

## 2<sup>nd</sup> Indigenous Conference on Ayahuasca

### LETTER FROM THE 2<sup>ND</sup> INDIGENOUS CONFERENCE ON AYAHUASCA

We, representatives of the Indigenous Peoples of Juruá, Envira and Tarauacá — Ashaninka, Huni Kuin, Madija, Kuntanawa, Nawa, Noke Koï, Nukini, Puyanawa, Shanenawa, Yawanawá and Shawãdawa — gathered at the 2<sup>nd</sup> Indigenous Conference on Ayahuasca, which took place from August 10 to 14, 2018, on the Puyanawa Indigenous Land, in the municipality of Mâncio Lima, Brazil-Peru border, 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 of Rio Jordão Association (ASKARJ), with the participation of the other organizations present, after intense debates, **by means of this letter:**

- \* Maintain the commitment to the wise and responsible use of traditional Indigenous medicines, watching over the knowledge and elements that compose the aboriginal practices and the ways the knowledge is passed down through the generations.
- \* Value the union of different peoples with respect to each culture's differences.
- \* Value the teachings of the elders, creating spaces where they have a voice and recognizing them as living libraries.
- \* Value the mother tongues and other cultural aspects.
- \* Commit ourselves to the protection of traditional Indigenous medicine and the forest, being careful of external influences and preserving the Indigenous lands.
- \* Will promote exchanges between Indigenous communities, aiming to strengthen those in which the traditional culture has been weakened.
- \* Will promote the empowerment of youth, women and children in the spiritual world.
- \* Maintain the commitment to respecting the diets and everything that is involved in the training and preparation of the people who work in the spiritual world.

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- \* Seek to strengthen and expand the meetings about traditional Indigenous medicines among the various Indigenous peoples.
- \* Will deepen our reflections on the different roles that people, beyond the *pajés*, have played in the conduction of spiritual ceremonies.
- \* Will involve the diverse community leaders in the strengthening of traditional cultural practices.
- \* Will deepen our reflections on the creation (or not) of a judicial body for Indigenous representation and dialogue about “ayahuasca,” with duly capable representatives who can discuss, among other subjects, the circulation and usage control over traditional Indigenous medicines and other related ethical aspects. The definition of this judicial body is designated for the next Indigenous Conference on Ayahuasca.
- \* Demand a guarantee of judicial and institutional support for the defense of traditional Indigenous rights.
- \* Will define strategies to deal with the presence and influence of religions in the communities, guaranteeing the respect of the traditional culture.
- \* Will increase dialogue with the government in its different spheres of power, on national and international levels, in a unified way among the peoples, maintaining the Indigenous peoples’ autonomy and respect for their ways of life.
- \* Will define strategies to authorize the circulation of “ayahuasca,” demanding the creation of institutional mechanisms for implementing traditional rights and their divulgation, in order to sensitize the professionals who work in control and inspection, as well as judicial bodies.
- \* Will orient the people who visit the villages in accordance with the goals of the visit and with the internal rules of each people, and we will inform FUNAI about the entrance of these visitors.
- \* Seek strategies of valorization and protection for Indigenous knowledge by means of specific legislation, warning about the risk of the misappropriation of traditional peoples’ knowledge and the “monetization” of Indigenous medicines and rituals.
- \* Ask the UN and other national and international governing bodies for support to guarantee the respect for Indigenous peoples’ traditional rights in general.

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- \* Ask the UN's Expert Mechanism on the Rights of Indigenous Peoples (EMRIP) for technical support and the elaboration of a report on the rights of Indigenous peoples from the perspective of traditional medicines, in dialogue with the corresponding governmental bodies and involving their representatives' participation in the next Indigenous Conference on Ayahuasca for constructive debate and dialogue with the Indigenous peoples.
- \* Seek a consolidation strategy for the rights of use to the diverse traditional Indigenous medicines, considering that there is no need for scientific proof of their benefits.
- \* Request the changes to the various regulations, with special attention to CONAD resolution 01/2010, and we also propose the creation of norms to guarantee the circulation of Indigenous people with their traditional medicines and other elements of Indigenous cultures.

**OBSERVATION:** The term **Ayahuasca** does not substitute all the denominations for this medicine for each people, such as Uni, Huni, Kamarãpi, Hëu, Tsĩbu, among others. Nevertheless, it was agreed in plenary session that this term would be used as a general form that encompasses all the designations.

Puyanawa Indigenous Land, August 13, 2018.

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