

Climate Emergency:

indigenous peoples call for the healing of the Earth!



WEEK OF THE INDIGENOUS PEOPLES 2024

Revision: Daniela Silva Huberty, Jasom de Oliveira and Sandro Luckmann

Graphic design and layout: Kath Xapi Puri

Illustrations: Wanessa Ribeiro

Translation: Marie Ann Wangen Krahn and Natasha Maria Wangen Krahn

The Indigenous Peoples Week booklet was produced annually by the Lutheran Foundation of Diakonia (FLD), through its Council for Mission among Indigenous Peoples (COMIN) Program and Antiracist Education Program, with the participation of indigenous authors. The FLD's mission is to defend the right to a good life for all diversity.

At www.comin.org.br you will find more materials to explore this topic in more depth. If you would like to speak to us, please contact us by email: educacaoantirracista@fld.com.br

**Juliana Kerexu
Cristiane Julião**
organization:
Kassiane Schwingel

Climate Emergency:
indigenous peoples call for the healing of the Earth!

Dados Internacionais de Catalogação na Publicação (CIP)

K39e Kerexu, Juliana.

Emergência climática : povos indígenas chamam para a cura da Terra!
/ Juliana Kerexu, Cristiane Julião ; organização: Kassiane Schwingel. –
Porto Alegre : Fundação Luterana de Diaconia : Conselho de Missão
entre Povos Indígenas, 2023.

32 p. : il. ; 21 cm.

ISBN 978-85-93033-22-3

1. Mudanças climáticas. 2. Impacto ambiental - Indígenas. 3. Meio ambiente - Preservação - Políticas públicas. 4. Educação ambiental. I. Julião, Cristiane. II. Schwingel, Kassiane. III. Título.

CDU 551.588.7

(Librarian responsible: Sabrina Leal Araujo – CRB 8/10213)

A few words...

We welcome you to this material that, although it deals with a complex and sad subject, aims to be a source of hope and strength for the struggles that are yet to come. We, Cristiane Julião and Juliana Kerexu, who belong to the Pankararu and Mbyá Guarani peoples, respectively, created this booklet with the hope that more people will become aware of the issue and, above all, will start taking action to confront the climate emergency.

We know that many of the people who access this material are teachers, so we have made an educational effort to help them understand the basic issues surrounding what was once called climate change and today is called a climate emergency. We believe that educational spaces, whether they are schools or not, indigenous or not, are sources of reflection and promoters of actions that can greatly contribute to address various problems experienced today.

We organized the material into chapters, where we initially seek to

defend the use of the term “climate emergency,” highlighting that we are living in a critical situation. Next, we introduce the concept of climate emergency in a simple way and, shortly after, we talk about how the consequences of this phenomenon have affected us, especially as indigenous peoples, which is linked to environmental racism. We also point out how the consequences go beyond us, showing that all people are already being impacted. We close by showing that we, indigenous peoples, have been indicating ways out of this emergency, from actions that we have developed in our territories to rethinking people’s relationship with nature in a more profound way. We take the opportunity to make an appeal for support, highlighting that the demarcation of our territories and respect for our way of life are fundamental to confronting the climate emergency.

In this material, we bring some words and ideas that were

collectively constructed, just like our life as indigenous people. Based on listening to older people, examples of struggles in our villages and even observing children, who also teach us, we are willing to share the wisdom of life. It is this wisdom that can prevent the path of no return to climate and environmental collapse.

We hope that this material can contribute to the reflections of each one who receives it and, especially, that it can encourage practical actions. We hope that you receive our call, which is a call for life, for all lives! We hope that this call moves you and brings you closer to other people who are committed and engaged in this fight.



Cristiane Julião, Pankararu people. PhD student in Social Anthropology at the National Museum/UFRJ. She is a member of the Articulation of Indigenous Peoples of Brazil (APIB), is co-founder of the National Articulation of Indigenous Women Warriors of Ancestry (ANMIGA), represents the National Council for Indigenous Policy (CNPI) on the Genetic Heritage Management Council (CGen/MMA) and is the Coordinator of the Sector Chamber of Guardians of Biodiversity (CSG).



Juliana Kerexu, Mbyá Guarani people. Chief of the Tekoa Takuaty Village on the Island of the Cotinga Indigenous Land in Paranaguá (PR). She is an earth woman of ANMIGA, Tenonde coordinator on the Yvyrupa Guarani Commission, executive coordinator in the APIB, writer, activist and Guarani language teacher.



Changes: crisis or emergency? What we, indigenous peoples, say about the climate

Nature has long been giving us signs that human actions against the natural balance are taking on proportions that our mere existence will not support. It has warned us that it is possible to seek and maintain balance throughout our existence, but control is dangerous when we underestimate what we think we know. This type of exercise of human autonomy ends up challenging immeasurable forces, above all, and primarily, it challenges nature.

Based on the idea that “we are diverse, diverse natures”, we, humans, need to accept that our diversities are not above the diversities of other lives. If we simply use our own will to do whatever we want with and in nature, we will all be held accountable for our arrogance, selfishness and presumptuousness. On the other hand, there are other more harmonious ways of using free will, starting exactly from the key element called: respect!

For us, indigenous peoples, respecting nature means ensuring balance in all phases and contexts of our lives. It means having peace of mind knowing that our ancestral strength is our guide, where we strive for harmony in our actions. Thus, we pass on this knowledge, practices and sayings from generation to generation, beyond the demarcated space that we know as territory, considering that the symbolic territory is something much larger.

That said, for at least 20 years, we, indigenous peoples, have been warning the world about the destruction of nature and its socio-biodiversity. We have warned about climate change that has been altering not only the cultural and food calendar but also the calendar linked to traditional rituals, showing how they were different each semester. This movement was called “climate change”, but the reception of this growing problem



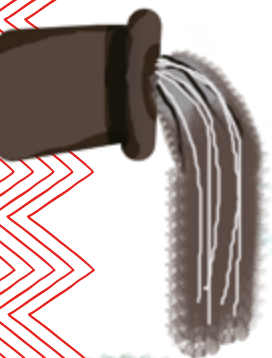
does not seem to have attracted much attention from the majority of the non-indigenous population.

As we, indigenous people, increasingly experience climate change in our daily lives, as soon as we became aware of these harmful effects, we once again drew the attention of society as a whole, warning that this was no longer about climate change, but about a crisis. We have entered a dangerous and lethal spiral with the climate crisis, so we have intensified this global call to respect nature, after all, our existence depends on it, but it does not depend on us

The echoes of our voices and even the catastrophic natural effects we have seen still seem to be insufficient to deconstruct a world

that revolves around the market/consumption, where environmental responsibility always lies with someone else, never with oneself. The climate crisis has raised an alert about the changes in natural cycles and circles that have been increasing exponentially, bringing death and destruction everywhere and to all people, especially the most socioeconomically vulnerable. Changes, crisis and now emergency, nouns that lead us to perceive a chronology of these effects and how much more serious the harsh disruptions of nature's cycles and circles are becoming every day.

Perhaps we, indigenous peoples, are talking about a climate emergency because we have been experiencing this emergency in our territories for



some time now. While this issue is still perceived as something distant by non-indigenous society, it is already being felt very strongly in our territories, issues that are visible to the naked eye, such as landslides, excessive rainfall, little rainfall or none at all. These drastic changes end up directly affecting the way of life of our peoples, who live their traditional ways according to the timing of nature, from practical issues to more cosmological ones. For example, the Guarani people's New Year begins with the arrival of Spring, which is announced by the

Urutau bird. Normally, at the end of August or beginning of September, the Urutau would begin to sing, announcing Spring and the arrival of the new year. However, in recent times, we have seen an imbalance with the arrival of the bird at the end of July. What may be a minor change for other peoples, for the Guarani people, it clearly shows the imbalance in nature and breaks the very logic of their millennial calendar. Realizing that we are part of nature makes us, as indigenous people, much more vulnerable to these changes.





What is the climate emergency?

The climate emergency we are experiencing is a situation in which urgent action is needed to reduce or completely prevent changes in the planet's climate, as well as to prevent the environmental damage caused by these changes, which may be irreversible. However, to act correctly, we need to understand what has caused climate change and how the planet we inhabit works.

The Earth, as a planet, is regulated, among other things, by the concentration of greenhouse gases. These gases are natural and very important for keeping the planet at a habitable temperature and ensuring living conditions for all nature, including people. However, the intensification of the greenhouse effect brings imbalance to the planet, and this occurs for two main reasons:

1

Today's society has an energy system based on the burning of fossil fuels, especially coal, oil and gas. When burned, these fossil fuels emit CO₂ and methane into the atmosphere, which currently represents 2/3 (two thirds) of the emissions made by people (non-natural emissions). From 1950 to the present day, the world population has increased threefold, while the emission of these gases through the energy system has increased sevenfold.



2

The predominant food system in society accounts for 1/3 (one third) of gas emissions, since it is based on meat consumption. As a result, there is methane emission from ruminant herds, deforestation for pastures, investment in large plantations for the production of animal feed (especially soybeans) and loss of biodiversity. Today, a large part of the soybeans produced are destined for animal feed and most of the deforestation in the Amazon Rainforest is done to create pastures.



With the excess of greenhouse gases, the consequence is an imbalance on the planet, with less gases leaving than entering, generating retention. As a result, there is an increase in the planet's temperature and sea level, causing us to break a new heat record every three years.

It is not enough for us to just think about what the climate emergency is today because, as our elders teach us, we need to understand the root of the problems. It is very important to understand that the model of society we live in, built from colonization, is what has

led us to this emergency situation. Therefore, we will not be able to face the climate emergency without addressing its roots, its true causes.

By knowing the causes and understanding the problem, we can recognize some impacts that arise as consequences of this process: droughts, floods, rising sea levels, heat spikes, pollution and food insecurity.

The tendency is that, if the situation is not viewed as an emergency, these phenomena will become increasingly intense and extreme, approaching a point of no return.

The climate emergency impacts us more! This is environmental racism!

The greatest impacts of the climate emergency are seen in the imbalance of natural elements reflected in the destruction of ecosystems and biomes. The intensity of these natural events has disrupted what we know as the seasons of the year and means that we are experiencing phenomena that are increasingly profound in their strength. Between rain and wind, we still can't say what are extreme actions, no one can say whether we are actually dealing with the full force of nature.

We, indigenous peoples, feel it more because we are directly connected to nature, to the experience that connects with the seasons, with the phases of the moon, the time to perform traditional ceremonies that depends on the arrival of spring or the arrival of winter, feeling it more strongly with each passing year. Without a standing forest to balance temperatures, we are directly affected in our way of life. As **Telma Taurepang** says: **"We already take care, we do a lot, but the Western world has not yet stopped to see that they cause climate change"**

These impacts have been affecting us since the "colonial deforestation", starting along the entire Atlantic coast and spreading to all other biomes.





Thus, not only indigenous peoples have felt these impacts, but all people from traditional communities, and in other ways, also in urban/urbanized spaces. It is very important to highlight this historical process: the climate emergency was built over centuries of exploitation of territories, disrespect of nature in its different forms, and the genocide of indigenous populations who had and have a different relationship with nature. We tend to see the

processes in the short term, but the practices carried out since the arrival of colonization on this territory have affected Mother Earth, interfering with natural cycles and making ways of life inviable.

Today we feel the impacts in different ways, but they have something in common: our relationship with nature is closer, we see ourselves as part of nature, which means that the impacts directly affect our lives. See the example:

The Guarani people who live in the Atlantic Forest biome in Brazil's South and Southeast regions, feel the change in planting and hunting times. With the imbalance in nature, these times also undergo changes and extreme phenomena become more frequent, interfering with food security: we see cassava plantations lost, sweet potatoes rotting due to excessive rain, avaxi (corn) that cannot grow due to lack of rain. But the impacts are not only on the issue of food security and sovereignty, but also on other aspects of life, such as in many Tekohá where, for two years, it has not been possible to harvest corn for the nhemongarai ceremony (baptism ceremony).




The seasons are changing too much, forests are catching fire due to lack of rain and very high temperatures, villages are being flooded by heavy rains caused by cyclones, strong storms, which were uncommon, but now end up causing a lot of disruption. Many times, we have seen the total loss

of crops and homes, thus also causing interference in the way of life of each people spread across this ancestral territory.

As indigenous leaders state in the Letter of the Indigenous Peoples of the Amazon Basin to the Presidents, written during the Assembly of the Peoples of the Earth for the Amazon



"[...] indigenous peoples are affected the most by global warming and its impacts, such as floods, droughts, landslides, among others, and, despite this, we find time and willingness to lead the fight against climate change."



The fact that all these impacts are already being felt and experienced so intensely by us, indigenous peoples, also has a direct relationship with **environmental racism**. This concept, first used in 1981 by black activist Benjamin Franklin Chavis Jr., refers to the disproportionate burden of environmental impacts that fall on certain ethnic groups that are already vulnerable. In other words, the risks and damages of the

climate emergency affect black and indigenous populations much more.

It was structural racism that expelled us from our territories, denied us our ways of life, violated our bodies and today denies us our return to our traditional territories. It is institutional racism that has prevented us from participating in discussions and decisions about the direction of our society since the colonial invasion. It is cultural



racism that causes many people to still see us as less evolved, primitive peoples and to fail to recognize our contribution to life on the planet. And it is environmental racism that makes us the most impacted group by climate emergency, not only in the forest or in our demarcated territories, but also in urban spaces where we normally live in the most vulnerable and unhealthy regions.

If we look again at the main causes of the climate emergency, which are the energy system and the food system, we will see that it is not fair that we are the ones who suffer the most from the damages of the climate emergency. We are not the ones who defend a society

whose machines and cars cannot stop burning fuel in search of profit. We are not the ones who defend the idea that it is worth destroying nature to produce soy and cattle, maintaining a monoculture system that makes other ways of producing and surviving inviable.

“Indigenous bodies are falling next to monoculture plantations, often poisoned and yet they are not even seen.” **Paulina Martines, from the Avá Guarani people.** However, we have been the first peoples to experience the strong effects of these political and economic choices that reverberate in nature, since the invasion in the colonial period.



You, a non-indigenous person, are also impacted!

Perhaps, after reading the text up to here, you may have gotten the impression that the climate emergency is our problem: indigenous peoples, traditional communities, ethnic groups most impacted by environmental racism. However, you must also be experiencing the impacts of the climate emergency in your daily life.

Some practical examples help us identify the damage that is already being experienced: droughts and fires that did not occur commonly, extreme heat waves in several regions of the planet, a greater incidence of cyclones, as well as torrential rains and floods that bring a series of direct consequences to people's lives.

Sometimes, one of these symptoms of the climate emergency occurs in a certain region, but its effects are felt in distant regions, as in the emblematic case of the smoke and soot that took over São Paulo due to forest fires in the Amazon region in September 2022.

In addition to the immediate and visible consequences, there are a series of factors that develop from the immediate impacts. For example, our energy model based on highly polluting sources and our choice of





agriculture that causes deforestation accentuate the process of water and land pollution, increasingly exposing people to poisoned and polluted food, water and air. As a result, we are increasingly exposed to diseases.

Legally speaking, the Federal Constitution itself establishes, in its article 225, the right to an “ecologically balanced environment.” In 1998, the Environmental Crimes Law was enacted. Since 1605 to the present day, we have had a legal framework that establishes the State’s obligation and the duty of all people to care for the environment. In other words, first and foremost, living on a healthy planet, with a respected and ecologically balanced nature, is your and our right.

However, the legal issue does not seem to intimidate so many environmental violations and suggests a perception of impunity

for these crimes. We can only appeal to raise awareness about the main threats that promote imbalance, which are, for the most part, reversible if joint actions to preserve, conserve, and manage “in the name of progress” are guided by the spiritual force of nature in its fullness.

Just as all people are and will be increasingly affected by the climate emergency, all people also need to get involved in confronting it. In addition to rethinking our consumption habits and daily practices, we need to engage in collective actions that aim to demand that companies and governments adopt practices that respect nature. If each person committed themselves to monitoring what is happening in their biome, we would already have made a lot of progress.



We all live in a Brazilian biome, although many people do not even know which biome they live in or how it works. Those who live in the **Pantanal** have recently experienced the force of the fire that devastated the largest floodplain we have. Those who live in the **Amazon** have seen the land bleed with the mining that fills the rivers with mercury and makes people sick. Those who live in the **Cerrado** have seen deforestation increase in an overwhelming way, even without having yet recovered from the

environmental crimes of Mariana and Brumadinho. Those who live in the **Caatinga** have noticed the lack of plant species that no longer survive in the biome due to the increase in temperature. Those who live in the **Pampas** have seen large-scale projects move forward without any concern for their environmental impact.

Those who live in the **Atlantic Forest** have already lived in a biome that has lost almost all of its forests. Everyone is already feeling the effects of climate change and is still living with the factors that aggravate it, but few have been able to react to it.





We who suffer the most also point ways out of this emergency!

Being directly in the territories and believing that we live sharing these spaces with the “owners” of the forests, waters, animals and rocks makes us perceive, very clearly, the effects of the climate emergency. The change in the behavior of the Earth, fauna and flora, is immediately associated with climate change, because rain and wind have been more communicative every day. Strong, weak or absent, these phenomena have warned us about how much human actions against the ecologically balanced environment can be harmful to all of us.

When we talk about “listening” to nature, we are talking about the connection that deepens like roots spreading through ancestral territory. This connection is cultivated daily through care and respect for nature: every tree, the water, our land. Respecting nature so that it is healthy is a way of envisioning a future, because, without nature, people do not exist; on the other hand, nature lives without people! We look at the earth as the one who welcomes us and gives us food, so we think about how to impact it as little as possible so that we can have a future.

We, indigenous peoples, have the solution, we have traditional technologies that can serve as examples for a more sustainable life, so that we can heal Mother Earth, which is sickened by a capitalist vision: sickened by disorderly production with no concern for the earth and nature; sickened by agribusiness that kills with its poison, that kills with its discourse of a world of unsustainable development that only takes away, exterminates from the earth without thinking about tomorrow!

Our relationship with nature is one of respect, listening and observation. These three categories give us guidance on how to manage our spaces and



even beyond them, to understand that, for all things, there are several connections, especially cosmological ones. When we see ourselves as one more in these spaces, we also need to understand our place, paying attention to the cycles of life (when there is a temporality) and the circles of life (because everything is consecutive).

Our main defense to emerge from the state of climate emergency is another relationship with nature, the territory and the planet. This unique relationship that we have is constructed from our gestation, when elements of nature strengthen our mothers in preparation for childbirth, when we learn as children that everything has a spirit, when we

remember our stories that show that we also learn from animals. In addition to the cosmological universe, we build this relationship with nature in practice: respecting the recovery cycles of plants and the earth, leaving fruit on the trees for the birds, allowing for the existence of various species in our territories.

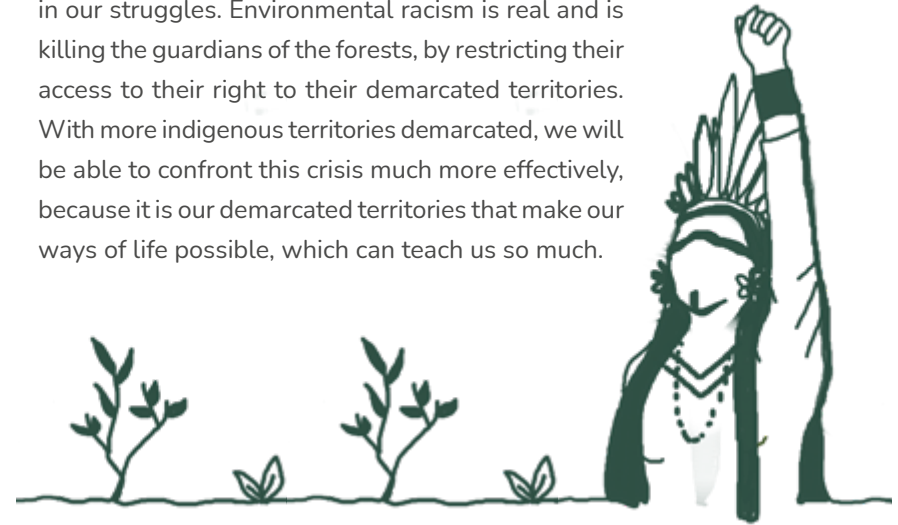
The demarcated Indigenous Lands have provided a great service to the entire population, since it is on them that 80% of the planet's biodiversity is protected (UN). It is a difficult task to maintain the planet's biodiversity in a society where the pursuit of profit usually comes before caring for nature. As the indigenous woman **Vanda Witoto** warns us:

"For example, the world looks at the Amazon from a satellite. The world looks at the Amazon from a satellite, from above, and can only see the green and the beauty of the rivers. But the lives of the people down here, who cannot be seen, have been impacted and no one cares for them. People want to protect the trees and the river, but they don't care for the people who protect the trees and the river."

The lives of these people are more important, because they are the ones who keep the forest standing, they are the ones who can protect a river through this way of life that respects nature, the environment, the fauna, the flora, everything that surrounds us. Because we understand that we are part of it, that we are it, that we are connected in every sense of life."

Source: <https://www.youtube.com/watch?v=HRVVanwHpRPk>

To confront the climate emergency, society as a whole needs to be convinced of this urgency and pay close attention to what we have been saying. In addition to listening to us, we need popular support in our struggles. Environmental racism is real and is killing the guardians of the forests, by restricting their access to their right to their demarcated territories. With more indigenous territories demarcated, we will be able to confront this crisis much more effectively, because it is our demarcated territories that make our ways of life possible, which can teach us so much.

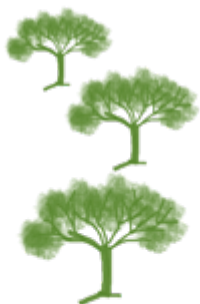


"We understand that our main cause for struggle is the Earth, our Mother Creator. Without the Earth, we have no water, no nature, no food. We have no life! This Earth is also home, it is our community, and through It we have access to public policies, dignity and the possibility of practicing indigenous well-being. A lifestyle that is our own, autonomous and that allows us to live culturally and traditionally safe. Therefore, we fight for the demarcation of territories, for the safety of our communities, for the effectiveness of our rights and for the strengthening of investigative actions that address the attacks that we constantly experience in our villages." João Victor, from the Pankararu people.



In addition to resisting in our territories, we have participated in discussions on the climate emergency worldwide, always seeking mitigation, adaptation, resilience and financing policies.

"We have had several debates and have made several proposals. We have been warning the international community more forcefully since Eco92. We have been guiding governments and alerting civil society about climate change and indigenous peoples. We have highlighted the need to meet the goals



set out in these international agreements and treaties, which have not been met by any country. Also, we state that these goals are no longer ambitious. In the last two or three years, indigenous peoples have been at the center of the debate with financial support to enhance the protection of all ecosystems in public policies, but these resources have not reached their objective. Indigenous peoples have not been able to access them to enhance what we already do in our way of life, which is the protection of the territories and of all ecosystems." Dinaman, from the Tuxá people.





To talk about the climate emergency means covering many issues that unfold into many others. Since we won't be able to cover everything, we highlight a quote from **Shirley Krenak** to further instigate reflections:

"I always say that we need to have as the main topic of discussion these projects that claim to be environmental, but that are actually fake environmental projects, such as carbon credits, wind energy, solar energy... And other projects that are emerging as 'green lithium', but are in fact, not green at all, on the contrary, they are rather destructive. These are issues that really need to be taken more seriously in order to show the true reality, especially of indigenous peoples and traditional communities that are being impacted by these fake environmental projects.

When we talk about the world, we are talking about the entire environment, the entire humanity, we are talking about a whole that is within us 24 hours a day. And, over time, society stopped thinking about this whole that we have inside of us and ended up forgetting about it and thinking of an 'I' alone in an individualistic way. And then, the more this individualistic force grows in human beings, the more destructive it becomes. It destroys more, it doesn't look at what's around it, but looks at the power of greed, letting its ego go to its head and thus becoming a human being who destroys.

But, in the face of all the ancestral strength of the indigenous peoples, we fight hard to show society that we are earth and water 24 hours a day and, as humanity stops remembering this, things related to Mother Earth will become more difficult. So, one of the greatest intentions of indigenous peoples is that humanity can understand the spiritual, ancestral value that the earth and the rivers and the seas have for us. Rivers, seas, and earth are in us 24 hours a day. We eat earth and drink water every day. And when did society stop thinking about this?"

A call for life!

This material that we have prepared, the speeches we make in discussion and decision-making spaces, the countless mobilizations that we carry out on the ground of the world and on the ground of our territories are tools of struggle! Our fight for demarcated territories, clean water, respect for Mother Earth and preserved nature is, in truth, a great call for life!

We are not thinking only of our indigenous lives, but we are defending the possibility of life for everyone. Demarcating our territories is one of the ways out of the climate emergency in which we all find ourselves in! Our traditional practices, developed and applied for millennia, are based on taking care of our home, which is nature. If today we talk about sustainable food production, sustainable development or the sustainable use of raw materials that nature provides us, we already have these practices in

use. It is because of this knowledge and ways of being that we affirm: standing villages, standing forests!

We watch our biomes being burned and with our own strength we try to put out the fires. We have seen our territories torn apart by mining, illegal leasing and irresponsible prospecting, and we have put our lives at risk to denounce these crimes. We cry when we see Mother Earth being poisoned and entire peoples being decimated by the unbridled greed of those who only care about profit. Greed and irresponsibility are the main causes of the death of nature!

We, indigenous peoples, know that in order to effectively and quickly confront the climate emergency, we need to confront old problems, especially colonialism and racism! This colonial and racist vision makes a large part of society not listen to us, not recognize us and, as a result, fail to see in us



as the solution to overcome this emergency. It is this colonialism and racism that, historically, have taken us from our territories, disrespected our bodies, which are also territories, and exploited nature in an unbridled

manner. It is urgent to overcome the vision of being capable of dominating nature and understand what we have been saying for a long time: we are nature, and only a small part of it.

“We, indigenous peoples, are the foundation of the planet’s survival! Life is not negotiable, biodiversity does not have a second chance. We understand that life is the greatest wealth and, therefore, we manifest ourselves for the protection of the Earth and the people who preserve it. It is our knowledge and our ancestral foundations that will save humanity. It is not just a belief, it is cultural! We present to the world a project for an alternative and sovereign way of life. We shout and resonate the reforestamentos [reforestation of our minds] so that, once and for all, our right to life is conquered based on nature and ancestry.” Sônia Guajajara¹.



We have no more time, and we will have nothing left to defend if changes are not made to the use of this land now. Non-indigenous society needs to seek to learn from indigenous peoples, because we do not have a plan B, we do not have another planet. We, indigenous peoples, have the cure for Mother Earth.



1 - <https://anmiga.org/en/manifiesto-reflorestamentos-reforestation-of-dreams-affections-gatherings-solidarity-ancestrality-collectivity-and-history/>

De Ju Kerexu

Ancestral tree peoples

Root peoples...

Trunk peoples...

Branch peoples...

Leaf peoples...

Flower peoples...

Seed peoples...

We are the women and men who were once here...

We are Peoples who lived, live and will live here...

We are peoples who fly from the forest canopies...

We are peoples echoing sacred songs, through the forests...

We are peoples performing dances that make the forest ground tremble...



We are biome peoples...

We are many, we have been many more...

We are the strength and resilience that is untouchable...

We are root peoples, who are rooted in this sacred territory...

We are root peoples spread throughout the ancestral territory "Brazil"...

We are deep root peoples who each day assert ourselves, reaffirm ourselves and deepen our ancestral knowledge each day...

We are roots, trunks, branches, leaves, flowers and seeds, which spread through the winds that the ancestors blow...

We are peoples, we are languages, we are cultures, we are dances, we are colors, we are many, we are all the ancestors who lived, live and will live here!

We are indigenous peoples, we are the original peoples.

We have lived and resisted for more than 522 years.

Hail to the strength of the ancestors who are alive and will live in us!

Hail to the strength, spirituality of the peoples!



ISBN: 978-85-93033-21-6

CD



9 788595 033216



CONSELHO DE MISSÃO ENTRE POVOS INDÍGENAS



FLD
projetos de vida
actaliança



Igreja Evangélica
de Confissão Luterana no Brasil

Brot
für die Welt



ELM Hermannsburg
Partner in **Mission**

