

Munduruku Consultation Protocol

Prepared by the Munduruku, gathered at the village of Waro Apompu, Munduruku Indigenous Land, on the 24th and 25th of September 2014, and in the village of Praia do Mangue, on the 29th and 30th of September 2014. This document has been approved in Extraordinary Assembly by the Munduruku people in the village of Sai Cinza, on the 13th and 14th of December 2014.

We, the Munduruku people, want to listen to what the government has to say to us. But we do not want made-up information. In order for the Munduruku people to be able to decide, we need to know what is, in fact, happening. And the government needs to listen to us. Before initiating the consultation, we demand the demarcation of the Indigenous Land of Sawré Muybu. We know that the report is ready. We have the video from FUNAI's Presidency admitting that the demarcation has not occurred due to [plans for] the hydroelectric dam. The government is not acting in accordance to the good faith required for the consultation (Convention no. 169, Article 6). We will never accept to be moved [from our land]. And we know that the Constitution is on our side! We also demand that the government protect relatives [living in voluntary isolation] in our land and guarantee the right to consultation to the other peoples affected by their projects, such as the Apiaká and the Kayabi. And, finally, we demand that the riverside communities, which will be affected by dams on the Tapajós River (such as Montanha e Mangabal, Pimental e São Luiz) have their right to consultation guaranteed, in an adequate manner that is specific to their reality. Like us, the riverside communities also have the right to their own consultation.

Who should be consulted?

The Munduruku from all villages – from the high, medium and low Tapajós - should be consulted, including the ones from villages located in indigenous lands not yet demarcated. We do not want to be considered by the government as divided: there is only one Munduruku people. The wise elders, the pajé [spiritual leaders], those who know how to tell stories, those who know traditional medicines, roots, leaves, those who know about the sacred places, should be consulted.

The chiefs, male and female warriors and the leaderships should also be consulted. It is the chiefs, who articulate between themselves and circulate the information to all villages. These are the ones who gather everyone to discuss what should be done. The male and female warriors help the chief, accompany him and protect our territory. The leaders are the teachers and health agents who work with the entire community.

The women should also be consulted in order to share their experience and information. There are women who are pajés, midwives and artisans. They take care of the fields, provide ideas, prepare the food, make home remedies, and possess a lot of traditional knowledge.

The university students, Munduruku pedagogues, Ibaorebu [Munduruku education project] students, and the young people and children should also be consulted as they are the generation of the future. Many young people have access to the media, read the newspaper, have access to the internet, speak Portuguese, are aware of reality and actively participate in our people's struggle.

Our organizations (Conselho Indígena Munduruku Pusuru Kat Alto Tapajós – Cimpukat, Da'uk, Ipereg Ayu, Kerepo, Pahyhyp, Pusuru e Wixaxima) also should participate, but they cannot be the only ones consulted. The Munduruku council members also do not answer for our people. The decisions of the Munduruku people are collective.

Today we inhabit around 130 villages, in the high, medium and low Tapajós. Nevertheless, we remember that, because of the social organization of our people, new villages can arise.

How should the consultation process be?

The government cannot consult us after the decision [to build dams] has already been taken. Consultation should come before everything else. All the meetings should happen in our territory – in the village we choose – and not in the city, not even in Jacareacanga or Itaituba. The meetings cannot take place on dates that coincide with the community activities (for example, during the growing season, during the clearing and planting; during the nut harvest; during the flowering season; during our festivities; during the Indigenous Peoples Day).

When the federal government conducts the consultation in our village, they should not arrive at the landing strip, spend a day and return. They must come and have patience with us. They must live with us, eat the same food that we eat. They must listen to our conversation. The government does not need to be afraid of us. If it wants to propose something, which is going to affect our lives, it should come to our house. We will not accept to dialogue with advisors, we want to be consulted by those with decision-making power.

The meetings should be in the Munduruku language and we will choose who will be the translators. In these meetings, our knowledge should be taken into consideration, at the same level of the *pariwat* (non-Indian) knowledge. This is because we are the ones who know about the rivers, the forest, the fish and the land. We will be the ones coordinating the meetings and not the government. In the meetings, the partners of our people should participate: the Federal Public Ministry, the organizations chosen by us and our special guests, including trusted specialists, who will be appointed by us. The government should pay the costs of our partners' and our presence in all the meetings.

In order for the consultation to be completely free, we will not accept armed *pariwat* in the meetings (the Military Police, Federal police, the Federal Highway Police, the army, the National Public Security Force, the Brazilian Intelligence Agency or any other security force, public or private). We use the bow and arrow because it is part of our identity and not with the intention to wage war.

For our own safety, our people should record the meetings. Partners and governmental agents are allowed to film and take photographs as long as they deliver integral copies (unedited) following the end of the meeting. Our sacred places cannot be filmed and photographed. We will not accept the unauthorized divulgation and use of our image.

The meetings mentioned up until now are divided as follows:

- **Meeting to agree on the consultation plan:** the government should meet with the Munduruku people to reach an agreement about the consultation plan. The consultation plan should respect this document, which states how we are organized and how we take our decisions.

- **Information meeting:** the government should meet with our people, from village to village, to inform about their plans and answer our questions. Besides us, our people's partners should participate in this meeting.

- **Internal meetings:** after this meeting, we will need time to discuss among ourselves the governmental proposal. We will need time to explain the proposal to the relatives who could not participate in the informative meetings. We also want to meet with the riverside communities (for example, from Montanha e Mangabal) to discuss. We can invite our partners to our internal meetings. However, the government cannot be present. If more doubts or new information comes up, the government should conduct more informative meetings, with our partners and us. Following that, we can conduct other meetings with our partners to clarify doubts and discuss, without the government – as many meetings as necessary for the Munduruku people to be completely informed.

- **Negotiation meeting:** when we have all the sufficient information and we have discussed it with our people, when we have an answer to give to the government, the government should meet with our people in our territory. In this meeting, our partners should also participate. The government should listen and answer our proposal, even though it may differ from the governmental proposal. And we remind that we do not accept that the government uses the rights we already hold – and that they disrespect – to blackmail us.

How do we, the Munduruku people, take our decisions?

When a project is affecting all of us, the decision is collective. The government cannot simply consult a part of the Munduruku people (for example, it cannot consult only the Munduruku from the middle Tapajós [basin] or only the ones from the upper Tapajós). The government whispers in our ears, seeking to divide our people. None of the Munduruku associations can decide alone, none of the associations answer for our people. Our people's decisions are taken through a General Assembly, called by our chiefs. The chiefs meet and define the date and place for the General Assembly and invite the Munduruku to participate.

In the assemblies, our decisions are made after discussions: we discuss and we reach a consensus. If it is necessary, we discuss more. We do not vote. If there is no consensus, it is the majority who decides.

What is the Munduruku people expecting from the consultation?

We hope the government respects our decision. We have veto power. *Sawe!*

** The drafting of this document was assisted by the “Free, prior and informed consultation: a right of Amazonian indigenous peoples and traditional communities” project and by the Federal Public Ministry.*

*** Translation from Portuguese to English by Diana Oliveira*