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BRAZILIAN POLICY  
ON INDIGENOUS  
POPULATION

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CHAPTER I

*Assistance to Indigenous Populations*

**F**or more than 400 years, the indigenous population in Brazil had no substantial assistance from the State. During the colonial period, a few legal instruments were produced. However, at the same time that those laws gave relative protection, they also let the tribes which had already been contacted be exploited and oppressed. Even during the Empire, Indian policy was based on missionary work aimed at converting Indians to Christianity and "civilizing" Indian peoples.

At the beginning of the 20th century, conflicts between white men and Indians in different regions of Brazil had national and international repercussions. The Indian Protection Service (SPI) was established in 1910. At that time, Brazil was going through a process of modernization with modest industrialization, and positivist ideas were gaining expression.

Field Marshall Cândido Mariano Rondon, at that time a young officer in the Brazilian Army, was impressed by those ideas and became one of the main protagonists in the process of creating the SPI.

The SPI mission was to defend Indian peoples against the exploitation and oppression that occurred when they came into contact with the less enlightened segments of society. One of its priorities was to "pacify" the more reclusive groups before they came into indiscriminate contact with other sectors of Brazilian society.

While that work helped to prevent the extermination of the Indians, it did not keep their territories from being invaded by rubber collectors, ranchers and squatters. SPI employees were impotent when it came to holding back the advance of the economic frontier.

White man's push into the tribal territories caused the Indians other grave problems. Environmental degradation resulted from the dispute for natural resources with non-Indians. That situation made survival difficult and, in some cases, wiped out whole tribes. Epidemics proliferated because of the Indians' lack of immunity to the white man's diseases contributing to the disappearance of many tribes. The imposition of new techniques affected the traditional economic and cultural systems of Indian communities, making them become dependent and forcing them to become part of the work force in the white man's system. Worse yet, there was prejudice and discrimination against the Indian.

From a legal standpoint, Indian policy was based on a governmental guardianship law contained in the Civil Code of 1916. Aside from guardianship, other laws were elaborated aimed at integrating

the Indian into national society. SPI work was fundamental for creating the tradition of experts in Indian studies. Without it, many groups would have had no chance of survival.

In 1967, the Indian Protection Service was replaced by the National Indian Foundation (Funai), with the approval of Law # 5.371. Funai was placed under the former Interior Ministry.

The new agency was given the task of administering, conserving, increasing and adding value to the Indian patrimony. It was also charged with carrying out surveys, studies and scientific research on the Indian communities, and guaranteeing basic education necessary for progressive integration of the Indian into national society.

Toward the end of the 1960s and all through the 1970s, the development policy of the time—aimed especially at incorporating new economic frontiers into the productive process—violently hurt many Indian groups. Many of them lived in places that had been hard to reach until that time in the Amazon Region. The Indians were surprised as roads were built through their territory, hydroelectric plants were installed on their land and they had to confront conflicts with squatters, farmers, gold prospectors and lumberjacks.

Even though the political and economic scenario was adverse to Indian interests, in December 1973, the Indian Statute (Law # 6.001) based on the ideas of Marshall Cândido Mariano Rondon and the rights enshrined in the Geneva Convention on the Protection of the Indigenous Population, was passed. Funai began to orient its work according to that Statute and was charged with making protection of Indian communities work in harmony with development programs.

CHAPTER II

*Current Situation*

**T**he 1988 Constitution brought profound changes in the treatment of Indian issues. Indians were no longer seen as part of a culture that was disappearing. The idea of integration was abandoned, and cultural diversity was assured. Since it recognized cultural diversity and guaranteed the Indians the right to preserve their ethnic and cultural identity, the Constitution gave the State the job of treating those peoples in a differentiated manner. State guardianship which had until then had a restrictive character, based on an authoritarian, paternalistic relationship, was perfected with the objective of creating a more modern and less limited policy.

Within the ideal of respecting Indian peoples and differentiated

cultures, Funai tried to develop its work of helping the 250,000 Indians who are known to exist today in the country. The Amazon Region has the largest Indian population today—65% of the total. The others live scattered through all other states, with the exception of the Federal District, Piauí and Rio Grande do Norte.

The type of contact those groups have with the rest of Brazilian society varies greatly. There are communities like the Terena, in Mato Grosso do Sul, Guajajara, in Maranhão, and Patoxó, in Bahia, who have a very close relationship with the regional society. Others avoid that contact and thus manage to preserve their customs and traditions.

The work being developed by Funai is now aimed at efficient attention to Indian needs in their territories, Indian participation in discussions on Indian policy and demarcation of their lands.

Meanwhile, a greater commitment by different sectors of society in working with Indian peoples is being sought.

### CHAPTER III

#### *Staking Out the Land—A Priority*

**T**he physical and cultural survival of Brazilian indigenous peoples depends on guaranteeing their lands. Throughout the history of the country, hundreds of ethnic groups have disappeared as their lands were invaded and their social organization destroyed. There is no accurate estimate of the total number of Indians that lived in Brazil at the beginning of the 16th century. These estimates range from less than 1 million to about 5 million. Today Funai counts 250,000 Indians in Brazil. They are distributed in 510 Indian areas which cover 559,735 square miles, or 10.52% of the national territory. Some groups are still isolated and have not been contacted.

Invasion of Indian lands began with the colonization of the South American Continent and persists even today. Either because of the natural resources that exist on their lands (as in the case of the Yanomami, Nambikwara and Kayapó) or because the frontiers of the economy are expanding into their areas (as was the case of the Parakanã and Arara), Indians continue to pay a high price for the expansion of Brazilian society.

The only way to hold back the advance toward untouched areas and get invaders out of the parts that have already been invaded is to stake out the land and keep watch over it.

The process of demarcation of the indigenous lands was recently accelerated.

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According to the 1988 Federal Constitution, all Indian lands should be staked out by October 1993, a great challenge for Funai. So far 50.9% of the Indian lands in the country, covering 255,000 square miles, have been staked out.

According to Article 231 of the Constitution, the Union should stake out and protect the Indian lands, which are included in the patrimony of the Union. Indian areas are defined as those “lands traditionally occupied by the Indians, those where they have lived permanently, those used for their productive activities, those indispensable to preservation of the environmental resources necessary for their well-being and those necessary for their physical and cultural reproduction, according to their uses, customs and traditions”. The Constitution also guarantees the Indians permanent possession of their lands, and they have the exclusive, inalienable and indispensable right to use and enjoy the riches of its soils, rivers and lakes.

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Law 6.001 which contains the Statute of the Indian is now being revised in light of the 1988 Constitution. The current Statute reinforces protection of Indian lands, adding that they cannot be rented or be subject to any act that restricts complete exercise of direct possession by the community. The same law adds that recognition of the Indian right to possession of the lands they inhabit does not depend upon the land being demarcated as such.

### CHAPTER IV

#### *The Demarcation Process*

**T**he first step in regulating Indian lands, when the occupation of a group in a certain area is recognized, is to identify it. For that to happen, according to Executive Decree # 022, of 1991, Funai must create a work group that carries out technical studies, gathering anthropological, cartographic and land ownership data on the Indian group in its territory.

From then on, the Indian community participates in all of the phases of the identification process and recognition of the territory “in loco” begins. The historical and current occupation of the group on the site is analyzed, together with the group’s basic economic activities, its relationship with the environment and with society at large. Once the group’s claims and needs have been determined, Funai has the basis for its proposal for the area that should be staked out.

That territory should include all of the places used for the subsistence of the group and places considered sacred, like cemeteries and

former villages. To guarantee the ecological balance of the territory being identified, areas, such as rivers and places important to flora and fauna, which are at risk of being devastated and thus potentially harmful to the community are taken into consideration.

Once the Indian area to be staked out has been determined and its map drawn up according to existing norms, it is submitted to the Justice Ministry, which issues a decree guaranteeing permanent possession of the land by the group and calling for its demarcation. During this process, the Federal land tenure agency, currently INCRA (National Colonization and Agrarian Reform Institute), takes the non-Indians who have been identified during the identification stage out of the area and resettles them somewhere else. In cases where good faith in settlement within the area is proven, Funai gives those settlers indemnification for the improvements they have made on the land.

Following the administrative process of demarcation, the Indian lands are submitted to the President to be ratified by decree. The final phase of regulation is registering the area in the appropriate county real estate registrar office and at the Department of Patrimony of the Union.

Funai has no estimates of the total area occupied by the groups of Indians which are still isolated. The policy for protecting those groups has been to take care of the lands they occupy when they are found, as has happened with the Kurubo, Quixetu and other tribes that live in the Javari River Valley in Atalaia do Norte in Amazonas, the Awá-Guajá in Maranhão, Avá-Canoeiro in Goiás, Marimã in southern Amazonas and Poturu do Cuminapanema in Pará.

#### CHAPTER V

### *Yanomami Land is Guaranteed*

**A**fter being confronted with systematic invasions of their land by gold prospectors for almost two decades, the Yanomami Indians on the border between Venezuela and the Brazilian States of Amazonas and Roraima had their territory recognized by the Government on November 15th, 1991. The work to stake out their land began on January 27th, of that same year and was concluded in May 1992.

The Yanomami now have a continuous, marked area that covers 58,750 square miles, with a perimeter of 1,062 miles.

This brought to an end a succession of advances and retreats in the recognition of the Yanomami lands. In 1988, the area was divided into 19 "islands" and two national forests by a presidential decree,

opening corridors through which more than 40,000 gold miners invaded the reservation. They brought a series of diseases and death to the Yanomami and caused serious social degradation. Attracted by the prospectors, many groups of Yanomami abandoned their traditional activities and became dependent on the miners in the area—especially along the Mucajá River and its tributaries, and the Parima and Surucucus mountains.

On November 15th, 1991, the President of Brazil announced the delimitation of Yanomami territory. Right afterwards, bids were opened to begin the work of staking out that territory.

The land was staked out by opening a six-meter wide path all along the 437 miles of dry borders. The other 625 miles have borders on geographical lines, like rivers and streams. The work carried out in that area is beginning to give the Yanomami back the peace they need to return to their traditional activities like planting gardens and building community huts, which many groups had abandoned because they were living near the prospectors.

#### CHAPTER VI

### *A Policy for Isolated Indians*

**B**razil is one of the few countries in the world where there are still ethnic groups which have not had contact with society at large. They are what we call isolated Indians. According to a Funai survey, all of them are located in the Amazon, with the exception of the Avá-Canoeiro in Goiás.

A few indigenous groups managed to reach the present day maintaining their autonomy despite the pressure on their territory, and they receive special protection from Funai, through its Isolated Indian Department. The most recent survey of those groups identifies 75 isolated groups. All of them, in one form or another, have begun to feel the impact of encroachment—especially from prospectors, lumberjacks and settlers. The expansion of national society has led those groups to try to find strategies to guarantee their survival, from holding their ground and fighting to looking for new areas where they can maintain their autonomy.

Funai has a policy based on the 1988 Federal Constitution aimed at securing the autonomy of these peoples and rejecting any attempt at integrating them. Thus, contrary to former policy, the isolated groups are not seen as those which should be "attracted" or "contacted" for pacification to be incorporated into Brazilian society whenever that

society decides it is time to expand its economic frontiers and occupy untamed lands.

Contact has only been made with the isolated groups when there is a threat to their physical and cultural integrity, or when they feel compelled to find a new habitat and almost always meet up with Indian groups that have already been contacted or conflict with segments of national society who have already established themselves in the Amazon.

## CHAPTER VII

### *Environmental Defense in Indian Areas*

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**F**unai has had an Indian Lands Environmental Service (SEMATI) since 1989. It is responsible for administering all of the activities aimed at protecting the environment in Indian territories.

A preliminary survey led the Environmental Service to estimate that 176 Indian areas have been affected by railroads or highways, 28 have been affected by mining endeavors, 54 suffer from exploration of forest resources and more than 120 are endangered by future interference from electrical plants. It should be noted that this survey also includes data on industrial wastes, garbage dumps, landing strips, rural settlements and exploration of natural resources in the area around Indian lands. It is constantly being updated as data arrives from different areas. The data so far collected probably does not represent more than 60% of white man's interference with Indian peoples.

While it is hard to set priorities regarding the environment of Indian territories given the devastation of their natural resources and the importance of an ecological balance to the survival of these groups, Funai has selected several preliminary and essential steps to reverse this scenario including: environmental education of Indian Communities, Funai employees and society at large; diagnosis of environmental problems, a determination of their causes and seriousness and solutions as well as preventive measures; and recuperation of degraded areas in order to restore the balance which has been lost by activities that have affected the environment.

Funai has been carrying out environmental protection activities in Indian lands and intensifying the participation of other governmental agencies that are involved with environmental issues, such as the Brazilian Institute for the Environment and Renewable Natural Resources (Ibama), the Forest Police and State Environmental Secretariats, as well as interested non-governmental organizations (NGOs).

## CHAPTER VIII

### *The Indian Museum and Documentation Center*

**P**lanned by anthropologist Darcy Ribeiro when he was head of the Indian Protection Service Study Section, the Indian Museum was inaugurated on April 19th, 1953, in Rio de Janeiro.

Since its inception, the Study Section has been committed to upholding Indian rights and studying their culture. The SPI Study Section has had important cultural leaders like anthropologists Darcy Ribeiro and Eduardo Galvão, linguist Max Boudin, musicologist Helza Cameu and movie producer Heinz Foerthman, to name a few.

The Museum was responsible for introducing anthropology as a professional activity in Brazil, having an important multiplier effect on activities being developed in an isolated manner in other institutions. In its first year of existence alone, there were studies by Darcy Ribeiro among the Urubu-Kaapor in Maranhão, by Eduardo Galvão among the Indians on the Negro River, and by Max Boudin among the Maxacali in Minas Gerais, while the Museum of the Indian offered support and financial stimulus to research projects at other institutes, like that of Herbert Baldus among the Terena, Egon Schaden among the Kaiwá and Kaoro Onaga among the Guaporé Indians.

There were also a series of studies in the area of medicine, ethnobotany and ethnozoology carried out by Noel Nutels and Leão da Motta among the Xavante and Karajá Indians and tribes on the upper Xingu River, and by Paulo Emílio Vanzolini among the Canela Indians in Maranhão. The Museum also promoted innumerable other studies through programs to collaborate with the SPI and other institutions.

Among those, some of the most important were Alfred Métraux's ethnological studies of the Kúben-Kran-Ken/Kaiapó Indians for the UNESCO Social Science Department, the documentation of language, song and musical instruments of various Jê Indian groups carried out by ethno-musicologist Simone Dreyfus-Roche from the Museum of Man, and the study of the Tupari Indians of Amapá carried out by Franz Caspar from Hamburg University.

In 1976, the Ethnological Documentation Center (CDE) was created. That initiative resulted from an effort to gather documents on Indian studies that were spread around the different Funai units all over the country. The objective was to rebuild an historical archive on Indian culture and rights, since the original one had been completely destroyed in a fire at SPI headquarters in Brasília in 1967.

At any rate, documents from all of the Funai regional offices, the Rondon Committee and the National Council for Protection of Indian

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(CNPI). Rights were brought together at CDE. Work with those documents together with outside sources of information—like the large archives, libraries and historical institutes in Rio de Janeiro—was one of the main activities developed at the Museum. It now uses its Documentation Center to advise Funai on Indian policies and for administrative and legal issues regarding Indian lands and other Indian Property.

The Museum of the Indian has a permanent display of Indian artifacts, a documentation center and a library, as well as technical sectors.

Among its collections, the Indian Museum has some 10,000 ethnographic artifacts. There are artifacts Marshall Rondon collected among the Bororo Indians as well as priceless collections organized by experienced anthropologists and ethnologists during their field work in the 1950s, like the collections of artifacts from the Rankokramekra Indians of Maranhão. Indians from Xingu Park are represented by various artifacts like the Waurá zoomorphic pans, kamayurá and Yawalapiti arms, masks and musical instruments.

There are also ceramic artifacts collected among the Baniwá Indians of Amazonas, the Terena Indians of Mato Grosso do Sul and the Karajá Indians of Tocantins, feather art from the Urubu/Kaapor Indians of Maranhão and more contemporary artifacts. Ethnographic collections include those collected during the work of teams who attracted the Waimiri-Atroari, Parakanã and Krenacarore Indians during the 1970s as well as artifacts from the Krahô Marubo and Menkragnoti Indians.

As documentation, the archives are priceless. The Marshall Rondon Library was created by gathering the book collections from the former SPI, the National Council for Protection of the Indians and part of Rondon's own library. It has some 30,000 Brazilian and foreign publications on anthropology and Indian studies, and is one of the most complete specialized libraries of its kind in Brazil.

The Documentation Center has more than 500,000 microfilmed documents including those that came from the SPI central archives, the CNPI and newspaper clippings, maps and manuscripts. There is also a large amount of photographic documentation, including the 1,800 glass negatives from the Rondon Committee, showing Marshall Rondon during his first Indian studies. The Museum also has important ethnographic movies.

The association of anthropologist Darcy Ribeiro with movie producer Heinz Foerthman rendered films of great beauty and ethnographic value, like "A Day in the life of Urubu Indians" and "Bororo Funeral" which have won prizes and international recognition.

## *The Force of Indian Culture and Art*

**T**hroughout the existence of indigenous peoples, nature has been an unfailing source of inspiration for the art of men and women who find the pride of their ethnic identity in their own life histories. By transforming raw materials into marks of their physical and cultural survival, they are providing an authentic example of human sensitivity.

Indian art includes everything from handicraft artifacts generally destined for practical use to the creative way they express themselves in music, painting and dance. The goods they manufacture are elaborated with the diligence of people who see beauty as an equilibrium between human actions and the laws that rule the universe. Thus, in order to understand how Indians live and organize their societies, the most important parameter is their relationship with the physical area they inhabit, which is directly reflected in their artistic creations.

From this point of view, we can recognize two types of Indian culture: those who live in the forests and those who have the savannahs as their home. The first type includes the largest number of communities and have stable agriculture. They have diversified types of arts and crafts due to the large quantity of natural resources. They make ceramics, weave baskets, hammocks, and other types of cloth and make feather adornments of rare beauty. The savannah dwellers subsist on hunting, fishing and gathering and show their talent in basket and mat weaving.

All handicrafts, including houses, work instruments, animal traps, fish traps and other items which take on their physical form based on Indian knowledge, make up the material culture of each of the nearly 180 tribal groups in Brazil. That culture resulted from the interpretation earlier generations gave to the natural phenomena and elements, like rain, thunder and jungles, the relationship of which to Indian life is explained through myths and rituals.

The handicrafts which have daily utilitarian use form a harmonious group of domestic utensils and work tools such as chisels, little knives made of animal teeth and bones, small brushes to paint with, canoes and hunting and fishing traps. The ceramic work characteristic of sedentary Indian societies presents highly aesthetic art expressing the social order.

In the Amazon region, there are cultures such as the Assurini, Wayana-Apaláí, Wai-Wai and Baníwa which produce ceramics. However,

the Karajá, who live in the Central-West region of Brazil, have some of the most interesting ceramic artifacts. They make animals and create dolls (called "litxitós") which are placed in scenery to show the whole social context of the tribe. In Xingu Park, the Waurá Indian women make huge pots, called "mapukúlo", to process manioc. The Kadiwéu in Mato Grosso use a cord to make impressions on the wet clay to make designs in relief.

However, the artistic and cultural manifestations of the Indians are not restricted to handicrafts. There are also the myths created about their forefathers. For example, every year the tribes on the upper Xingu River hold the Kuarup Feast to pay homage to the illustrious members of their communities who have died, liberating their spirits from living in the tribe. Based on stories passed down from generation to generation and unanimously accepted by all the village, these rituals have been a custom for thousands of years. It is common for Indian tribes to believe that sickness is a blight of the gods. Thus, they ask shamans to perform a ritual to drive off the evil spirits.

#### CHAPTER X

### *Indian Art Program*

**M**ore than 20 years ago, as work on attracting isolated or timid Indians became more intense, the need to sell artifacts obtained in the exchange of objects arose. Those exchanges are seen by the Indians as a demonstration of friendship and a desire to get closer. After this ritual, the Indians return to their villages, taking the "prizes" that were left for them, leaving behind their own artifacts, which have completely filled the Museum of the Indian.

This was how the Indian Art Program was born. The objective is to save, promote, fortify and divulge diverse artistic manifestations of Brazilian Indian societies. To meet the objectives of the program, Funai opened Indian Art shops to sell Indian artifacts in the biggest Brazilian tourist cities like Rio and São Paulo, and the capitals of states where there are the greatest number of non-aculturated Indian groups, like Manaus, Belém and Cuiabá. Furthermore, the agency has been holding and participating in a variety of exhibitions and fairs.

#### CHAPTER XI

### *Health and Traditional Medicine*

**H**ealth programs for the indigenous population are based on a policy aimed at controlling endemic diseases, training human resources, offering basic sanitation and creating appreciation

for traditional Indian medicine. Emphasis is placed on primary care at the Indian Posts. This work is facing a series of difficulties. Not only is there a lack of financial resources, but the communities which most need help are found in areas that are hard to reach and have low resistance to white man's diseases like the flu, measles and tuberculosis.

Due to Indian vulnerability to diseases to which they have no hereditary immunity, vaccination is the main goal. Funai also tries to monitor the nutritional condition of the Indians since contact with white people and breaks in cultural patterns have grave effects on the balanced diet the communities had before contact.

Either because the animals they hunted and other food sources disappeared, or because new eating habits have been introduced that are insufficient to guarantee a balanced diet, some Indian groups have serious nutritional problems. Physically debilitated, they suffer acute respiratory infections, get intestinal parasites, acute gastroenterocolitis, skin diseases and malaria. Public and private health agencies are engaged in the effort to give health assistance to indigenous communities.

In its attempt to integrate the actions of different sectors of society in health work with the Indians, Funai wants more value to be placed on traditional Indian medical practices. Whenever possible, it respects the cultural peculiarities of the group. The goal is to train more Indian health monitors who can interfere in a less aggressive manner in the psychological and social equilibrium of the communities.

Funai's health teams are composed of 394 nurses, 114 nurses' aides, 24 laboratory technicians, 3 sanitation engineers, 5 pharmacists, 35 dentists and 40 doctors. This professional staff, which is still too small to meet the basic needs of Funai, is responsible for basic health actions. In the North, they are confronted with malaria, oncosarcosis, blastomiyosis and leishmaniasis. In the Northeast, there is schistosomiasis, leishmaniasis and alcoholism; in the Central-West and Southeast Regions there is also alcoholism and schistosomiasis, Chaga's disease, pemphigus and tuberculosis. In the South, the main diseases are tuberculosis, alcoholism and chronic degenerative diseases.

#### CHAPTER XII

### *Bilingual Education*

**I**t is estimated that there are 46,900 Indians attending 878 schools. This part of Funai's work is extremely complex. Not only are there many languages and cultures to be dealt with, but there is also the problem of the location of the Indian territories, which are often hard to reach. Article 210, Paragraph II, and Article



231 of the Brazilian Constitution assure the indigenous population the right to scholastic education in their own language which respects and reinforces their customs, traditions, language, and their own learning processes. There is a staff of 727 educational programmers, primary school teachers, teaching aides and Indian teachers working at Indian schools. Besides the Indians who study at the Indian schools, 2,730 students have scholarships to study in the cities.

The educational program is aimed at fortifying the cultural process of each group and is not centered on formal education. It is based on the assumption that inter-cultural bilingual education is extremely important not only to meet the demands of indigenous population, but also to help them mobilize other groups in society and defend their cultural values.

Being a country with 180 known indigenous ethnic groups that speak 170 different languages, Brazil has difficulty in efficiently meeting the needs of all the communities. The languages spoken represent tiny minorities as compared to Portuguese. Many of them have disappeared and others are threatened with extinction. Of the known languages, 70 still have not been studied, which makes bilingual education impossible.

To overcome these difficulties, Funai advocates bilingual, intercultural education with the help of national and foreign governmental agencies and non-governmental organizations. Priority must be given to training human resources, preparing instructional material, research and studies, investments in the physical infrastructure and support to the Indian students, especially those who leave their villages to study in the cities.

#### CHAPTER XIII

#### *Defense Committee*

**S**ince August 1991, Brazilian Indians have been able to count on an instrument that helps them in their legal battles. The General Coordinating Committee for the Defense of Indian Rights (CGDDI) is aimed at receiving, studying, evaluating and forwarding accusations of aggression against Indians and their communities.

The Committee receives communications on aggression against the rights and interests of Indian peoples from all over the country. It has worked to speed up the processing of cases, especially those which have been in the courts for several years. CGDDI has received a lot of support from the office of the Attorney General, through its Division for Defense of the Rights and Interests of the Indigenous Population.

CGDDI can be contacted by telephone (061) 226-7480 226-8211, extension 244, or by Fax: (061) 226-8782.

#### CHAPTER XIV

#### *Documentation and Information*

**T**he Funai Documentation Department is basically aimed at organizing, recuperating and disseminating information about Indians and Brazilian Indian Policy. It has a library with some 12,000 books, pamphlets, periodicals and theses on Brazilian Indians, anthropology, linguistics. It also has an historical archive with approximately 300 meters of text, as well as photographs, maps and audiovisual productions by the Indian Protection Service (1910-1967), the Indian Protection Council (1942-67) and the Rondon Project Foundation. The latter collection is currently being organized and should be open for research beginning in 1994. The Information Center on Indian Issues offers an important service to the community, giving information over the phone, by letter, telex or fax. Other important services the Documentation Department offers the public are its special attention to children and teenagers, and graphic production of information for the public at large using its own desk-top publishing and offset equipment. For more information, call or write the Center of Information on Indian Issues / SEUP 702 Sul—Edifício LEX, Mezanino, Brasília / DF, CEP 70330. Phone (061) 321-8884, extension 67, or (061) 226-8211, extension 227. Telex (61) 1019-1794. Fax (061) 226-8782.

Universities, researchers and the public interested in getting information on the work being carried out by Funai in different areas will soon have the support of a modern computer system in Brasília. The Information Department is implementing a system that will be used to give historical information on Funai and Brazilian Indians to the Public.

To have access, the user only requires a personal computer and a modem. The computer center telephone number is (061) 223-7720.

#### *Relevant Passages from the Federal Constitution (1988)*

**ARTICLE 20** — The property of the Union includes:

XI — the lands traditionally occupied by Indians

**ARTICLE 210**

Paragraph 2 — Primary education shall be given in Portuguese.

Indigenous communities are ensured the right to use their own languages and learning processes.

**ARTICLE 231** — The social organization, customs, languages, creeds and traditions of Indians are recognized, as well as their native rights to the lands they traditionally occupy, it being incumbent upon the Republic to demarcate them and protect and ensure respect for all of their property.

Paragraph 1 — Lands traditionally occupied by Indians are those on which they live on a permanent basis, those used for their productive activities, those which are indispensable to preserve the environmental resources required for their well-being and those necessary for their physical and cultural reproduction, according to their uses, customs and traditions.

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Paragraph 2 — The lands traditionally occupied by Indians are intended for their permanent possession and they shall be entitled to exclusive usufruct of the riches of the soil, rivers and lakes existing thereon.

Paragraph 3 — The economic use of water resources, including for energy purposes, and the prospecting of the mineral riches in indigenous lands can only be done with prior authorization from the National Congress, upon consultation with the affected indigenous communities which, according to the law, will have a share in the revenue accruing from these activities.

Paragraph 4 — Lands traditionally occupied by Indians are inalienable and the rights enjoyed by them in their lands are irrevocable.

Paragraph 5 — Indigenous groups cannot be removed from their lands, except in cases of life threatening epidemics and disasters, subject to referendum by the National Congress, or in cases where the country's sovereignty so requires, after deliberation by the National Congress. Once the risk has ceased, they are ensured the right to immediately return to their lands.

Paragraph 6 — Acts aiming at occupation, domain and possession of the lands referred to in this article, or at exploitation of the natural riches of the soil, river and lakes existing thereon are null and void and of no legal effect, except in the case of relevant public interest of the Republic, according to a supplemental act; such nullity and voidance shall not create a right to indemnity nor to bring suit against the Republic, except as to improvements derived from occupation in good faith in accordance with law.