

*1<sup>st</sup> Yubaka Hayrá —  
Indigenous Conference on Ayahuasca*

**INTERNAL RECOMMENDATION LETTER**

We, representatives of the Vale do Juruá Indigenous Peoples — Apolima-Arara, Ashaninka, Huni Kuin, Jaminawa, Jaminawa-Arara, Kuntanawa, Nawa, Noke Koï, Nukini, Puyanawa, Shanenawa, Yawanawá and Shawādawa — gathered at the 1<sup>st</sup> Yubaka Hayrá — Indigenous Conference on Ayahuasca, held from December 14 to 17, 2017, on the Puyanawa Indigenous Land, in the municipality of Mâncio Lima, under the coordination of the Indigenous Peoples of Rio Juruá Organization (OPIRJ), the Indigenous Peoples of Tarauacá Organization (OPITAR), the Indigenous Peoples of Rio Envira Organization (OPIRE), and the Kaxinawá Rubber Tappers Association of Rio Jordão (ASKARJ), with the participation of the other organizations present, after intense debates, determine that:

Each people hold internal meetings to balance the information discussed at this conference, as well as to discuss the subjects forwarded within this letter. This debate will support the 2<sup>nd</sup> Indigenous Conference on Ayahuasca. The occurrence of these meetings should be coordinated by the regional Indigenous organizations, with the support of FUNAI.

FUNAI will be responsible for the coordination with external institutions such as Indigenous Assistance, IPHAN/MINC and CONAD, among others, which are considered relevant in this debate, for the participation in a preparatory meeting for the 2<sup>nd</sup> Indigenous Conference on Ayahuasca, initially set to take place in June 2018.

Each people should collectively take a position and reflect, in internal meetings, on the related issues below:

- How traditional medicine was used in the past, and the knowledge passed on and protected in the Indigenous internal context.
- How traditional medicine is used, and the knowledge passed on and protected in the current context, and what is thought about the observed changes in traditional uses.
- How the current exchanges with non-Indigenous people are perceived, and how knowledge is being honored. Consider what ways there are to protect the knowledge about traditional medicines, considering the changes stemming from this expansion.
- What the possibilities and limits of sharing traditional knowledge with non-Indigenous people are. Reflect on the extent to which it is beneficial or threatening to transmit this knowledge to non-Indigenous people, and what form the dialogue and external sharing will take.

To aid in these reflections, we have annexed here the systematization of the debates that occurred throughout the 1<sup>st</sup> Yubaka Hayrá.

Puyanawa Indigenous Land, December 16, 2017.

Support:

*1<sup>st</sup> Yubaka Hayrá —  
Indigenous Conference on Ayahuasca*

**ANNEX  
SYSTEMATIZATION OF THE DEBATES THAT OCCURRED THROUGHOUT THE  
1<sup>ST</sup> YUBAKA HAYRÁ**

**Reflections/Problems:**

- \* Researchers who study ayahuasca and other traditional medicines are not committed to the Indigenous movement's interests. They can legitimately speak in academic settings, but it is the Indigenous peoples who have the true knowledge of spirituality, so they must be the protagonists.
- \* Concern about training courses in the use of sacred medicines, principally outside of Brazil.
- \* Concern about the inadequate use and commercialization of the medicines by Nawas/churches, possibly generating serious situations associated with their use. For example, the use of ayahuasca as a psychedelic drug in pill form by Nawas at parties and other environments.
- \* The increase in use of the medicines outside the Indigenous context has resulted in more Nawas than Indigenous people using ayahuasca.
- \* Traditional medicines have specific uses. If they are used out of context, even by Indigenous people, they lose their meaning and stop being effective.
- \* Reflection on the responsibility of the Indigenous peoples themselves for having transmitted the knowledge of the medicines to the Nawas.
- \* Disrespect of inspection and/or regulation agencies in regard to the circulation of Indigenous people with the medicine and other cultural elements.
- \* The notion of "diffuse" rights undermines Indigenous rights, placing Indigenous ayahuasca on the same level as the use by churches and various other non-Indigenous groups.

**Referrals/Suggestions/Guidelines**

- \* Instead of using the generic name ayahuasca, it is necessary to use each people's specific nomenclature, as well as for the other traditional medicines.
- \* Necessity of knowing national and international ayahuasca laws.
- \* Importance of a communication structure among the Indigenous peoples to strengthen the topic.
- \* Proposal for the creation of an internal Indigenous forum to speak on cultural issues and align the positions among the different peoples, so that they assume the responsibility for the adequate use of the medicines, as well as their divulgation and commercialization.
- \* Creation of an Indigenous ethical council for traditional medicines.

Support:

*1<sup>st</sup> Yubaka Hayrá —  
Indigenous Conference on Ayahuasca*

- \* Necessity of a collective action plan so that all may have their land and live by their customs. It is necessary to have leadership union to make the commitment to this cause so that there is no internal divide.
- \* Necessity of the continuation of these discussions through a work agenda, with ample participation of the bases in periodic meetings, as well as the inclusion of other aboriginal peoples who also make use of these medicines.
- \* Necessity of internal organization and orientation on the circulation and spread of the culture by Indigenous people who travel with traditional medicines.
- \* Creation of reference documents for each people, as bylaws, which regulate the forms of use, the spread of knowledge and the circulation of the medicines. Guarantee the right to responsible circulation with ayahuasca and other traditional medicines.
- \* Meetings with governmental institutions to obtain and pass on information to the bases about the transport/transfer of traditional medicines and to report on ongoing cases.
- \* Possibility of creating a CNPJ (Brazil National Registry of Legal Entities number) to circulate with ayahuasca in accordance with the current CONAD resolution.
- \* Hold education campaigns in the villages with the teachers to make children and young people aware of the correct use of traditional medicines, as well as teach the proper cultivation of the plants.
- \* Form strategies, with the peoples themselves, related to the management, cultivation, exchange and conservation of medicinal plants, integrated with agroforestry systems, highlighting the importance of valuing and protecting ancestral knowledge.
- \* Research, revitalize and divulge traditional songs in Indigenous schools, passing them on to youth in the specific manner of each people.
- \* Author's rights (music) must be secured by the spiritual leaders, but the associations need to work toward strengthening these rights.
- \* Reflection on the inclusion of non-traditional musical instruments (guitars and others) in the songs of each people, not only those about ayahuasca but also hunting and others.
- \* Form strategies to tie the commercialization of Indigenous snuff to the ways of aboriginal peoples, opposing the connection of the peoples' names to snuff produced outside of the Indigenous context.

Support:

1<sup>st</sup> Yubaka Hayrá —  
Indigenous Conference on Ayahuasca

- \* Encourage people to take ayahuasca with someone who understands it, to learn the history and to feel how it is. Importance of the Indigenous peoples' commitment to responsible healing ceremonies.
- \* Encourage exchange between the peoples to strengthen the autonomy of each people in relation to the knowledge and cultivation of medicinal plants, as well as their medicinal and cultural use.
- \* Form an internal strategy for the protection of Indigenous rights, and extend the discussion, by means of a conference, to other countries with aboriginal peoples that utilize ayahuasca.
- \* During the 2<sup>nd</sup> Indigenous Conference on Ayahuasca, evaluate the possibility of sending a letter to IPHAN/Ministry of Culture, the Public Prosecutor's Office and other responsible entities in Brazil, the UN and other international bodies, presenting the Indigenous peoples' position on patrimonialization and the issue of diffusion of the sacred to the world.
- \* During the 2<sup>nd</sup> Indigenous Conference on Ayahuasca, evaluate the possibility of filing a suit in an international court to accuse Brazil of cultural genocide. Possibility of using as an example the accusation of Empresa Ayahuasca International, made by Colombia.
- \* Strengthen the relationship with FUNAI about controlling the entrance to Indigenous communities of people in search of experiences with traditional medicines.
- \* Guide the presence of *pajés* on the IPHAN/Ministry of Culture commission, which will evaluate the registration process for Ayahuasca as a Brazilian cultural patrimony, as solicited by the churches.
- \* Evaluate the possibility of a registration as cultural patrimony of the Indigenous peoples.
- \* Create a recognition process for what is patrimony in the eyes of Indigenous peoples.
- \* Necessity of securing resources in conjunction with association partners and the Ministry of Culture in order to carry out the clarification step, indicated as being necessary to the registration process, together with the Indigenous peoples.
- \* Proposal for the creation of a work group or other platform for the organizations to accompany project development with IPHAN and other research studies related to traditional medicines.
- \* Expand the second conference to debate on other medicines, too, and also expand the debate spaces.

Support: