



WORLD  
INDIGENOUS  
GAMES

Brazil • 2015

Celebrating is what matters!



Photo: © UNDP/Tiago Zenero

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*Authors of the text:* Lucas Roque, Marcos Terena, Juan Antonio Calfin and Taily Terena

*Translation:* Oriente-se

*Cover design:* JMPI

*Technical coordination:* Marlova Jovchelovitch Noletto, Deputy Director for Programme, and the Social and Human Sciences Sector at UNESCO Office in Brazil

*Technical review:* Renata Ramos Ribeiro and Maria Teresa Fontes (PNUD); Fábio Soares Eon (UNESCO)

*Graphic design, layout and proofreading:* Unit of Communication, Public Information and Publications of UNESCO Office in Brazil

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## FOREWORD

The Ministry of Sports in Brazil (ME), the Intertribal Committee (ITC), the United Nations Development Programme (UNDP) and the United Nations Educational, Scientific and Cultural Organization (UNESCO) have the pleasure to present the synthesis publication of the *World Indigenous Games*, which occurred in the city of Palmas, in the state of Tocantins (Brazil), 22 to 31 October, 2015.

The first edition of the World Indigenous Games not only reinforced the vocation of Brazil as a host country of important sports events in the international calendar, but also offered to the international community the opportunity to gather 2 thousand athletes representing 30 nationalities and 24 ethnicities. It is needless to say that organizing such a large gathering was only possible thanks to the efforts of all partners, who contributed to a unique sporting moment of union and socialization among different indigenous nations.

The First World Indigenous Games (*Jogos Mundiais dos Povos Indígenas* – JMPI) included competitions of indigenous sports – gathered in traditional demonstration games and native integration games –, but also one Western competitive game. The spirit of union of ethnic groups and indigenous peoples guided all matches.

With this event being widely covered by the national and international press, once again it became evident the enormous potential of sport as a tool of integration and promotion of a culture of peace among peoples. Another no less relevant



contribution of the World Indigenous Games was to reopen an important discussion concerning the preservation and safeguarding of cultural manifestations, traditions or ancestral values related to the so-called 'traditional games'. Many of these are still at risk of disappearance. Therefore, there is an urgent need of promoting initiatives of intergenerational nature and appreciation of indigenous knowledge and culture.

This event further reinforces what has been advocated by important international legal instruments in the area, such as the *United Nations Declaration on the Rights of Indigenous Peoples* (2007) and the *Declaration of Punta del Este* (1999). Both instruments urge countries to value indigenous and traditional games and culture, including the development of a 'global list of sports and games' and the promotion of 'world and regional festivals'.

This publication gathers some of the cultural richness that distinguished this meeting. Coincidentally, the structure of the chapters reminds the spaces where the activities of the event took place: Games Arena, Wisdom Hut, Digital Hut, Indigenous Family Agriculture Fair, and the Handicraft Fair.

Have a good reading!

**Ministry of  
Sports in Brazil**

**Intertribal  
Committee**

**UNDP  
in Brazil**

**UNESCO  
in Brazil**



Photo: © UNDP/Tiago Zenero



**100-meter sprint**

*Photo: © Ministry of Sports in Brazil/Roberto Castro*



# INTRODUCTION

*'This event is an excellent example of how sports can unite people; promote peace and respect of the human rights; as well as the wealth and wisdom of Indigenous cultures around the world.'*

(Ban Ki-moon, former UN Secretary-General, 2015)

The World Indigenous Games I (*Jogos Mundiais dos Povos Indígenas – JMPI*) was characterized as an event that seeks to value the traditional games practiced by Indigenous and native peoples as a form of safeguarding their cultural heritage. The games seek to bring together different peoples as a way of celebrating their customs, traditions and values. Finally, the games aim at raising awareness amongst the non-Indigenous population regarding the vast diversity of Indigenous cultures. They also aim at raising awareness of the importance of those cultures for building the National States. The Intertribal Committee (ITC), a Brazilian Indigenous association idealized the JMPI with the support of 16 countries that have jointly decided that Brazil should host the event. Thus, the Intertribal Committee conducts the event as creator, organizer and articulator to have the support of the government, the private sector, and especially the UN Secretary-General in person.

The traditional games are an expression of the intangible cultural heritage. They play a role in conveying this heritage to the extent that they preserve a set of ancestral values, a specific cosmovision and contribute to integrating dialogue. For this reason, the manifestations related to the Indigenous games should be encouraged, not only as a demonstration of the strength and ability of the players, but also as cultural expression. The JMPI are one of the most significant initiatives for safeguarding those manifestations at a global scale.

Efforts towards recognizing and safeguarding the traditional games have been made in various parts of the world over a few years. Amongst these efforts, there are the following highlights:

- The Third International Conference of Ministers and Senior Officials Responsible for Physical Education and Sport (MINEPS III), taking place in Punta del Este (Uruguay) in 1999, which requested that the UNESCO Director-General elaborate a policy and an Action Plan on traditional games and world sports.
- The Letter on Traditional Games and Sports (TSG) from the 33<sup>rd</sup> session at the UNESCO General Conference in 2005 emphasizes the role of traditional games and sports as an important part of cultural heritage that should be protected and promoted with the goal of improving physical education and sports in the educational system.
- The UNESCO and TAFISA Resolution on the Promotion and Development of Sports and Traditional Games (2008) prepared on the occasion of the 4<sup>th</sup> *World Sport for All Games*, in Busan (South Korea), which 'confirms and reinforces the importance of traditional sports games as a means for tolerance, cultural integration awareness, solidarity, diversity and world peace.' The Resolution calls the attention to the fact that many of these traditional games have already disappeared or have been threatened.

In addition, it states the importance of safeguarding these modalities of traditional games with a view to ensure cultural diversity (TAFISA; UNESCO, 2008).

- The 2007 United Nations Declaration on the Rights of Indigenous Peoples expresses the right the Indigenous ones have to 'maintain, control, protect and develop their cultural heritage [...] their sports and traditional games [...] (United Nations, 2007).

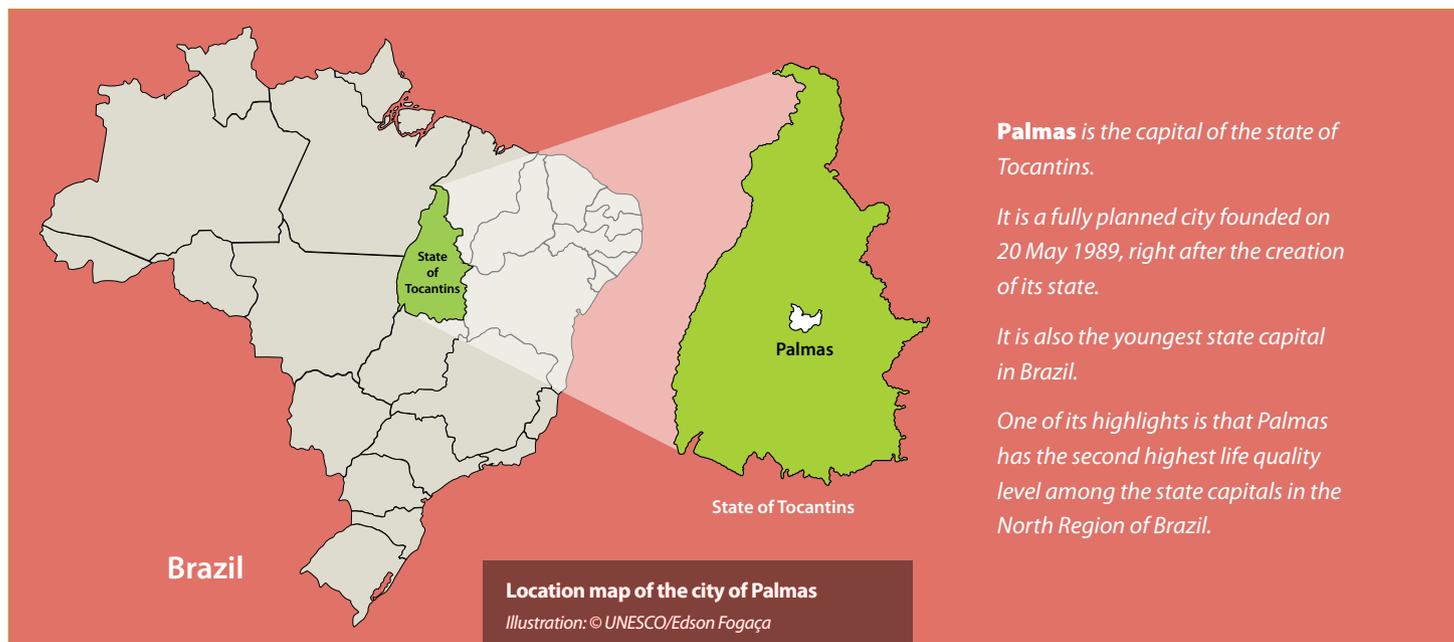
'It was a historical moment' – This was the unanimous comment from those who shared the experience of the First JMPI. It was a great celebration of the Indigenous peoples' cultural diversity, of human respect and reciprocity, and of a culture of peace. From 22 to 31 October 2015, a large community of brothers and sisters from different Indigenous nations coming from all parts of the world respectfully interacted, exchanged experiences, fraternally cooperated with each other in search of solutions to shared problems, and they searched for the physical and spiritual well-being of men and women. The Unity of Diversity could be another name for the World Indigenous Games.

The JMPI made their mark. They brought up the reality of the Indigenous culture at a global level. They presented the strength in the unity of native peoples around the world. The gathering took place in Palmas, in the state of Tocantins. The Indigenous peoples spearheaded a great event that should be held again in different countries.



## National Editions of the Indigenous Games

- **I Edition** – Goiânia/1996
- **II Edition** – Guaíra/1999
- **III Edition** – Marabá/2000
- **IV Edition** – Campo Grande/2001
- **V Edition** – Marapanim/2002
- **VI Edition** – Palmas/2003
- **VII Edition** – Porto Seguro/2004
- **VIII Edition** – Fortaleza/2005
- **IX Edition** – Recife and Olinda/2007
- **X Edition** – Paragominas/2009
- **XI Edition** – Porto Nacional/2011
- **XII Edition** – Cuiabá/2013



It is important to state that the event was only possible thanks to the long track record of accomplishments of the Indigenous Games (*Jogos dos Povos Indígenas – JPI*), which have taken place in various states in Brazil since 1996. Carlos Terena was the creator of the JPI, which were organized by the Intertribal Committee (ITC). Organizing such a world event required the experience gathered by ITC while organizing the national event, which needed theoretical, technical and logistical basis. The fact that they were carried out by an Indigenous leadership was a feat that deserved to be celebrated. The World Coordinating Group that was put together for the JMPI was fundamental for this celebration to come about. It allowed Indigenous brothers from around the world to meet and to decide together upon the characteristics of the event.

The goals established in the 1996 National Games remain the same. They are reinforced in every new edition, and are even stronger now with the World Games: *to rescue and value the Indigenous sports games, promoting harmony and dialogue amongst the participating nations, strengthening their cultural identity, as well as a dignified and respectful gathering of Indigenous and non-Indigenous peoples.*

The partnership of various institutions led by the Intertribal Committee, namely the Brazilian Federal Government, the Tocantins State Government, Palmas City Hall, UNDP, and the Brazilian Service of Support to Micro and Small Enterprises (SEBRAE) was fundamental for consolidating the JMPI.

Even after years of having the JPI, it is important to recognize that there is still an important path to trail in order to better understand the cultural diversity of those peoples and to guarantee their rights. The World Games help in the continuity of the process to guarantee the following rights: a space for exchanging experiences; a time for valuing culture through the practice of Indigenous games; a place for presenting and selling food products and handicrafts from each Indigenous village; a moment for presenting the intangible cultural expressions from each village to the other Indigenous and non-Indigenous nations; a space for political discussions and stance.



**Lighting the Olympic flame during the opening ceremony of the JMPI**

*Photo: © Ministry of Sports in Brazil/Roberto Castro*

The village hosting the World Games was comprised of five different spaces in which various activities took place. Thus, the structure of this publication intends to present to the reader these five spaces of the games, the reason for creating them, and what gives them life.

The first space was the *Games Arena*. The main issue presented is the discussion regarding the importance of sports for the physical and cultural constitution of Indigenous populations. This section of this book also shows the modalities practiced during the World Games. The second space was the *Wisdom Hut*. It was the place where the Indigenous Social Forum occurred, as well as political discussions. Peoples and nations participated in these events. The third space was the *Digital Hut*. It presented the discussion on how Indigenous culture was transferred, the Indigenous inter-generational dialogue, and their relations with new technologies. The fourth space was the *Indigenous Family Agricultural Fair*. It showed the perspective of the Indigenous peoples and their relationship with the Earth, their vision of sustainability and their relationship with the environment. The fifth and last space was dedicated to the *Handicraft Fair*. It allowed a reflection on the production methods of the Indigenous peoples and their interface with the non-Indigenous market.

Like the organization of the event, which was led by Indigenous peoples, this publication is a synthesis of the thoughts of the many participating nations, shown either through the systematization of some themes discussed during the games or through some statements of the participants. The text intends to reflect and synthesize the great complexity of the event. For this reason, it counts on the contribution of several sources such as quotes of representatives or participants, parts of interviews or spontaneous statements. More information from the JMPI are available at: <<http://www.jmpi2015.gov.br>>, such as other publications, statements from the people who contributed to making the event happen, as well as quotes of the author, who was an observing participant during the ten days of intense involvement into that global community. Thus, many hands and hearts that will show up throughout the text prepared for this publication. It was like preparing a great family album. We hope it will help to spread the word about the initiative. We also hope that it contributes to the consolidation of the JMPI in the calendar



### Opening ceremony of the JMPI

Photo: © Ministry of Sports in Brazil/Roberto Castro

of the great actions for safeguarding the cultural heritage of those peoples. Finally, we hope that it will be able to raise awareness regarding the importance and the urgency of the issues brought up by the Indigenous peoples to the debate of the global society.

The origin of the word *sympathy* refers to *feeling together*. It was the way in which Indigenous and non-Indigenous peoples related to each other during the first JMPI, and how they received and shared the dances, songs, competitions and various other manifestations from each nation. They were all moved by sympathy; all hearts beat at the same rhythm. During the ten days spent in Palmas, everyone was Indigenous.



**Opening ceremony of the JMPI**

*Photo: © Ministry of Sports in Brazil/Roberto Castro*

## GAMES ARENA

*'Culture and traditional games are the same thing, for it is impossible to think of one apart from the other. Valuing traditional games can symbolize to the youth the value of their own culture and language.'*

(Representative of the Indigenous peoples of Russia)

The traditional games mirror the cultural diversity that exists amongst the Indigenous peoples and expresses a way of life that is intimately connected to their environment – animal, vegetable, water and mineral resources – and the different stages of life – the course between being born and dying and all of the meanings attributed to this period of the human path.

The games are part of a complex of cultural meanings composed of rituals, oral traditions, rites of passage and daily activities that ensure the survival. For example, it is common that a certain game may begin with a ritual with a strong cultural representation of the Indigenous nation. It is also common to have the game as a ritual itself, which demonstrates the relation between the sports practices and the culture of the groups. In addition, the game is also an instrument for coexistence



and for establishing relations amongst the members of the communities and amongst the different Indigenous peoples. To a certain extent, this is the case of many track competitions that take the course from one Indigenous village to another, promoting integration and reciprocity amongst them, further contributing to the interethnic dialogue. Many aspects of identity are also built within the groups during the games. 'I am a *Gavião* [Hawk] because I use the bow and arrow this way;' 'The Rikbatsa people are specialists in canoeing. This is my place in the world.'

These features give a character of cultural intangible heritage to the traditional games, according to the terms established in the 2003 UNESCO Convention. This Convention, that is dedicated to the Safeguarding of Intangible Cultural Heritage, was an important advancement towards valuing cultural diversity and safeguarding its manifestations by creating the Lists of Intangible Cultural



**Olympic flame**

Photo: © UNDP/Tiago Zenero

Heritage, including the List of Intangible Cultural Heritage in Need of Urgent Safeguarding. The 2003 Convention also created a Register of Good Safeguarding Practices, aiming at highlighting successful experiences in safeguarding the means and goods of intangible nature that belongs to different peoples in the world. According to the 2003 Convention, the value of intangible goods is established by the community in accordance to the role each manifestation has within the social and cultural context of that group, which reflects the meaning of identity and belonging that such manifestations grant to the participants. It is also worth mentioning that the traditional games are recognized by the 2003 UNESCO Convention in the scope of 'traditional practices, rituals and festivities'.

The practice of sports promotes the improvement and the appreciation of health and physical performance. Allowing the integration of men and women, adults and youth from different peoples, the traditional sports practices open new possibilities for a healthy lifestyle and offer an alternative to the harsh reality of drugs, alcoholism and malnutrition that the Indigenous peoples are also exposed to.

The JMPI transcend this aspect of physical improvement. They are an incentive to joy. They are a moment for exchanging experiences, intergenerational dialogue, fellowship and strengthening of social bonds. Above all, they are a demonstration of the strength of the Indigenous peoples due to the vital energy clearly demonstrated during the 100-kilo log racing, the millennial wrestling art, also the persistence in the fight for recognition of these peoples and for the improvement of their life quality. The strength that calls attention to these games is not only expressed in the ability to throw spears at great distances or the use of the bow and arrow with extreme accuracy, but also in the subtle nature of a warrior spirit that makes the unity of various Indigenous nations. It is symbolized by a flaming arrow launched to the sky, which illuminates its surroundings, presenting the great beauty of the Indigenous nations to all and warming the hearts with what is most true: *the respect for humanity and the love for the Earth.*

From the cultural manifestations of each village, the traditional games became the JMPI, which blossomed from the dreams of two children, two Terena boys, Carlos and Marcos. As they became men, they persevered to make this dream come true. The Terenas are not only blood brothers, but also brothers of all Indigenous nations. They committed themselves to build the conditions for the entire world to dream together and build this dream: to value the Indigenous culture by sharing their traditional games with all.

During the competitions, renowned world athletes participated in the harmonious activities together with the Indigenous peoples. They also participated in debates and lectures presented to the general



**Marcos Terena**

Photo: © UNDP/Tiago Zenero

**Carlos Terena***Photo: © UNDP/Tiago Zenero*

public. Brazilian Olympic and Paralympic champions and athletes from the state of Tocantins shared the opportunity to exchange experiences. They were enchanted by the different sporting modalities. Those participants mainly witnessed the transformation that sports can cause in the life of any person. The importance of having those illustrious guests was directly related to inspiring other young people. Being so near their idols, and hearing them say 'what you are doing is incredible and so very important', helps keep the flame of the traditional games alive in the hearts of those who practice them. Besides that, there was the discussion on the importance of planning, dedication and discipline that are so necessary for the evolution of the practice of sports. It opens up the perspective to the

Indigenous youth of establishing a long-term plan, which helps them to develop physical abilities in sports activities, besides preparing them to face other challenges that are inherent to life.



#### Athletes at the roundtable

Photos: © Ministry of Sports/  
Roberto Castro



The JMPI were composed of the following modalities of sports: Integration Games, Demonstration Games and one Game of Western Origin. These are all demonstrated as follows.<sup>1</sup>

<sup>1</sup> The information on the games was taken from the JMPI website, available at: <jmpi2015.gov.br>. They were also provided by the organizers during the event or taken from searches on the Internet.

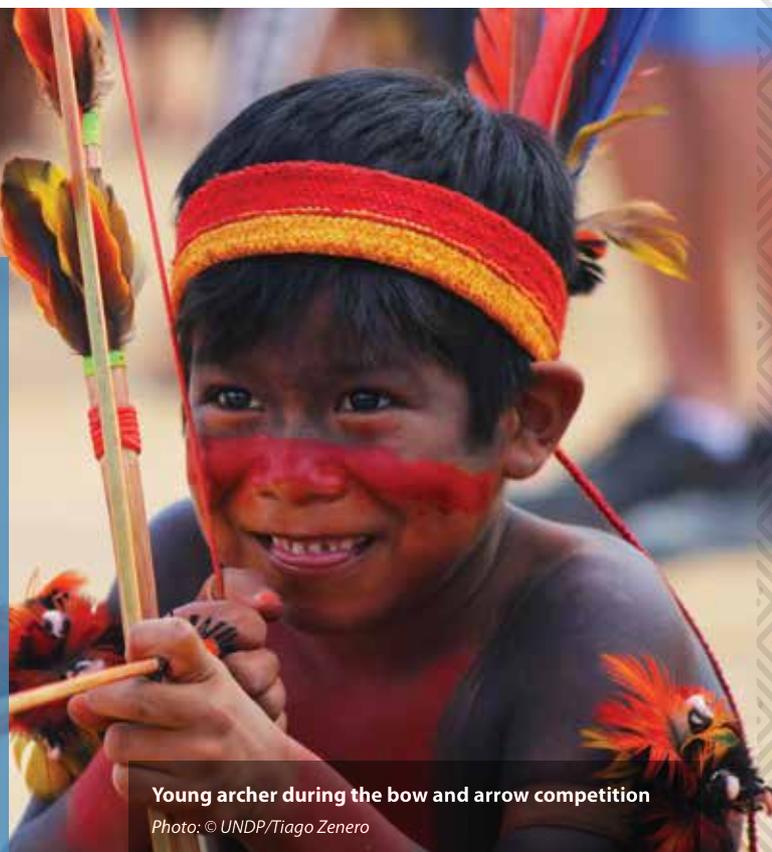
## Integration Games

*'The Indigenous Games have the role of uniting peoples, sharing with society the values of the Indigenous peoples and the belief that each person can use sports to conquer something. Thus, sport is not only a performance, but also what you can reach through its practice.'*

(Fernando Fernandes, Brazilian Paralympic athlete)

### **BOW AND ARROW**

This is an individual competition, and each competitor has the right to three shots. The target was fish-shaped. The distance between the target and archer is of approximately 30 meters. They count the points based on the number of correct hits in each area of the target.



**Young archer during the bow and arrow competition**

Photo: © UNDP/Tiago Zenero



Photo: © UNDP/Tiago Zenero



Photo: © Ministry of Sports in Brazil/Roberto Castro



Photo: © UNDP/Tiago Zenero

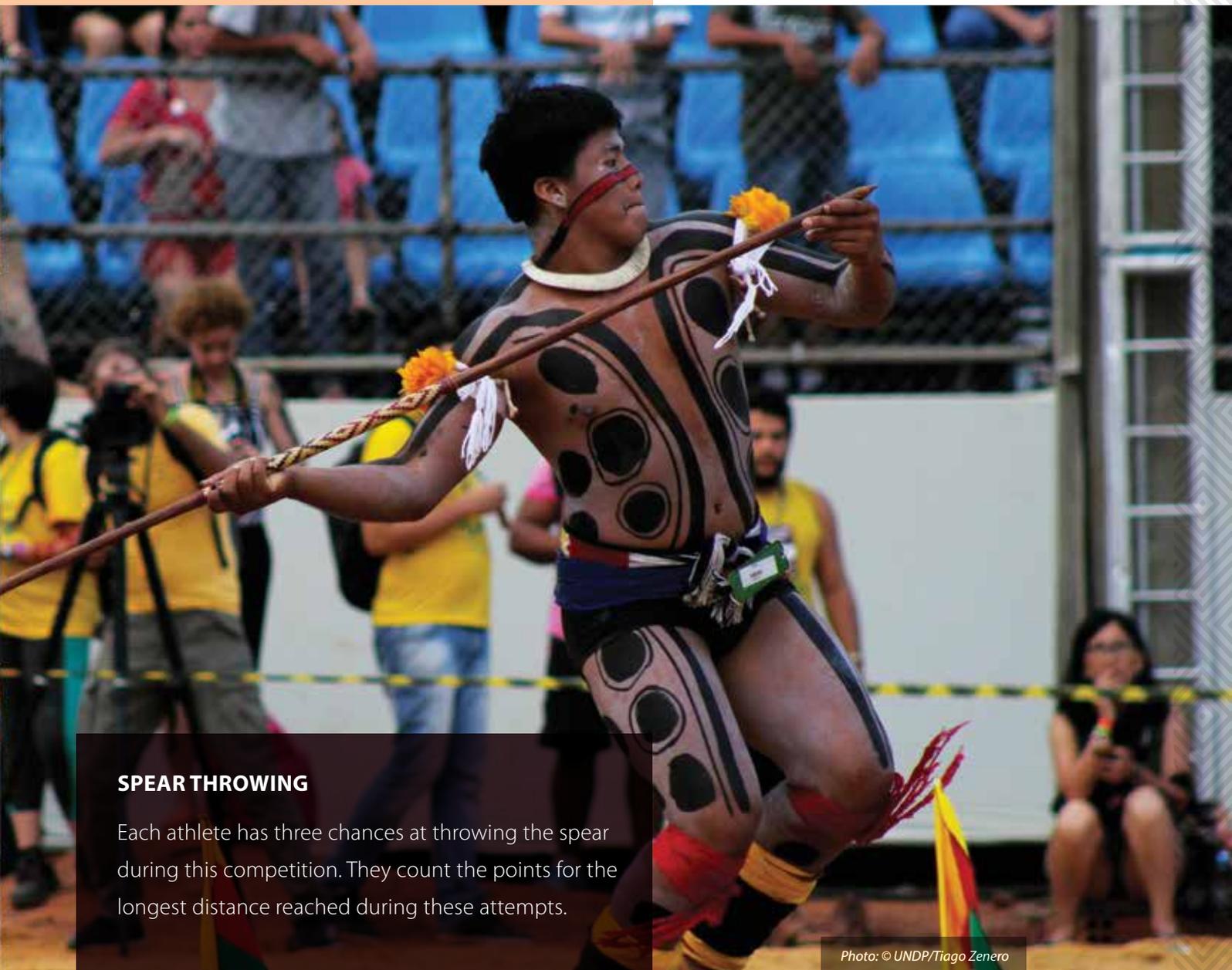


Photo: © Ministry of Sports in Brazil/Roberto Castro





Photos: © UNDP/Tiago Zenero



## SPEAR THROWING

Each athlete has three chances at throwing the spear during this competition. They count the points for the longest distance reached during these attempts.

Photo: © UNDP/Tiago Zenero

## TUG OF WAR

Each delegation has two teams, one composed of men and another of women, each having ten athletes. The system consists of a simple elimination at each of the phases, until one team wins.

Photo: © UNDP/Tiago Zenero





Photo: © Ministry of Sports in Brazil



### **100-METER SPRINT**

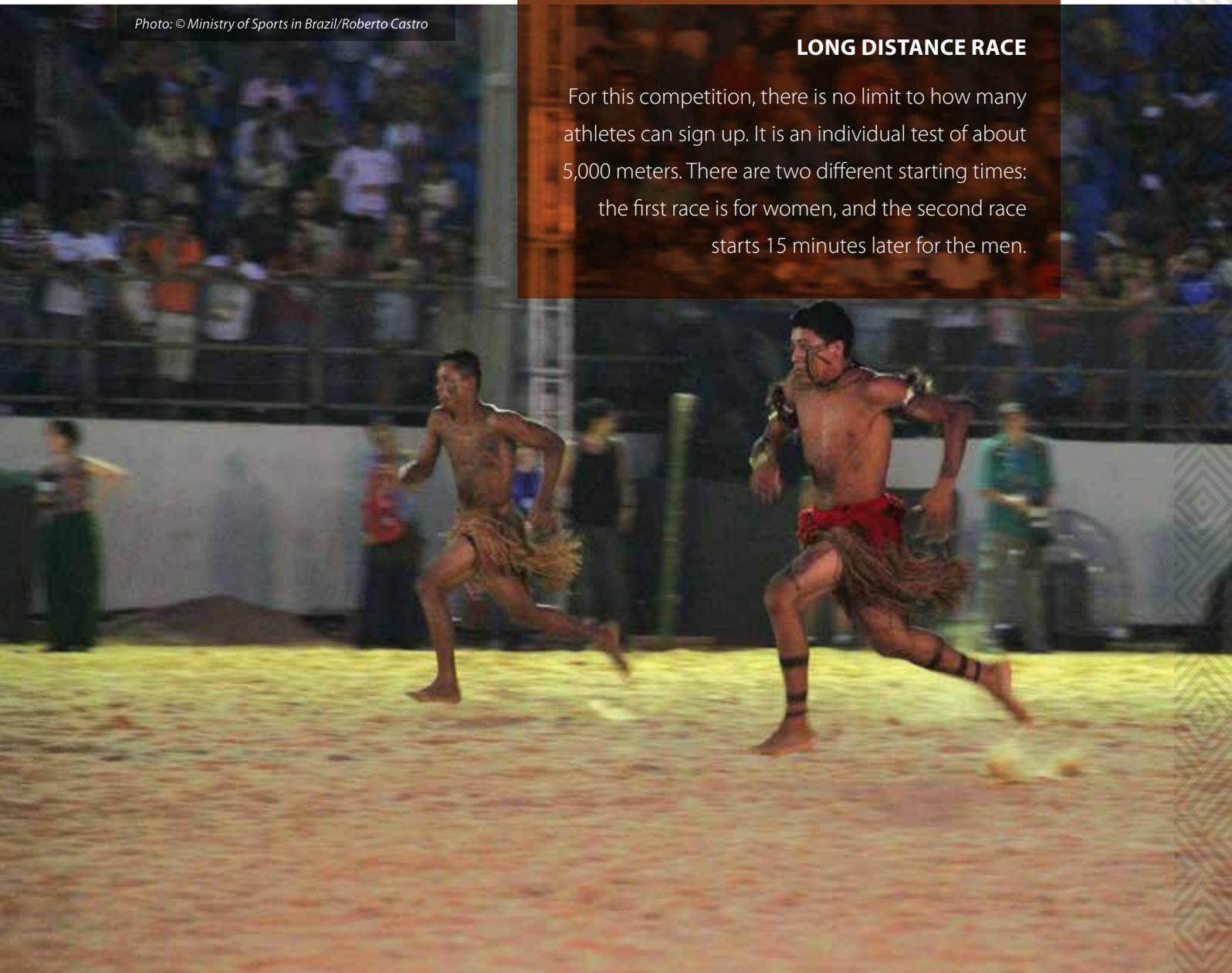
Each delegation signs up two teams at most, a team of two women, and a team of two men each. The competition has qualifying phases. The athletes that qualify for the next phase are those that come in first place.

*Photo: © Ministry of Sports in Brazil/Roberto Castro*

Photo: © Ministry of Sports in Brazil/Roberto Castro

## LONG DISTANCE RACE

For this competition, there is no limit to how many athletes can sign up. It is an individual test of about 5,000 meters. There are two different starting times: the first race is for women, and the second race starts 15 minutes later for the men.



A group of men are participating in a log-racing competition. They are carrying a large, heavy log on their shoulders. The men are shirtless and wearing blue shorts. They have white beads or paint on their chests and arms. The background shows a crowd of spectators.

Photo: © JMPI

### **RUNNING WITH A LOG**

A group of women are participating in a log-racing competition. They are carrying a large, heavy log on their shoulders. The women are wearing red and black patterned clothing. They have white beads or paint on their chests and arms. The background shows a crowd of spectators.

Several Indigenous peoples in Brazil have the log-racing tradition. Each one practices it with different characteristics, usually represented by the differences in the logs – the way they are chosen and prepared –, as well as in the rituals connected to the process. Traditional knowledge, beliefs and rituals associated to log-racing are the intangible basis for this modality. At least five referees lead and observe the competition. Each Indigenous nation puts together a team of ten competitors and three reserves. The competitors must complete two turns around the track. The start off is always for two competing teams defined beforehand by a raffle. The system consists of a simple elimination at all stages until there is a winning team.

Photo: © UNDP/Tiago Zenero



## CANOEING

Each Indigenous nation participated with two rowers in each canoe. The winning pair is established by the referee when the tip of the canoe bow crosses the demarcation line in first place.

Photo: © UNDP/Tiago Zenero

## SWIMMING/RIVER-CROSSING

Each delegation signs up two teams at most, a team of two women, and a team of two men each. However, the competition is disputed individually.

Photo: © Ministry of Sports in Brazil/ Francisco Medeiros



## Demonstration Games

### **AKÔ (Brazil)**

A speed race similar to the 4 x 400 m relay practiced in athletics. This is a modality practiced only by the Gavião Parkatêjê and the Kiykatêjê peoples. They are traditional peoples from the south of the state of Para. Two teams of athletes (couples and singles) run in circles, taking turns every four athletes, using a small bamboo stick as a baton, which is handed off from one runner to the next until the last athlete. The winners are the ones who first complete the relay.



Photo: © JMPI

**JIKUNAHATI (Brazil)**

The participants can only use the head to compete in this modality, which is also known as 'head football'. The founding myth of the Paresi people tells that the people came from a crack in a stone. Then, Azari, their superior being, offered guidance on how the people from this Indigenous nation should lead their lives. Amongst this guidance was the teaching of how to play head football.

*Photo: © Ministry of Sports in Brazil/Roberto Castro*

**XIKUNAHATY (ZIGUNAHITI) (Brazil)**

It is another type of 'head football', which is played with a latex ball manufactured by the Paresi, Nambikwara and Enawenê Nawê peoples from the state of Mato Grosso.

*Photo: © Ministry of Sports in Brazil/ Francisco Medeiros*



### **KATUKAYWA (Brazil)**

A modality of football, in which the knees do the kicking. Practiced by the Indigenous peoples that live in the National Xingu Reserve, in the state of Mato Grosso.

### **JAWARI (Brazil)**

Practiced exclusively by the Indigenous nations that inhabit the High Xingu River region, which is located in the state of Mato Grosso. Fifteen athletes play on each side of an open field that is similar to the size of a football court. One athlete from each of the teams simultaneously takes the position in front of the team carrying a blunt arrow and proceed as if in a dance to throw or avoid being hit by the arrow of the adversaries. Whomever the tip of the arrow from the adversary hits is out of the game or 'dies'. This proceeds until only two players are left. The person who 'kills' the last opponent is the champion. Before participating in this event, the athletes undergo a special body painting. The paint used is made of white *ouêiki* clay. After that and before the competition. There is a traditional singing ritual called *yawari tulukay*. It is a moment where the women join in. At the end, all sing and dance together.

Photo: © Ministry of Sports in Brazil/Roberto Castro



### **KAGOT (Brazil)**

It is a practice of the Xikrin and Kayapó people from the state of Pará. It is similar to Jawari. It is a game of arrows also played by 15 or more athletes on each side of an open field similar to the size of a football field. Arrows are also prepared with a blunt

edge to reduce the risk of harming the warrior who is hit. The practice begins when one warrior carrying an arrow from each team moves towards the centre of the field to provoke the adversary. One of them will take the initiative to try to hit the opponent by throwing the arrow. If the arrow hits the opponent, a point is won; if it does not hit the target, the first thrower becomes the target. This goes on successively until there are only two competitors in the field. The winning team is the one that successfully 'kills' the last adversary warrior from the opponent team. After the event, all sing and dance together.

### **KAIPY (Brazil)**

This is the exercise of shooting arrows practiced by the Gavião Parkatêjê and Kiykatêjê peoples of the south of the state of Pará. The arrows are shot at a target made of palm tree leafs that are folded and attached to the ground in a vertical position. The central stripe of the leaf is supported by two pieces of wood attached to the ground. At a distance of five to ten meters, the warrior shoots at the folded palm leaf trying to get as close as possible to the central stripe of the leaf. This way the arrow does not bounce off and the leaf serves as a springboard. The arrow gains impulse and heads towards the fixed target, scoring according to predetermined hits. In another version of this same competition, the goal is to make the arrow get as far as possible.

### **RONKRÃ (Brazil)**

This is a group sport practiced by the Kayapó people in the state of Pará. It is similar to grass hockey. It is played in a field with the same size of a football field. Players are divided into two teams of ten or more members each. Each team stay on the tail end of its half-field. Carrying a *borduna* (a sort of wooden stick), each athlete has the goal to hit a small ball made of coconut. The ball is especially prepared for this game. The athletes from each team position themselves in a double line facing the adversaries with the sticks on the floor. The ball is placed in the centre of the field so one of the teams makes the first play to begin the game. The athletes laterally fall out of flanks to defend, to

**Ronkrã**

Photo: © UNDP/Tiago Zenero

attack or to pass the ball to their team members until they take the ball to the back line to make a score. According to the Kayapós, the practice of this sport began to be abandoned because it was becoming too violent, causing severe injuries to the competitors. This modality is curiously similar to lacrosse, a sport practiced in Canada, which also has an Indigenous background.

**TIHIMORE (Brazil)**

Ball-throwing game practiced by the women from the Paresi people, who live in the state of Mato Grosso.

**ZARABATANA (Brazil)**

A dart-throwing game that uses blowpipes called *zarabatanas*. The Matis peoples, an ethnic group from the Amazon, practice the *zarabatana*.

**KI-O-RAHI (New Zealand)**

The *ki-o-rahi* is a traditional game played with a ball in a round court. It is a speed and contact game. The goal is to hold a *ki*, a linen cloth ball. Today, children in schools all over New Zealand learn to play this traditional game.

**PELOTA P'URHEPECHA (Mexico)**

The P'urhépechas are one of the ethnic groups in the central Mexican Highlands. There are historical registers of this game in pictures like the 'Ofrenda del Opeño', in the city of Jacona, dated from 1500 BC. The *pelota Purhépecha* is practiced by two teams with five members each. The goal is to take the ball until the backend. There are several ways to play this game. One of them was presented during the JMPI. It was played with the ball lit on fire, which made the game more beautiful, but dangerous.

## **BALLGAME (Guatemala)**

This pre-Hispanic ballgame presented by Guatemalans has been practiced by the Mayan peoples since 1400 BC. The game represents the opposite forces of the universe. In constant movement, the ball resembles the stars and the force of creation. This game had the role of a political and economic ritual, making it one of the most important sport modalities for the Mesoamerican cultures.

The teams are comprised of eight members. The ball is 'hit' by the forearm or by the hip of the player. In this case, the athletes cannot use their heads, hands or feet. Due to the fact that the ball is made of solid rubber from latex, the participants protect their bodies with gloves, belts and sandals.

### **Ballgame**

*Photo: © UNDP/Tiago Zenero*



Photo: © Ministry of Sports in Brazil/Roberto Castro



## WRESTLING

**Aipenkuit (Brazil):** practiced only by the male members of the Gavião Kyikatêjê people, from the state of Pará.

**Huka-Huka (Brazil):** practiced by men and women from the peoples of the Xingu River.

**Iwo (Brazil):** practiced by the Xavante people from the state of Mato Grosso.

**Idjassú (Brazil):** practiced by the Karajá people, who live in the Bananal Island.

Photo: © Ministry of Sports in Brazil/Roberto Castro



## Western Game

Football may be one of the best examples of how sports can unite the interests of different peoples. The Indigenous peoples also appreciate a good football match. They have dedicated themselves to this modality. During the JMPI, there were football tournaments, one for women and one for men. The matches were played according to the rules in effect defined by the Brazilian Football Federation (CBF). Each half-time lasted 30 minutes.



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Photo: © Ministry of Sports in Brazil/Roberto Castro



Photo: © Ministry of Sports in Brazil in Brazil

## WISDOM HUT

The *Wisdom Hut* was a space for reflection, debate and politics. The Social Indigenous Forum took place in this space. Representatives from various participating Indigenous nations presented their ways of life and their visions of the future, provoking reflections and defining their political stances. At the Wisdom Hut, there were a variety of cultural presentations from different participating peoples. There were book launches, lectures by athletes, artists and intellectuals, as well as institutional presentations. During the ten days of the event, presentations, roundtables and dialogues spanned a variety of topics. Some of the themes discussed were: The Importance of Traditional Indigenous Diet in the Promotion of Sovereignty and Food Safety; Health of Indigenous Women and Youth; Roundtables on Sustainability and Climate Change – the Elaboration of a Declaration from Indigenous Peoples for the World Conference on Climate



Change (COP 21); Higher Education and the Intercultural Indigenous University; Encounters with Brazilian Athletes, Experiences and Conquests; Inclusion of Indigenous Peoples and Traditional Culture into Modernity; Victories of Indigenous Women and Their Rights and Traditional Knowledge; Human Rights, Indigenous Peoples and Reports on the Experience of Protecting Territory and Protecting Indigenous Children and Youth.

This could be considered the space for the voices to be heard, where Indigenous and non-Indigenous people had the chance to share personal, institutional, communal and social opinions. It was clear that there was much left to be said, much left to be learned from this wealth of cultural and diverse contexts and much yet to fight for.

The policy dynamics of guaranteeing Indigenous rights has become more complex and gone far beyond social, cultural and educational policies. It has significantly embraced the development policies in the areas of environmental conservation, health, land distribution and intellectual property established by governments in the countries. These policies have directly influenced the Indigenous livelihood and the relationship between Indigenous peoples and non-Indigenous ones. The major challenge for the Indigenous leaderships is to keep up with all of these issues given the segmentation of government structures. Another challenge for them is the dynamism of having many different stakeholders involved in the implementation of policies at national, state and municipal levels. It becomes increasingly necessary that Indigenous peoples be capable of representing themselves before powerful leaderships, whether for defending their rights or negotiating their roles in central issues. Thus, the need for capacity building, training and studies is evident. In light of this challenging scenario, the amount of Indigenous youth that graduate at Bachelor's degree and Postgraduate studies has increased. In addition, Indigenous universities have been created in many different countries. In this context, the Social Indigenous Forum has become an important occasion for promoting dialogue, updating information, and exercising the roles of Indigenous leaderships.

The issues discussed and thought about during the Forum are presented in this publication, including the presentations of the different spaces, according to the aspects and specificities of each one of them.

Next, we present the participating Indigenous nations of the event that sat face to face at the Wisdom Hut and presented themselves, made contributions, shared experiences, listened to each other, recognized themselves in the dilemmas faced by other peoples, and made their voices heard.

## BRAZILIAN DELEGATIONS<sup>2</sup>

### ASSURINI (Pará)

Residents of the Trocará Indigenous Land (TI), in the municipality of Tucuruí. They are a population of 516 people (BRASIL, 2012). For the Assurini people, the supernatural world is divided into two spheres: Mahira (the Great Creator) and Sawara (the Spirit of the Jaguar). The shamanic activities are intense and very important. The most important of these events is the tobacco festivity. The paintings vary according to the ritual, but the most common ones are the black body paintings, while the faces are dyed red with *urucum* (annatto pigment) and a black stripe painted under the eyes.



**Representatives of the Assurini people**

Photo: ©Ministry of Sports in Brazil/Roberto Castro

<sup>2</sup> The information presented about the Brazilian Indigenous delegations was extracted from: a) Grando, 2010; b) IBGE, n.d.; c) FUNASA, 2010; d) ISA, n.d.



**Representatives of the Bororo people**  
 Photo: © Ministry of Sports in Brazil/Roberto Castro

### **BORORO BOE (Mato Grosso)**

The term *Bororo* in their language means ‘village patio’, due to the traditional positions of the houses that are set around a circular centralized patio. There is a total of 1,686 people living in the six different Bororo Boe villages: Teresa Cristina, Jarudore, Merure, Perigara, Sangradouro/Volta Grande and Tadarimana, (BRASIL, 2012). They dress themselves with long macaw feather headdresses, skirts and bracelets. They use *urucum* to paint their bodies. They make drawings on their faces with clay, charcoal powder, *urucum* and sap. These paintings demonstrate from which Indigenous clan they are.

Their delegation in the JMPI had 46 members – 25 men and 21 women.

*‘This is a very important fact for strengthening our culture not only within the Indigenous villages, but also as an opportunity to share our culture with white people. The exchange of experiences with people from other countries has also increased our span of knowledge.’*  
 (Member of the Bororo Boe people, Brazil)



**Representatives of the Rikbaktsa people**  
 Photo: © Ministry of Sports in Brazil/Roberto Castro

### **RIKBAKTA (Mato Grosso)**

The self-attributed Rikbaktsa name means ‘human beings’. They live in three Indigenous Lands – Erikpatsa, Japuira and Escondido –, all in the municipality of Juína. They are known in the region as ‘the canoers’ due to their ability as rowers. They are also known as ‘wooden ears’ because of the huge earspools they use to stretch out their earlobes.

They adorn themselves with ear stretchers in their earlobes and headdresses made of white and yellow feathers. The women wear a series of necklaces made of seeds. Some of the men wear feather nose piercings. According to FUNASA (2010), the current population is of 1,324 members, 50 of whom participated in the JMPI – 35 men and 15 women.

*'It is a great joy to be able to have the first JMPI in Brazil and get to know the cultures of other people. Most of the people here are young and this is their first time at an event like this.'*

(Member of the Ritkbaktsa people, Brazil)

### **JAVAÉ ITYA MAHĀDU (Tocantins and Goiás)**

With a total population of 1,456 people (FUNASA, 2009) divided into 13 villages that are situated along the banks of the Javaés River in the Bananal Island, the same region where two other peoples also reside: the Xambioás and the Karajás. Only one of the 13 villages is located in the island.

The name Javaé is unknown by anthropologists and historians. They also call themselves Itya Mahādu ('the people of the middle'), because they say they live in the intermediary level of the cosmos between the aquatic and the firmament. Sixty members of the Javaé Itya Mahādu people participated in the JMPI – 40 men and 20 women.

They tend to wear red cloth on their legs. Their body paintings are made of genipap. The colourful headsets can be shaped differently. For their necklaces, they use beads that represent the main designs of their nation. In some of the rituals, the body is adorned with cotton and white feathers.

*'Integration is the most important aspect of these games, because it allows us to come closer to the other parentes (relatives) that live in distant parts of Brazil. This country is so big that many times we do not have a chance to meet and contact others. It is also very important because it helps to combat the prejudice that surrounds Indigenous culture.'* (Member of Javaé Itya Mahādu people, Brazil)



**Javaé child**

Photo: © Ministry of Sports in Brazil/Roberto Castro



**Representative of the Guarani Kaiowá people**

Photo: © UNDP/Tiago Zenero

### GUARANI KAIOWÁ (Mato Grosso do Sul)

There are 31 thousand of this Indigenous people (JMPI, 2015a) residing in 33 small Indigenous territories, almost all discontinued. The relation of the Kaiowás with their land is spiritually very strong. They call their land Tekoha, which means 'place to be.'

The name Guarani refers to their land. It comes from the term *Ka'a o gua*, meaning 'those who belong to the deep forest'. They call themselves *Pa'-Tavyterã*, which means 'inhabitants of the true future lands.'

Besides the body painting, the Guarani Kaiowás make cotton or jute clothes with beads. Each piece of clothing bears the designs of their clan. Their main activities are group prayers and the singing of children.



**Representatives of the Kaiapó people**

Photo: © UNDP/Tiago Zenero

### KAYAPÓ MEBÊNGÔKRE (Pará and Mato Grosso)

The neighbouring Indigenous groups called them Kaiapó, which means 'those that look like monkeys'. But they call themselves Mebêngôkre, which means 'the people of the watering hole'. According to FUNASA (2010), this Indigenous people had 8,638 members living in the new Indigenous lands (*Terras Indígenas*). Thirty men and 20 women from this nation participated in the JMPI.

Men wear headdresses made of macaw feathers, and

women wear long necklaces and bracelets made of beads.

*'The games do not only strengthen sports, they also encourage fellowship amongst the Indigenous members, white people and African descendent ones. They encourage young people to learn and practice the traditional songs, dances and games.'* (Member of the Kayapó-Mebêngôkre people, Brazil)

## **KAINGANG (Paraná, Rio Grande do Sul, Santa Catarina and São Paulo)**

They call themselves Kaingang, which means 'people that inhabit the forests'. Currently there are about 33,064 members living in over 30 different Indigenous lands in the states of Paraná, Rio Grande do Sul, Santa Catarina and São Paulo.

They wear clothes made of wild nettle and use graphic designs that refer to Kaingang cosmology.

## **KAMAYURÁ (Mato Grosso)**

They live in the National Xingu Park in three different villages: Morená, Jacarezinho and Kamayurá. This ethnic group has 467 members, according to data published in 2011 by the Institute of Environmental Ethnic Research of Xingu (*Instituto de Pesquisa Etno Ambiental do Xingu – IPEAX*). The Kamayurá women wear necklaces made of beads, tie bands onto their legs, and paint their face and body with genipap and *urucum*. Men paint their hair with *urucum* and their bodies with genipap. They wear necklaces made of snails and bead belts.



**Representatives of the Kamayurá people**

Photo: © Ministry of Sports in Brazil/Roberto Castro



**Representative of  
the Karajá people**

Photo: © UNDP/Tiago Zenero

### **KARAJÁ (Goiás, Mato Grosso, Pará and Tocantins)**

The name of this nation was given by other unknown Indigenous groups. Karajá means 'big monkey', but they call themselves Iny, which means 'us'. In 2010, they were 3,198 members that lived in the states of Goiás, Mato Grosso, Pará and Tocantins (FUNASA, 2010). Their delegation in the JMPI was composed of 50 members – 25 women and 25 men.

Their body painting is different for men and women, and it varies according to the age of the person. They use paints made of genipap juice, charcoal soot and *urucum*. They also have feathers in their earrings and headdresses, like the *lori* headdress.

*'It is especially important for youth to get to know different cultures. This is the first time they participate in the World Games. They are learning how to meet people and how to value different cultures. This is the first time that they have the chance to learn about other parentes [relatives] and to strengthen bonds. Many young people no longer want to paint themselves, and the Indigenous games provides them the opportunity to understand the value of traditions.'* (Member of the Karajá people, Brazil)



**Representatives of the Kyikatejê people**

Photo: © UNDP/Tiago Zenero

### **KYIKATEJÊ/PARAKATEJÊ (Pará)**

The members of this community call themselves Parakatejê, meaning 'people of the downstream' (or, 'people that follow the flow of the river') and Kyikatejê, 'people of the upstream' ('people from the place where the river begins'). They are also called *gaviões* (hawks). The name *gavião* was given by travellers that described the Kyikatejês/

Parakatejês as warriors and fighters. The 2012 SIASI/SESAI numbers counted 627 members living in the Indigenous Land of Mãe Maria (Brasil, 2012).

Each Kyikatejê/Parakatejê family dresses accordingly, or all members dress alike for a specific festivity. Men wear ornaments made of straw on their heads, and women usually wear feather earrings and skirts made of beads. Depending on the context, the designs of their body paintings and the elements of their clothes are more or less elaborate. There are certain festivities when they wear costumes made of straw that represent the aquatic beings. On these occasions, they also wear bird feathers glued onto their bodies with tree sap.

### **KANELA (Maranhão)**

They are the remaining population of the Timbira peoples. The rural people named them Kanelas to identify the inhabitants of that region. However, they call themselves *Ramkokamekrá*, meaning 'Indigenous people from the almecega forest', but they also accept being called Kanelas. There are 2,175 Kanela members, according to the 2012 SIASI/SESAI data. They live in two Indigenous Lands in the municipalities of Fernando Falcão and Barra do Corda, in the state of Maranhão. Their delegation in the JMPI was composed of 50 members – 30 men and 20 women.

They usually use *urucum* to paint their bodies. Sometimes they also use charcoal fixated with latex to represent family order. The dark blue paint extracted from genipap is only used for specific ceremonies, but never on everyday life. During solemn ceremonies, they also dress in duck feathers (formerly, they used hawk feathers). They have an impressive pattern to glue these feathers on their bodies with resin from the almecega trees and the application of *urucum*.

*'We are not only here to show our very rich culture, but also to show that the Indigenous people are capable of mastering a sport of the Western culture such as football. Besides that, sports help us improve our Indigenous identity and keep us safe from drug problems.'*

(Member of the Kanela people, Brazil)



**Representatives of the Kuikuro people**

Photo: © UNDP/Tiago Zenero

### KUIKURO (Mato Grosso)

The Kuikuro people live in the National Xingu Park, in the High Xingu region. They are divided in three villages: Ahukugi, Lahatuá and Ipatse, which is the main village. In 2011, a survey conducted by IPEAX counted 522 individuals in this population (IPEAX, n.d.). Their delegation in the JMPI had 50 members – 38 men and 12 women.

German anthropologist Karl von den Steinen (1855-1929) named the group as Kuikuro. He was a researcher

who tried to register all those who spoke the *karíb* language and lived in the Kuhikugu village. However, their self-definition is always according to the village or the place where they are from, following the term *ótomo*, which means 'owners or masters'. For example, *Ipatse ótomo* means 'owners of the Ipatse'.

The men wear beaded belts and necklaces made of snails. During festivities, they tie yarn around their legs. Women wear necklaces made of beads, belts made of *buriti*, and straw accessories to cover their private parts called *uluri*. The body painting of the Kuikuro consists of *urucum* and genipap.

*'There are people who do not believe that Indigenous peoples like those from the High Xingu exist, that they keep the traditions alive, and that they have very little contact with white men. Practicing sports is very important for the young people in our villages.'*  
(Member of the Kuikuro people, Brazil)

### **KURA-BAKAIRI (Mato Grosso)**

They call themselves Kura, which means ‘people, human beings by excellence’. The origin of the name Bakairi is unknown. They are great storytellers and body painters. The 2012 SIASI/SESAI data indicate the existence of 930 members, residing in the municipalities of Paranatinga, Santana and Nobres, in the state of Mato Grosso.

There were 49 participating members in the JMPI – 41 men and 7 women.

*‘It is important to show to the non-Indigenous that we are not all alike. Each nation has its own customs and culture. It is very important for the young people to make new friends and to contact other cultures. This helps them value their own culture.’* (Member of the Kura-Bakairi people, Brazil)

### **MAMAINDÊ / NAMBIKWARA (Rondônia and Mato Grosso)**

They received the name Nambikwara because of their pierced ears. There are other names given to the internal divisions of this Indigenous group. The Nambikwaras from the north are known as Mamaindê. The Nambikawaras from the south are known as Halotésu, and those from the Guaporé Valley are known as the Sararé. In 2010, there were 1,950 members living in the states of Rondônia and Mato Grosso, spread throughout 11 villages (FUNASA, 2010). Their delegation was composed of 50 members in the JMPI – 30 men and 20 women.

*‘This is a great opportunity to meet other parentes [relatives] from around Brazil and other countries, to exchange experiences and to learn about other cultures.’* (Member of the Mamaindê / Nambikwara people, Brazil)

## MATIS (Amazonas)

Workers of the National Indigenous Foundation in Brazil (FUNAI) gave the name Matis to refer to the Matsés, which means 'human beings'. In their own language, they call themselves Mushabo and Deshan Mikitbo. These names differentiate the groups within the same people. Those that are tattooed and the *pupunha* palm people. There were 390 members living in the Indigenous Lands of the Javari Valley in 2010 (FUNASA, 2010).

The ornaments of this group attribute identity elements such as their origin, gender and age. However, since their contact with non-Indigenous people has increased, some members have abandoned their traditional costumes. Despite this, the Matis keep the chronological memory of their practices. For example, when children are 5 years old, they pierce their ears and stretch their ear lobes as the first stage, followed by nose piercing, septum piercing and the piercing of the lower lip when they are adolescents. Adult men pierce their top lip and tattoo and pierce their cheeks. The elders tattoo their foreheads.



**Representative of the Matis people**

Photo: © UNDP/Tiago Zenero

## PARESÍ (Rondônia and Mato Grosso)

The Paresí people live in 10 different villages in the states of Rondônia and Mato Grosso. According to the 2012 SIASI/SESAI data, it has 1,955 members. Despite the fact that it seems that the word *paresí* is not part of their dialect, this name was used during the 19<sup>th</sup> century to refer to any Indigenous groups that spoke the *aruak* language. They call themselves Haliti, which means 'people' or 'nation', according to context.

The Paresí men wear cotton skirts, blue macaw feather headdresses, feather bands tied to their knees and many necklaces. Women wear headbands with coloured feathers, cotton skirts dyed yellow and feather earrings. Paintings for men and women are made of genipap and *urucum*.



**Representative of the Paresí people**

Photo: © Ministry of Sports in Brazil/Roberto Castro

## PATAXÓ (Bahia and Minas Gerais)

There are Pataxós living in the extreme south of the state of Bahia and in the north of the state of Minas Gerais. They are composed of 11,833 members, according to FUNASA (2010).

They call themselves Pataxós. For many of the elders, it means 'rainwater that hits the ground'.

They wear seeds from the *pau-brasil* tree in their tops (*bustiês*), necklaces, bracelets, belts and skirts decorated with *buriti* straw and cotton. They use *urucum*, genipap, and yellow clay for their paintings. They draw original family designs on their faces.



**Representatives of the Pataxó people**

Photo: © UNDP/Tiago Zenero

*'This event is a way to tell the world that we are here and alive with our games, livelihoods, our way of relating to the land, the respect we have for each other. The games strengthen our spirits, because in every song we sing, we search for spiritual strength and there is an exchange of energy amongst Indigenous nations and this strengthens us as a people around the world. It is a huge ritual.'* (Member of the Pataxó people, Brazil)

### **TAPIRAPÉ (Mato Grosso and Tocantins)**

The origin of the name Tapirapé is unknown. They are also known as the Apyãwa. There are 655 Tapirapé people living in three different Indigenous Lands (FUNASA, 2010). There were 30 men and 20 women as members of the Tapirapé delegation in the JMPI.

The Tapirapé paintings are basically extracted from genipap. Depending on the occasion, they paint their entire body and draw circles and lines on their faces to identify people.

*'This is the moment for learning about the diversity of the Brazilian people, as well as about people from other countries. Besides this, it is a very important chance to share our culture with the world. It is very important for young people to broaden their knowledge about other cultures.'* (Member of the Tapirapé people, Brazil)



**Representative of the Terena people**

Photo: © Ministry of Sports in Brazil/Roberto Castro

### **TERENA (Mato Grosso do Sul)**

In 2009, there were 24,776 Terenas living in 16 different Indigenous Lands in the states of Mato Grosso and São Paulo. They call themselves the Terena people. This name is also found in historical records with no derivations. Fifty Terena members participated in the JMPI – 30 men and 20 women.

Men wear skirts and headdresses made of ostrich feathers. Women wear clothes made of jute with traditional patterns and colours: red represents blood, black symbolizes mourning, and gray represents freedom.

*'All participating Indigenous people are proud that Brazil is hosting the World Indigenous Games. We are also enjoying the opportunity to get to know many other cultures. Our culture would eventually have vanished, if we did not have the National and the World Games. The Games encourage our young people to use our traditional costumes and paintings, as well as to sing our traditional songs.'* (Member of the Terena people, Brazil)

### **WAIWAI (Amazonas, Pará and Roraima)**

The name Waiwai is used to identify the community as a whole, but there are the Karapawyana, Katuenayana and Xerewyana subdivisions of the Waiwai people. In 2009, there were 2,914 members living in three Indigenous Lands in the states of Amazonas, Pará and Roraima (JMPI, 2015b).

They wear headdresses made from blue macaw feathers, as well as skirts and bracelets made of seeds. Body paintings are extracted from genipap and cotton. The *urucum* is used only on their faces.

### **XAVANTE (Mato Grosso)**

They call themselves A'uwe, which means 'people'. The Xavante name was given to them by white men to distinguish them from other Indigenous speakers of the *acuen* language. They inhabit 10 Indigenous lands, and have a total population of 15,315 members, according to data from FUNASA (2010).



**Representatives of the Xavante people**  
Photo: © UNDP/Tiago Zenero

They adorn themselves with body painting made of *urucum* and coal, and each design symbolizes a situation such as sadness, happiness, marriage, or war. They use just a few corporal adornments such as the bamboo earrings and a single-feather necklace.

*‘Besides preserving culture, this great event can provide more visibility to the Indigenous issues to society and to the government of Brazil and other countries. Indigenous people are always excluded from the discussions and decision-making processes at the national level. Therefore, it is important to be united to say what we feel and what we want.’*  
(Member of the Xavante people, Brazil)



**Representatives of the Xerente people**

Photo: © UNDP/Tiago Zenero

### **XERENTE (Tocantins)**

White men gave the Xerente name in order to distinguish them from other groups in the region, but they are self-denominated as Akwe. Data from FUNASA (2010) report the existence of 3,017 people living in two Indigenous Lands. During the JMPI, there were 50 representatives from the Xerente delegation – 30 men and 20 women.

Famous for working with *capim dourado* (golden grass), they produce many kinds of crafts with this material: headdresses, skirts, handbags, earrings, necklaces and bracelets. They also

use *capim dourado* as adornment on festivity days. Their body painting is basically made by the use of genipap and *urucum*. They only use cotton during important festivities.

*‘The Games give international visibility to the issues of Indigenous peoples. In addition to the games, we have the opportunity to discuss other topics during the Forum. For example, there is the issue of commercializing Indigenous family agricultural products, and there is the issue on the cultural aspects of our body painting. The games have a very broad meaning.’* (Member of the Xerente people, Brazil)

## INTERNATIONAL DELEGATIONS

### ARGENTINA

The Argentinian delegation was represented by 60 members – 46 men and 14 women. Indigenous nations that made up the delegation were Mbyá Guaraní, Tonocoté, Con, Diaguíta, Calchaquí, and Mocoví.

*'It is very important to participate in the Indigenous Games because of our background of struggles and vindications. Primarily on cultural issues, I believe that the games have the power to rescue our traditional sports and games. They help to strengthen our cultures. They also help the rest of society in understanding our culture and idiosyncrasies.'*

(Representative of the Indigenous peoples from Argentina)

### BOLIVIA

The Bolivian delegation had the participation of 50 members – 25 women and 25 men. The Indigenous nations that made up the delegation were Quechua, Aymará, and Guarayo.

*'It is a great privilege to participate in a world event in this category for the first time because the opportunity to introduce ourselves to millions of people does not happen every day, as we are doing here.'* (Representative of the Indigenous peoples from Bolivia)



Representatives from Bolivia

Photo: © UNDP/Tiago Zenero



**Representatives from Canada**

Photo: © UNDP/Tiago Zenero

## CANADA

The country was represented by the following Indigenous peoples: Cree, Coast Salish, Kwakwaka'wakw, and Mohawk. It was a total of 56 members from the Canadian delegation.

*'I came to Brazil, to the Games, in order to know the truth. In Canada, the situation of the territorial issues and the right to land is serious. It seems to be the same in Brazil. I came to the games to get to know the Indigenous peoples in order to understand their real situation.'* (Representative of the Indigenous peoples from Canada)



**Representative from Chile**

Photo: © UNDP/Tiago Zenero

## CHILE

The Chilean delegation consisted of 10 members – 5 women and 5 men –, all from the Mapuche people.

*'It is important that traditional leaders understand that this is a space led by the Indigenous, created by the Indigenous, and idealized by the Indigenous peoples with the support of government and international organizations, but designed by Indigenous peoples. It's amazing to see all the diversity of cultures that come together in this place. We have people from every continent. It is also important to look towards the future*

*and see how we relate to this space and how we can strengthen, promote and spread it so that in the future more people will want to participate in it, too. It will be where all athletes will be proud to come here and say, “we are all Indigenous”. We belong to different countries, but our cultural identity is reflected and strengthened by this event.’ (Representative of the Mapuche people, Chile).*

## COLOMBIA

The Colombian delegation was made up of 22 members – 14 men and 8 women – of the following Indigenous nations: Uitoto, Wayuu, Inga Kamentsa, Ticuna, Yukpa, Cubeo, Pijao, Yacona, Msak Bari Arhuaso, Carapanã, Guanano, Cocama, Sikuni, Zeno, Kankuamo, and Bora.

*‘I come to learn and to relate to our brothers from Brazil and see how we are in relation to education issues, health, and especially in relation to Indigenous games. They are ancient and ancestral games that reflect our worldview, as each Indigenous people have their own meaning of life, their own tradition. So this is a way of recognizing ourselves as peoples who are brothers in the world, and it is also an international recognition.’ (Representative of the Indigenous peoples from Colombia)*



**Representatives from Colombia**

Photo: © UNDP/Tiago Zenero

## COSTA RICA

The Costa Rican delegation consisted of 6 members – 4 men and 2 women – from the following Indigenous peoples: Brunka, Bribri-Cabagra, Ngobe, and Bribri-Talamanca Huetar.

*'The Games were important to give visibility to traditional peoples. The possibility to share with people from other cultures allows you to share yourself, because the Indigenous themselves sometimes do not know the other peoples.'* (Representative of the Indigenous peoples from Costa Rica)

## ECUADOR

The Ecuadorian delegation was represented by 7 members – 3 men and 4 women.

*'It's the first time we are having a meeting between different peoples on a worldwide level and getting to know the culture of each one of them, their experiences and ways of life. There is no money that can pay for this experience.'* (Representative of the Indigenous peoples from Ecuador)



**Representative from Ethiopia**

Photo: © Ministry of Sports in Brazil/Francisco Medeiros

## ETHIOPIA

The Ethiopian three-men delegation came to the JMPI representing the following Indigenous nations: Kumbaata, Tigray, Oromo, Amahra, Gurage, Welayeta, Sidamo, Afara, and Hamer.

*'This event is wonderful to allow different people to fellowship together: each Indigenous people, each country with its values, culture and languages. It's an incredible opportunity.'* (Representative of the Indigenous peoples from Ethiopia)

## FINLAND

The Finnish delegation consisted of 10 members – 6 men and 4 women –, which belonged to the Sami people.

*'There are many Indigenous nations coming from many different places in the world, and this is a great opportunity to share our cultures.'*

(Representative of the Sami people, Finland)

### Representatives from Finland

Foto: PNUD © Tiago Zenero



## FRENCH GUIANA

The French Guianan delegation had 44 members from the following Indigenous peoples: Kali'na, Lokono, Wayana, Teko, Wayãpi, and Pahikweneh.



### Delegation of French Guiana

Photo: © UNDP/Tiago Zenero

## GAMBIA

The Gambian delegation was represented by 2 members.



**Representative from Guatemala**  
Photo: © UNDP/Tiago Zenero

## GUATEMALA

The Guatemalan delegation consisted of 7 members: 6 men and 1 woman, belonging to the Ladino and Achi Indigenous nations.

*'It is very important for Guatemala to share our culture with 24 other countries. We are proud to present the culture of our country to everyone.'* (Representative of the Indigenous peoples from Guatemala)



**Delegation of Mexico**  
Photo: © UNDP/Tiago Zenero

## MEXICO

The Mexican delegation included 60 members – 34 men and 26 women – of the following Indigenous nations: Tarahumara, Tepehuano, Guarijío, Tzotzil, Tzeltal Maya, Totonac, Huasteco, WIRRÁRICA, Nahuatl, Chontal, P'urhépecha, and Mixteco.

*'It is a unique opportunity that has finally made possible to gather different native peoples of the world. On this occasion, it is possible to revitalize ways of life and worldviews, to educate and raise awareness of*

*the so-called "modern" society on the way of life of Indigenous peoples, as it is an important alternative to their way of life. There is an important process of seeking ways to remake the bonds between the elderly and the young people. Without this connection, our cultures will disappear.'* (Representative of the Indigenous peoples from Mexico)

## MONGOLIA

The Mongolian delegation consisted of 5 members – 3 women and 2 men.

*'I am very happy to come to Brazil for the Indigenous games because this is an interesting opportunity to share our games with each other.'* (Representative of the Indigenous peoples from Mongolia)



**Representatives from Mongolia**

Photo: © UNDP/Tiago Zenero

## NEW ZEALAND

The New Zealander delegation was represented by 41 members of the Maori people.



**Representatives from New Zealand**

Photo: © UNDP/Tiago Zenero



**Delegation of Nicaragua**  
Photo: © UNDP/Tiago Zenero

## NICARAGUA

The Nicaraguan delegation consisted of 25 people from the following nations: Miskito Waspam, Bilwi Miskito, Mayangna (Tuahka), Mayangna (Sauni AS), Mayangna (Sauni Arungka), Rama, Ulwas, Mayangna AWB, AWB Miskito, and Creol.



**Delegation of Panama**  
Photo: © UNDP/Tiago Zenero

## PANAMA

The Panamanian delegation was represented by 66 members of the following Indigenous peoples: Kuna, Embera and Ngobe.

*'The importance of these world games is that we fight for our Indigenous rights in all fields. The rescue of our games is also the rescue of our identity.'* (Representative of the Indigenous peoples from Panama)

## PAKISTAN

The Pakistani delegation was represented by 7 members of the Rajput people.

## PARAGUAY

The delegation from Paraguay included 18 men of the following nations: Enxet North, Guarani Ñandeva, Western Guarani, Nivacle, Maka, Ava Guarani, Ache, and Enxet Sur.

*'The importance of these world games is the possibility to show our culture, traditional dances and games to other Indigenous sister nations, and to start this method of developing the rescue of our culture through our traditional games in our own villages.'* (Representative of the Indigenous peoples from Paraguay)



**Delegation of Paraguay**

Photo: © UNDP/Tiago Zenero



**Delegation of Peru**

Photo: © UNDP/Tiago Zenero

## PERU

The Peruvian delegation consisted of 33 members from the following Indigenous nations: Amazon / Arawak, Madre de Dios / Arawak, Pasco SG Humanmarca, San Martin / Awajun, Ayacuchol / Binchos, Apurimac / Cachinchiya, Apurimac / Llañucanacha, and Loreto / Cocama Bora.

*'These Games allow us to advance the field of integration between different peoples. In addition, there are many young and old people, family mothers and fathers. This experience in Brazil will be very important in order to advance in the organization of communities.'* (Representative of the Indigenous peoples from Peru)

## PHILIPPINES

Consisting of 10 members, the nations that were part of the Philippine delegation were Igorot, Aeta, and Dumagat.



**Representatives from the Philippines**

Photo: © UNDP/Tiago Zenero

## RUSSIA

Russia was represented by a woman from the Evens people.

*'We are a family. Celebrating the Indigenous Games allows us to safeguard the culture of these peoples around the world.'*

(Representative of the Evens people from Russia)



**Representative from Russia**

Photo: © UNDP/Tiago Zenero

## UNITED STATES OF AMERICA

Sixteen members – 8 women and 8 men – that belong to the following Indigenous nations represented the North American delegation: Hidatsa, Apache / Comanche, Crow, Navajo, Northern Cheyenne, Lummi, and Sault Ste. Marie.

*'The importance of this participation for us is to be part of history with all Indigenous peoples to celebrate who we are, our people. I believe that the experiences outside the Indigenous reserves are relevant, and I hope to help expand knowledge. I think it's a good educational experience for our young people and I hope this is a life changing experience for them.'*  
(Representative of the Indigenous peoples from the United States of America)

**Representative from the United States of America**

Photo: © UNDP/Tiago Zenero





**Delegation of Uruguay**  
Photo: © UNDP/Tiago Zenero

## URUGUAY

The Uruguayan delegation had 8 people – 5 men and 3 women – from the Charrua people

*'A wonderful opportunity, a gift from the great spirit to share and embrace all the brothers of the whole world and also support our claims to the rights of Indigenous peoples around the world. It is an opportunity to give the world an example of communion and brotherhood for the whole human family.'* (Representative of the Charrua people, Uruguay)





Photo: © UNDP/Tiago Zenero



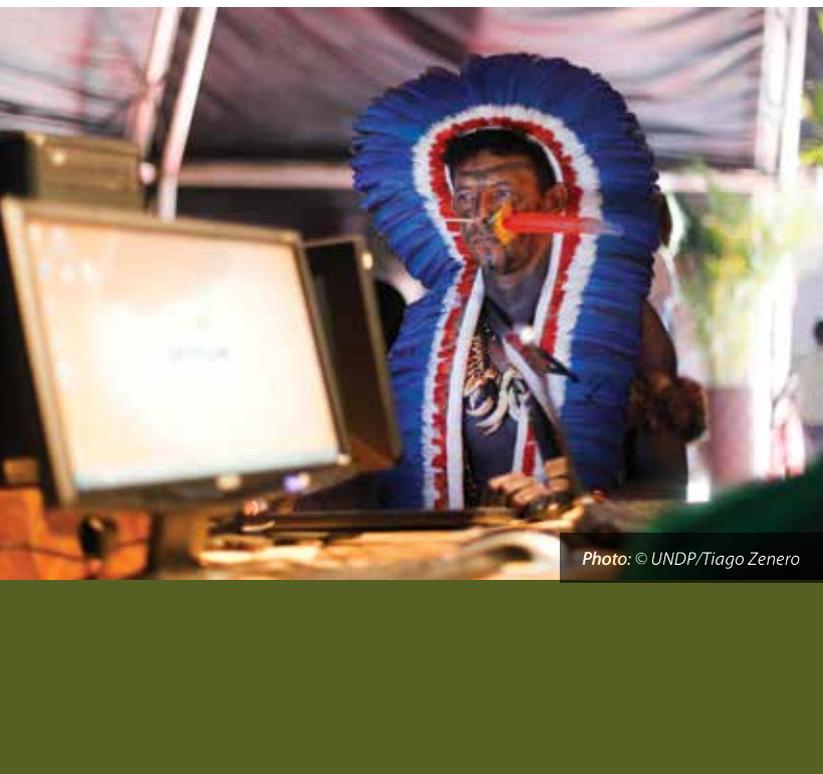
## DIGITAL HUT

A series of computer workshops took place in the Digital Hut. Generally, they were linked to interactivity and social networks, but also to image editing and other computer processing systems. There were also presentations on how to use web conferences (facilities and benefits); as well as on how to create interactive blogs and social media communication. The main idea was to provide a tool to participants in the management of online media communication as a way to facilitate contacts between different peoples and the dissemination of the Indigenous culture through the most modern resources available. In this space, mostly young people were able to create new ways to connect with each other and find new ways to preserve their culture, customs, rituals, and myths.

However, the use of technology needs to be carefully handled. On one hand, the advancement of technology is important because it enables the Indigenous



peoples to connect with each other; it also enables communities themselves to have the opportunity to present their values, issues and culture without the mediation of any non-Indigenous person or institution. On the other hand, technological advancements may lead to the undervaluing of their traditional cultures as opposed to what is considered modern. It can be said that young people are more likely to adopt technological knowledge and abandon traditional knowledge.



One of the main challenges of the cultural manifestations of Indigenous communities is to guarantee the transfer of traditional knowledge to new generations. The generation gap has become an increasingly common issue, as non-Indigenous values are introduced in the daily life of the villages. It is common that the elderly members feel powerless when facing major changes.

An example of how modern culture has taken over the Indigenous culture is the Bro MC rap group. They made a presentation during the JMPI. The group has created Indigenous rap to express the main problems faced by Indigenous youth. This art form has great appeal to young people. It is considered a non-traditional expression, but it is very effective.

Sports have also served as a tool for ensuring the traditional knowledge transfer as it leads to bringing different generations closer together. There are certain modalities, such as archery, in which there is no age division generating a live opportunity for the exchange of experiences and knowledge between youth and the elderly.

During the JMPI, the Digital Hut served as a catalyst of these issues. It provided free internet access and computer online training for interested Indigenous persons. During the Education, Indigenous Games, Science and University Forum, the use of technology and traditional knowledge transfer were also discussed at the Wisdom Hut. It is clear that this dilemma is not restricted to the use of the Internet and social networks. It goes up to the extent that the whole educational process is also based on intercultural dialogue and not necessarily in accordance to the worldview of Indigenous peoples, and neither aligned with the traditional Indigenous pedagogical process.

*'The Indigenous culture is transferred from generation to generation. It perpetuates every unique cultural element in a very intelligent way. Thus, it is important that the young ones can learn and understand with respect from the older ones, because one day the young people will be the elderly who will transfer the knowledge on to the younger ones.'* (Robson Caetano, Brazilian Olympic athlete)

We cannot imagine the present world without considering the use of all means of communication and technology. In this sense, this whole mechanism will be useful for all Indigenous communities. If the Indigenous peoples properly adopt it as a tool for safeguarding their intangible heritage, these new instruments may be at the service of the Indigenous worldview, not vice versa. One way to strengthen this path may be to remodel the educational process in order to turn it into a more traditional education<sup>3</sup> broadly adopted, taking into account traditional aspects of all nations.



<sup>3</sup> Term used by Felix Bororo during the Education, Indigenous Games, and Science University Forum.

FEIRA NACIONAL DA AGRICULTURA  
TRADICIONAL INDÍGENA

NATIONAL MARKET OF THE INDIGENOUS  
TRADITIONAL AGRICULTURE

FERIA N  
TRA





## INDIGENOUS FAMILY AGRICULTURE FAIR

A fair is always a place for people to meet, to make exchanges and to be amazed. It is where their senses are sharpened, the understanding of cultures and ways of life are absorbed through tastes, textures and smells. At a fair, other connections are established. In the case of the Indigenous cultures, these connections have deep roots such as health of the Indigenous people in relation to the environment, the role of women, security in land property. All cultural aspects reflect in their production. In this space, they were able to present their products and discuss their production ways and techniques used. *Açaí*, *guaraná*, cassava flour, honey and yams were all commercialized, as well as nut flour, which is used as a food supplement. Besides these products, the Indigenous also brought almond nuts, olive oil, cookies, pasta and Brazil



nut cereal bars, *copaíba* and *andiroba* oils, *tapioca*, chocolate, manioc flour, and *sequilhos*, among other products.

The relationship with the land is one of the most important aspects of the traditional culture of Indigenous peoples. The structure of every culture is based on elements in nature. The man and the Earth, the sun, the moon, the animals are considered part of a single context. To that extent, the land in itself must be preserved. Traditional games keep a close relationship with the local environment. They cause little or no impact to the environment, and they are often associated with rituals and sacred preserved places in order to keep the spirits of nature alive, spirits who surround the village and all its members.

The 2010 United Nations General Assembly Resolution (A/RES/65/166) recognizes that 'culture is an essential component of human development [...] it is an important contributor to the sustainable development'. In this regard, it calls upon Member States 'to ensure a more visible and effective integration and mainstreaming of culture into development policies and strategies at all levels' (2b) [...] and 'to preserve and maintain local and Indigenous traditional knowledge and community practices of environmental management, which are valuable examples of culture as a vehicle for environmental sustainability and sustainable development, and to foster synergies between modern science and local and indigenous knowledge (2e)'.

*'In the past, we were discriminated. Loggers, fishermen and miners took things from our land and took advantage of the Indigenous community members. Now the community is learning to take care of nature and giving life back to it. The Brazil nut is the only thing that doesn't bring us problems.'* (Kaban, Sentinels of the Forest)

*'It is very important that we have the expanded vision of development with the notion of ecological development, taking into consideration the Indigenous traditional knowledge. We integrate ourselves in a worldwide level to build something that transcends the International Declaration of Indigenous Rights and to effectively represent and study the public policies of other countries to see what we can learn from the experiences of Europe, Africa, Asia, North and South America and thus reciprocally of all UN countries.'*  
(Member of the Xavante people, Brazil)

The traditional knowledge of cultivation respect the time of nature and the integration with the cycles of the universe. It provides an important counterpoint to the non-Indigenous farming practices and natural resource management. Common signs of climate change make it clear that the resilience of the Earth has been affected due to excessive human exploitation. In this sense, the ancestral Indigenous knowledge of a relationship with Mother Earth combined with scientific knowledge can provide important solutions to the modern world.

*'As he was leaving the village, our Shaman [Pajé] said: "You will tell our message to the world that we, the Shamans, are very concerned not only with our people, but with the world. If no one can stop this climate change, this devastation of the global village, it will not be long until this global village explodes".'* (Member of the Xavante people, Brazil)

Based on this traditional knowledge and its importance for sustainable development, there is the whole land property issue for the Indigenous peoples. This theme is one of the main requests of most of the Indigenous peoples attending the JMPI. The life of Indigenous peoples depends on land production and on the assurance of access and ownership of land for the present and for future generations. The

issue affects everyone – including those who are currently established in their territories –, as there are still many threats and conflicts. The decrease in the areas reserved as Indigenous Lands is a real situation for many people. It severely compromises the way of life and culture of Indigenous peoples. During the discussions on the environmental issue, which occurred during the *Indigenous Social Forum*, it became clear that the issue of recognition of traditional territories is still a major challenge in the process of ensuring the Indigenous rights.

*'They tried to take the land from us, but we are in the territory. We are not landless people. We are people without the right of the recognition signed on paper to own what has always been ours, since we were in this territory long before the creation of the Brazilian State.'*  
(Member of the Xavante people, Brazil)

One aspect discussed during the Games was the important role of women in ensuring the sustainability and quality of Indigenous life. Responsible for providing the family with daily food, women are the ones who decide how and what the family will eat. Many are the challenges faced by Indigenous families due to the inclusion of non-Indigenous elements in their diet. Sugar has caused health problems such as diabetes – especially from soft drinks –, which has recently had a significant increase among community members. Through education and access to information, women are the main health promotion agents for the present and future generations, as well as agents of the struggle for the rights to a healthy life within the principles and values of their culture.

*'For women, the JMPI meant a great advancement. The discussion on the rights of Indigenous women has shown the situation of women in Indigenous peoples from several countries. The Games are a gathering point that allows us to create a network and establish relationships. This is the great legacy of this event: that we can find and identify common problems that we experience in the world. Problems related to land, lack of education, lack of health and disrespect of our rights. These*

*are all characteristics found in all countries. Despite all this, our dance, our singing, our decorations and our colours make us even stronger peoples.’* (Member of the Tapuia people, Brazil)



Photo: © JMPI

The Fair is the result of a set of initiatives of the Brazilian government dedicated to the Indigenous peoples. Among them, there is the Indigenous Seal of Brazil, which is an ethnic identification of Indigenous agricultural and forest extracted products, as well as art crafts.

All these issues were synthesized in the 2<sup>nd</sup> National Fair of Indigenous Traditional Agriculture (*2ª Feira Nacional de Agricultura Tradicional Indígena – FENATI*), which had 15 exhibitors representing 19 countries that showcased the practices of Indigenous production.

*'FENATI enables producers to exhibit and sell their products, which are quite diverse and have good quality. They are healthy products cultivated without pesticides or fertilizers. This is how Indigenous people have cropped for centuries.'* (Fair Coordinator)

During the 2<sup>nd</sup> FENATI, a 'Living Library' was also organized. It was built with native seeds that resulted from traditional popular modifications kept by traditional producers. These seeds were provided by a guardian from the municipality of Porteirinha (Minas Gerais, Brazil), who has a large seed bank. The maintenance of these native seeds (called 'creole' seeds) is essential for ensuring the biological diversity of species, one of the main factors of food production assurance in times of climate change. The 'creole' seed maintenance is greatly compromised by the production and marketing of a small number of seed varieties, including transgenic ones.

The goals are to raise awareness on the importance of these native species for the preservation and sustainable use of the biological diversity of species; to encourage the production of these plants; and to exchange seeds among traditional producers. This is an agricultural and ecological Project from the Lutheran University Centre of Palmas (CEULP/ULBRA), which is dedicated to the rescue of agricultural production knowledge, methods and traditional seeds.



Photo: © UNDP/Tiago Zenero



Photo: © JMPI



## HANDICRAFT FAIR

For the Indigenous peoples, each object in their daily life has a meaning, since life is a manifestation of divinities. The colours, the materials, and the techniques used for making each object, as well as the objects themselves – their function and their use – are like books that tell stories. For the Indigenous peoples, handicrafts share and tell their stories. It is an element for identity strengthening that has become an increasingly prosperous path.

This is what was found in the Handicraft Fair. The Fair was organized by SEBRAE, associated with a work in the area of capacity building of Indigenous artisans that has been implemented since January 2015. During this capacity building process, there were workshops in management especially held for managing pricing and product design. The goal is to enhance Indigenous





**Detail of bead necklaces**

Photo: © Ministry of Sports in Brazil/Roberto Castro

products, without changing the Indigenous culture and motives.

The Fair had 45 booths, each of which was dedicated to the artisans of a nation. In addition to the marketing space of Indigenous crafts, there was also a space for artistic performances, restaurants and a space for children.

The direct contact between shopkeepers and artisans provided a large number of sales with good financial returns for both parties. Thus, this communication channel can be an important contribution to the economy of the Indigenous families involved.

It was interesting to note that several of the artisans participating in the event made trades between products and cooperative ways for selling craft products. Thus, it was common to find artefacts from different peoples in several stalls. It was a form of diversifying products and a way to obtain products of interest or more valued products. This kind of attitude highlights the Indigenous point of view, which is not based on market competition, but on the creation of networks that have common interests benefiting everyone involved in the activities that are jointly developed.

The practice of certain manifestations of intangible cultural heritage can contribute to a direct way of economic sustainability in communities that carry such knowledge. Handicraft has recently had this role in Indigenous communities. Elements for body ornamentation made from different materials and for different parts of the body have great appeal to non-Indigenous people given their beauty and utility, and also because they carry heritage and ancestral value through the techniques that are used. The crafts available for sale were necklaces, earrings, belts, anklets and artefacts for everyday use such

as sieves, clay pots or utensils for decoration and musical instruments, which are traditionally used in the Indigenous communities

The sale of handicrafts has been an important source of income for Indigenous communities. It has contributed to the knowledge of the crafts themselves, their preparation and raw material management that are kept alive in the communities. This way, it has also contributed to safeguarding the traditional practices of the community. In addition, valuing these products by the people outside the community helps the Indigenous community members themselves to value

such products and keep their use alive in traditional contexts for which they were designed. In fact, as most of these props and fixtures were originally created for the everyday use of the communities, they are often used for ritual purposes. If there were no reinterpretation for their use, such as a product to be sold, their use could be compromised over time.

Beads, seeds, bark of plants and animal feathers are some of the raw materials used for the production of Indigenous crafts. They were adopted in a generalized way by all who visited the Handicraft Fair. In the case of JMPI, body painting drew attention as it was widely used by non-Indigenous people, who were painted by the hands of several women who dedicated themselves to paint the visitors with genipap ink.

All these actions of non-Indigenous people to approach the culture of Indigenous peoples have a symbolic force, to the extent that they promote the recovery and recognition of these cultural practices as part of the country's heritage itself. It occurs due to a notion that the Indigenous culture is circumscribed to the population of a country, disregarding the fact that Indigenous peoples are the initial basis for the creation of all countries.



**Detail of Indigenous painting**

*Photo: © Ministry of Sports in Brazil/Roberto Castro*



**Fireworks during the closing of the JMPI**

*Photo: © Ministry of Sports in Brazil/Roberto Castro*

## NOT A CLOSING, BUT THE BEGINNING OF A NEW STAGE

The JMPI were a major event. There were 104,856 visitors, which corresponded to an average of 13 thousand people per day. There were also 300 accredited journalists from 21 countries such as Italy, France, China, Chile, England, USA, Germany, Japan, Mexico, among others.

On the last day of the event, the 2<sup>nd</sup> edition of JMPI was announced to be held in Canada in 2017. Therefore, the definition was set that the event will be held every two years. In the presence of Indigenous leaders from 24 Indigenous peoples in Brazil and 23 other nations from abroad, the president of the Intertribal Committee, Marcos Terena, delegated the responsibility to Willie Little Child, an Indigenous leader from Canada. The city and the date of the next games will be defined in another meeting.



*'In 1977, the land of the Sami people already had the intention of holding the World Indigenous Games. A spiritual leader gave me a special mission. We took 38 years to come to Brazil to make this dream come true and take the Games to Canada. I thank all the Indigenous peoples from Brazil for carrying out the dream of this spiritual leader. We have the arrow passed on by this leader.'* (Little Child, Representative of the Canadian delegation)



Photo: © Ministry of Sports in Brazil/Roberto Castro

The major event held in the JMPI Village served as an inspiration for the Indigenous and non-Indigenous participants to build more peaceful relations for the development of the cultural identity of all peoples. The spirit seen in the Arena was a reflection of the established coexistence between the natives in their hosting locations such as the *Ocara*, where they could exchange experiences and play together. The daily coexistence was one of the most important objectives of the event, which was fully achieved.

Day after day, away from the cameras and the curiosity of non-Indigenous viewers, relations were built, deepening the bonds that helped the Indigenous peoples to identify common aspects of their own cultures, as well as the differences and striking characteristics of all being united by their respect and care for the Earth.

The closing of the JMPI was a great achievement not only for the participating nations, but also for all those involved in safeguarding the cultural heritage around the world, since the value of traditional games directly

values their own tangible and intangible culture. By strengthening the inter-generational relations for the development of the games, a wide range of possibilities for traditional knowledge and identity was created, one that can be transferred to and experienced by future generations.

Raising awareness and informing non-Indigenous ones about the great challenges and struggles of Indigenous peoples can make a significant difference in future achievements such as the recognition of the right to traditional territories.

The open space for discussing the issues of Indigenous interest in their Social Forum format – through assembling fairs of handicrafts and agricultural products resulting from Indigenous production activities – also had significant importance. It allowed the expansion of consumer markets for these healthier products obtained through natural production methods and with respect for the environment, which leads to improved health and quality of life of Indigenous and non-Indigenous consumers.

The modern world poses great challenges to humanity such as to counter climate change; to implement more sustainable forms of production and consumption; to consolidate a dialogue and tolerance stance with each other; to promote culture and identity for each Indigenous people; to implement educational processes that enable children and young people to adopt attitudes that ensure the continuity of the human species and the planet; to enhance a culture of peace. Many of the responses to these challenges have been given by Indigenous peoples for thousands of years until today. Indigenous peoples are still the keepers of this knowledge, which can ensure better quality of life worldwide. The World Indigenous Games are an important contribution to disseminate such knowledge and ways of life.

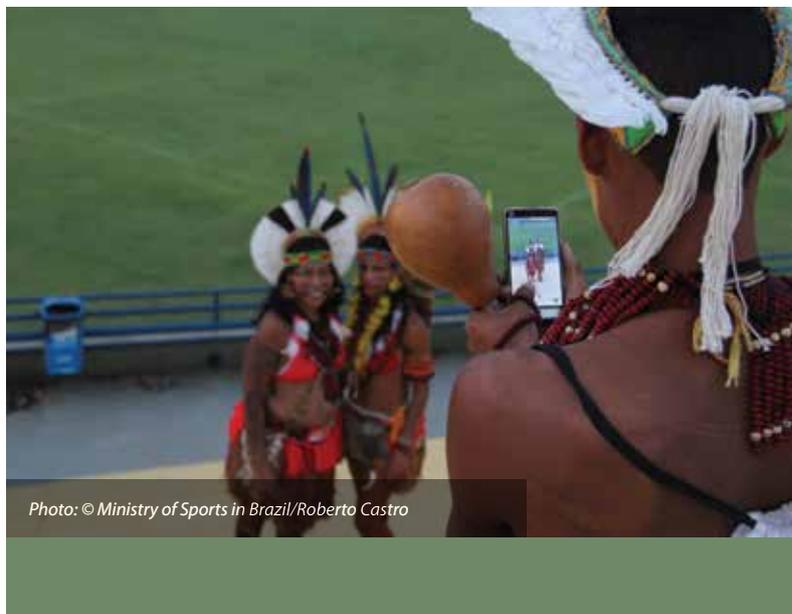


Photo: © Ministry of Sports in Brazil/Roberto Castro

*'We, the Indigenous peoples, have a lot to offer to the world. The World Games are a showcase where we can show a part of what we can contribute to be in harmony with nature and in harmony between human beings. The spirit of these Games is not a win-win, but the coexistence of men, a special moment among our Indigenous brothers. This is the main goal.'* (Representative of the Kuna people, Panama)

The JMPI ended with the medal ceremony and a big show of fireworks. Many hearts were warmed up by the goodwill energy. They all await with hope the new event in Canada in 2017.



Photo: © Ministry of Sports in Brazil

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