struggle with the Venezuelan State in terms of demanding their rights, which has earned them extensive experience in coordination and negotiation.
- Each indigenous group has its own organization and they differ in their functioning.
- The shelters have created a new scenario for the organization of the populations hosted there.

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## PORTO ALEGRE

- Experiences in the shelters: indigenous Venezuelans have suffered from different conflicts and abuses (by Brazilian shelter staff and with non-indigenous Venezuelans). They have also lived on the street.

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## RECIFE

- Problems with paying rent.
- The rented house offered by the City Council cannot provide food.
- Indigenous Venezuelans do not want to live in shelters, as it produces too much fear due to the obligation to live with other groups and families that are not from the same communities in their original territories. This has led to what they call “damages” (witchcraft), violations of their

- There has been resistance from Brazilian indigenous leaders to the initiative to organize the Pemón indigenous people in Brazil through the creation of an association.
- Pemón refugee representatives and their participation in the electoral process in the host communities have been recognized.
- Creation of a Pemón Indigenous Immigration Coordination Office.
- Dialogue with Roraima indigenous leaders in spaces promoted by the agencies involved in Operation Welcome.

- When they were placed in shelters, many of them did not know what a shelter was.
- Indigenous people stated that they have tried to talk about health with staff from UNHCR and ADRA but that they have never listened to them.

physical and human rights and even an internal conflict within the Warao community.

- Problems with selling products on the street due to discrimination.
- Problems with the sale of handicrafts.
- Problems with nutrition due to a lack of protein and more balanced diets;
- Undignified housing conditions and risk of disease due to lack of basic sanitation.

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## PROPOSALS

### BELO HORIZONTE

- Specific support for indigenous refugees and migrants from the government.
- Study and professional education opportunities.
- Training and investment in women’s education.
- Send children to school and preschool so that parents can work.

- Provision of supplies for making handicrafts.
- Government incentives to enable Warao people to own land or build their own homes.
- Promote meetings and contact with other Warao chiefs and elders to promote organizational processes in BH.
- Provide training that will support the Warao to access the labor market and undertake income-generating activities.

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## BOA VISTA

- Form diplomatic relationships with local indigenous leaders in host communities based on mutual support.
- Approach and dialogue with Brazilian indigenous leaders and associations.
- International meetings between international indigenous organizations
- Constitution of a Multicultural Council for cultural exchange, strengthening of local relations, preservation of the environment and generation of unity among all indigenous peoples that have been forcibly displaced.

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## PORTO ALEGRE

- They demand to be consulted on what the authorities are going to do and when, and not to be given false promises.
- They ask that work carried out with indigenous

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## RECIFE

- Obtain income through the strengthening of Warao handicraft production.
- Facilitate the hiring of Warao representatives by

- Creation of an Amazonian Council of Elders for the Warao population.
- Indigenous Women's Council: a space for debate and to seek improvements.
- Establishment of a Standing Committee and formation of a legal organization.
- Identification of development agencies and ask them to invest in projects designed by associations that represent indigenous refugee populations.
- Legal guidance regarding the registration process for representative entities.

people is undertaken in a more culturally sensitive manner.

- Indigenous Venezuelans are willing to engage in dialogue with local health services to improve their understanding of Warao health care customs and beliefs.

the City Council to promote and guarantee their rights.

- There is a need to live in separate houses and only live with families from the same group.

# AREA 8

## XENOPHOBIA AND DISCRIMINATION

Victimization, discrimination and stigmatization, community response channels, levels of awareness of the current situation faced by Venezuela's indigenous peoples, the causes of their migration, skills, traditions and capacities.

### IMPACTS

#### BELO HORIZONTE

- The Warao indigenous people suffered discrimination in Venezuela for not speaking Spanish. In Brazil they suffer discrimination for not speaking Portuguese. The language barrier

prevents them from expressing themselves and accessing public services in the cities they have passed through during their migration.

- The language barrier is an obstacle for accessing services.

- There is violence, mistreatment and discrimination against the Warao, primarily when they are on the streets begging for money.
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## **BOA VISTA**

- There are many acts of discrimination in the government offices that issue official identification. We are discriminated against and mistreated by the military.
  - Health services do not reach migrants and refugees, even if they have serious health conditions.
  - Within indigenous communities there is xenophobia. Examples: rejection of the opinions and proposals of indigenous people from other countries. Local indigenous leaders don't pay attention to proposals from foreign indigenous people in community assemblies.
  - Discrimination can lead to suicide and depression. Xenophobia and discrimination particularly affect children, ("I am not going to play with you because you are Yekuana or mestizo").
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## **PORTO ALEGRE**

- Indigenous Venezuelans report that they have been treated like animals and have been denied access to health and education because they are indigenous.
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## **RECIFE**

- Discrimination for being indigenous, not being attended to in government services, difficulties with finding employment, mistreatment in different areas of the city and by public officials. All of the incidents mentioned by indigenous Venezuelan occurred in public spaces (school, health services).

- Brazil's own public institutions reproduce xenophobia. They do not want to support indigenous refugees/migrants/trans-border populations. SESAI refuses to issue identity documents for the children of Venezuelan indigenous people born in Brazil (Live Birth Certificate).
- Discrimination occurs in government programs and benefits. These are only available for people who have Brazilian identity documents (which even excludes people who have a regular migratory status).
- In schools outside the indigenous community there is discrimination due to religion, ethnicity and for "being indigenous". People are badmouthed for being indigenous.
- The very use of words like "immigrants" and "refugees" constitutes strong language and sometimes soundVs offensive.
- The language barrier and the general lack of understanding demonstrated by public officials was highlighted as another way of being discriminated against.
- They complained about media coverage of their community, which portrays them in a stereotypical way.

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## PROPOSALS

### BELO HORIZONTE

- In order to access the same specialized health and education services that the population had in Venezuela, it is necessary to speak the Portuguese language and have knowledge about laws in the country to claim their rights.
- Educate the Warao people about the structure of the Brazilian State and the roles and responsibilities of each of the government entities in Brazil.
- Facilitate access to education for children and adolescents and Portuguese language courses

for Warao indigenous people.

- Women's project. This would help reduce the number of women on the streets begging for money and facing the risk of sexual and commercial exploitation.
- Training processes on legal frameworks at the national level that include information on the rights of the Warao population.
- Implement a project so that women can stop begging on the streets and work in the village.
- The men should jointly design a proposal for a project that could unite the whole community.

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### BOA VISTA

- Provide informative talks about xenophobia and discrimination in the communities. Train young Brazilians and Venezuelans to deliver these talks together.
- Implement initiatives to facilitate economic and social insertion: Portuguese classes and workshops in the community based on traditional knowledge (e.g., how to grow cassava, how to sew a hammock, etc.).
- Initiatives to "lift up our cultures" and show the public (in indigenous communities and in the city) the value of refugees and migrants so that they do not feel "small".
- Intercultural event for indigenous refugee and migrant children/youth from different ethnic groups (e.g., Taurepang and Warao) to combat discrimination.

- Humanitarian agencies: provide training and preparation. This should include support through the design of specific materials for cultural activities and expand this initiative to go beyond the community level: implement it in the cities.
- SESAI and FUNAI. These organizations should provide services indigenous people from Venezuela.
- Elders / people from the community with traditional knowledge should hold workshops for the transmission of knowledge.
- Community/households. Promoting respect for different ethnicities within households is a foundation for combating discrimination.

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### RECIFE

- Inclusion of Warao nurses in treatment and medical care as well as the inclusion of Warao midwives.

- Inclusion of migrants in the labor market based on their skills and experience.
- Hiring Warao as translators to achieve better communications in public services.



**“THE INDIGENOUS PERSON IS INDIGENOUS  
WHEREVER THEY GO, THEY ARE GOING TO DIE  
BEING INDIGENOUS.”**

# AVAILABLE RESOURCES ON THE RESPONSE TO THE SITUATION OF THE INDIGENOUS PEOPLES OF VENEZUELA

## STRATEGIC AND PROTECTION ANALYSIS DOCUMENTS:

Use the icons to access the information.



Sector's Strategy for Indigenous



Reports



Consults



Virtual Library

## ADVOCACY ACTIONS

### HIGH LEVEL FORUM ON THE SITUATION OF THE INDIGENOUS PEOPLES OF VENEZUELA

Use the icon to access the video



- [Eñepa cultural video in Colombia](#)
- [Inga cultural video in Colombia](#)
- [Wayuu cultural video in Colombia](#)
- [Yupka and Inga cultural video in Colombia](#)
- [Yupka and Wayuu cultural video in Colombia](#)
- [Warao cultural video in Trinidad and Tobago](#)
- [Warao cultural video in Guyana](#)

### HIGH-LEVEL SIDE EVENT IN THE FRAMEWORK OF THE CONFERENCE IN SOLIDARITY WITH REFUGEES AND MIGRANTS FROM VENEZUELA

Use the icon to access the video.

