



AVERTING ETHNOCIDE

Indigenous peoples and territorial rights in crisis
in the face of COVID-19 in Latin America

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While the whole world attempts to save itself from the pandemic, the indigenous peoples of Latin America are dying and some may even disappear. Abandoned by the state and with no adequate comprehensive healthcare services or clean water, they are extremely vulnerable to the virus that is fast expanding throughout the continent. To avert ethnocide, governments in the region must respect and support the quarantine boundaries and other measures adopted by indigenous peoples to protect themselves. Governments must also prevent any extractive industry activity or activities that imply a risk of contagion in indigenous territories and surrounding areas, and urgently address health, food security and protection needs in a coordinated manner. But overcoming the crisis also requires an end to exploitation, discrimination and historical inequalities in the provision of public resources, as well as guaranteeing respect for collective territorial rights and transforming the extractive model that is destroying the health of indigenous peoples and of the planet.

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Cover photo: Damares Ramírez, of the Shipibo-Konibo people of the indigenous Shambo Porvenir community in the department of Ucayali, Peru; Vice-President of the Federación de Comunidades Nativas de Ucayali y Afluentes (FECONAU) and ex-promoter of the National Organization of Andean and Amazonian Indigenous Women of Peru (ONAMIAP) which succeeded in modifying the communal statute to recognize indigenous women as community members with property titles and include a gender quota in the community's leadership. © Leslie Searles

1 INTRODUCTION

A cry for help has gone out from the indigenous peoples of Latin America, as COVID-19 is reaching even the most impenetrable corners of the Amazon. Indigenous and civil society organizations are already warning of possible ethnocide.² At the time this report is being written, the peak of the pandemic in the region has not yet been reached and the virus is spreading from urban centers to rural areas at full speed.

Four of the ten countries in the world with the largest number of confirmed cases are in Latin America. Brazil is the second country in the world with the highest number of deaths, only exceeded by the United States; Mexico is in fourth place and Peru is tenth. Brazil also ranks second in number of infections, with Peru fifth and Mexico seventh. Together, these three countries total close to 125,000 deceased and more than 2,600,000 confirmed cases (approximately one of every five in the world).³

There are indigenous communities at high risk in every country of the region.⁴ At stake are the lives of 45 million people who belong to more than 800 indigenous peoples. Of these, some 100 are spread across several countries, around 200 maintain voluntary isolation or are in initial contact, and nearly 500 are at risk of disappearing due to their reduced numbers.⁵ Due to their lower immune resistance, their lack of access to hospital care and the increasing penetration of extractive activities in their territories, indigenous communities in voluntary isolation or in initial contact are cause for particular concern.⁶

Far from hospitals and the news cameras, indigenous people in Latin American become ill and die without access to the means needed to protect themselves. They face the pandemic in conditions of social exclusion, racism and discrimination, which highlights historical inequalities and extreme precariousness in basic and health services.

From Mexico through the countries of Central and South America, including the countries of the Amazon basin, data on the situation of indigenous peoples in this pandemic is neither visible nor complete in official statistics. That which does exist often does not reflect the true situation due to underreporting problems and the lack of disaggregation by ethnicity.⁷ We will probably never know the extent of the catastrophe. But thanks to the significant data collection effort carried out by indigenous organizations, we can trace the evolution of the pandemic and see discrepancies with the official figures.⁸

The Amazon region is one of those most affected, with an indigenous population of approximately three million people distributed over nine countries. Of the 400 indigenous peoples that inhabit it, by the middle of July the virus had already reached 172. In barely two months, the number of deaths among the indigenous population increased nine-fold (going from 113 to 1,018), an increase that doubles that registered among the general population. Peru is the country with the highest

‘A tremendous force, of never-before-seen proportions, is devastating the Amazon on two fronts that are combined in a brutal way: the COVID-19 pandemic [,] that affects the most vulnerable, and the uncontrolled increase in violence against the territories. The pain and outcry of the people and those of the earth are merged into one’.

Pan-Amazonian Ecclesial Network (REPAM) and Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)¹

number of persons affected among the indigenous Amazonian population. There, more than a third of the fatalities in the Amazonian departments correspond to indigenous peoples, according to data collected by the indigenous organizations themselves.⁹

The Inter-American Commission on Human Rights (IACHR) has warned that indigenous peoples are one of the human groups at highest risk from the pandemic.¹⁰ Elementary measures to stop the spread of the virus, such as frequent hand washing, are not feasible without access to running water or soap. Social distancing may be incompatible with the traditional forms of community life that characterize many indigenous populations. In semi-nomadic and gathering communities, the recommended isolation measures mean not being able to access basic means of subsistence.

The health crisis further aggravates the conditions of vulnerability and social exclusion of indigenous populations, with extreme poverty rates that are three times those of the rest of the Latin American population.¹¹

As the United Nations Refugee Agency (UNHCR) warns, displaced and refugee populations are extremely vulnerable. This is the case of numerous bi-national indigenous groups, such as the Wayúu or the Bari living in Colombia along the border with Venezuela, or the 5,000 Warao indigenous persons displaced from Venezuela to the epicentre of the pandemic in Brazil.¹² In addition to not receiving medical assistance due to lack of documentation, these populations are under continuous threat from the illegal armed groups that control the border areas. Added to this are deportations, border closings and measures that restrict their freedom of movement.¹³

For indigenous women, who already suffer triple discrimination because they are women, indigenous and poor, caregiving responsibilities have become even more costly and expose them to a higher risk of infection. They also have less access to healthcare and information in their own languages. As they themselves affirm: 'The health and nutrition of our families in our communities is, above all, in the hands of indigenous women; we care for them, conserving and transmitting our ancestral knowledge and practices.'¹⁴ During the pandemic, women are also more exposed to violence because they cannot escape their assailants and because it is known that in emergency contexts the risk of assaults increases.¹⁵

Older adults represent the governing authority; they are the custodians and transmitters of ancestral knowledge on such vital issues as language and culture, traditional medicine or forest protection. The fact that COVID-19 death rates are disproportionately higher among the population over 65 years of age is devastating, since the loss of their elderly has irreparable consequences for indigenous peoples. The pandemic is taking iconic leaders who led historic struggles, such as Santiago Manuin in Peru.¹⁶

Indigenous people living in outskirts of cities, who make up about half of the total indigenous population in Latin America,¹⁷ do not have secure

access to water and sanitation, let alone healthcare. The vast majority survive by working informal jobs, which they currently cannot do. Indigenous women are disproportionately represented in the informal economy. In Bolivia, Guatemala and Peru, for example, 83% of women are employed in the informal sector and lack social protection.¹⁸ Ultimately, hunger and unemployment are pushing hundreds of thousands of people into a mass exodus back to their places of origin, bypassing restrictions on mobility.¹⁹

2 AVERTING A GREATER TRAGEDY

Faced with the pandemic's advance and their governments' lack of action, indigenous peoples have taken the initiative. Even before confinement was declared at the national level, numerous indigenous villages and communities closed access to their territories through quarantine borders to stop the spread of the virus.²⁰

They have also developed their own response protocols, produced informational materials on hygiene in their own languages, created solidarity networks for the supply of food to isolated populations and networks for monitoring cases and communities at risk.

The National Indigenous Organization of Colombia (ONIC), for example, maintains its own territorial monitoring system and has produced informative materials on how to recognize the symptoms of the disease and how to prevent it.²¹ In Bolivia, indigenous organizations have reacted to the health emergency, and in the exercise of their self-determination have adopted measures for self-isolation, enhancement of traditional medicine, food production and application of indigenous justice, as well as developing protocols.²²

Unfortunately, indigenous communities' self-protection measures do not always have state support. In Peru, for example, personnel from oil and mining companies have entered the territories of indigenous communities that have chosen to isolate themselves, without their consent and without adequate protection protocols.²³ Civil society organizations have also condemned the use of military force to break the quarantine boundaries that communities have established to halt the spread of the virus.²⁴

Environmental disasters have not stopped, either. In the midst of the pandemic, oil spills in the Ecuadorian Amazon have polluted rivers that hundreds of isolated riverside populations depend on more than ever for food and water.²⁵ The same is true in other countries in the region, such as Peru, where several Amazonian indigenous federations have reported five oil spills in their territories during the state of national emergency, without any steps to address them undertaken.²⁶

As demanded by the Plataforma Indígena Regional frente a la COVID-19 (Regional Indigenous Platform in response to COVID-19), an urgent, effective response coordinated between the state and indigenous communities is needed in order to avoid a greater tragedy.²⁷ Before taking any action, governments must obtain the free, prior and informed consent of indigenous peoples, based on their right to self-determination.

First, precautions must be taken to prevent the entry of outsiders into the territories of those peoples who have decided to voluntarily isolate themselves. As demanded by indigenous and civil society organizations, state authorities must prevent the incursion of external actors linked to drug trafficking, mining and oil, forestry and agriculture, and religious proselytizing activities, who can become dangerous infection vectors.²⁸

'Here, the Trinidad cemetery has 300 new crosses and the official death toll is only half that... And there are burials elsewhere too; we all have a sick friend. We need food, it has already been three very difficult months, there is great need and it makes one feel powerless.'

María Eugenia Carrizo, a lay missionary in Bolivia who works with indigenous communities and collaborates with REPAM

However, the solution should not be the militarization of borders. Numerous indigenous territories transcend country borders and people cross them daily for their basic subsistence activities. In fact, for these populations, the concept of a border has been imposed; it is artificial and merely theoretical. This is the case, for example, of the tri-border area linking Brazil, Peru and Colombia: militarization does not contribute to solving problems of hunger or the lack of healthcare and basic services, and can increase human rights violations.

Regarding healthcare, the IACHR has expressed its concern about the absence of specific prevention and healthcare protocols for indigenous populations. This renders the majority of medical services culturally inadequate, since they ignore the practices of traditional medicine and the populations' linguistic and cultural diversity.²⁹

Following the recommendations of the World Health Organization (WHO), governments should urgently and without discrimination provide indigenous peoples with culturally relevant health care, strengthening community health systems as well as access to diagnostic tests, protective health and hygiene equipment and drinking water. Special attention should be paid to particularly vulnerable population groups, such as elderly adults, displaced persons and refugees.³⁰

Regarding food security, restrictions on mobility make access to food difficult in communities that already suffered from deprivation due to the loss of their territories, the advance of the agro-industrial frontier and the deterioration of their traditional livelihoods.³¹

The health crisis has exacerbated the difficulties of the poorest populations – such as the indigenous population – to satisfy their basic needs. As recommended by the Economic Commission for Latin America (ECLAC), income and food security must be guaranteed for the large group of people whose situation has become extremely vulnerable and who were not necessarily included in the social programs existing before the pandemic.³²

3 REVERSING INEQUALITIES

Social disparities that have been ignored for decades are going to increase further, as Oxfam has warned.³⁴ The virus does not differentiate between people, but its effects are not the same for everyone. Structural deficiencies in access to and the quality of basic and health services increase exposure to contagion and reduce people's ability to protect themselves. Today, more than ever, we must act to address structural problems to prevent millions of people from being left behind.

The crisis caused by COVID-19 has exposed the profound social and territorial inequalities in access to basic and health services in all their harshness. These inequalities make indigenous peoples one of the most vulnerable groups in the face of the pandemic. Centuries of neglect mean that most of them lack adequate health infrastructure and secure access to basic services such as clean water and sanitation. In particular, peoples without secure land rights have a weaker prior health condition due to food and nutrition insecurity as well as the high prevalence of pre-existing diseases.

Even before the crisis, the rates of maternal and infant mortality, malnutrition, and infectious diseases linked to poverty, such as malaria and tuberculosis, were disproportionately high among the indigenous population. In all countries where data are available, infant mortality among the indigenous population exceeds that of the non-indigenous population, even tripling it in the case of Panama.³⁵

Receiving adequate medical care is a luxury beyond the reach of most of the indigenous population due to multiple geographic, economic, linguistic and cultural barriers. When healthcare centers exist in their own communities, these are often poorly equipped or lack adequate medicines, transportation and personnel. In Peru, just 10 % of indigenous farming communities and native communities have health clinics, most of them with little capacity.³⁶ Traveling to a hospital for care often involves hours or even days of travel and a high economic cost that few can bear, in addition to facing stigma and racial discrimination.³⁷

Many hospitals have collapsed under the pandemic, as in the regions with the largest indigenous population the healthcare infrastructure is even more deficient. In Colombia, for example, the beds available in the six departments of the Amazon will barely serve to care for less than one percent of the most serious cases expected at the peak of infection.³⁸

Lack of clean water makes the most basic virus protection measure, that of washing your hands frequently, unfeasible. In the region, 40% of indigenous households lack access to this resource, double that of the non-indigenous population. In Ecuador, just 30% of the indigenous population has this basic service compared to 60% of the non-indigenous population.³⁹ In Colombia, access is 41% in indigenous housing compared to 87% nationwide.⁴⁰ Furthermore, most indigenous families lack the financial resources to acquire basic protection materials such as soap, disinfectant gels, gloves, and masks.

'Currently, the production and reproduction of inequities that affect indigenous peoples is based on the persistence of neo-colonial political and economic power structures, which favor the territorial dispossession of communities in the context of the extractivist model in force in all the countries of the region'

Economic Commission for Latin America and the Caribbean (ECLAC)³³

In indigenous households, the health crisis has exacerbated food insecurity, which was already a widespread problem due to extreme poverty, the loss of their territories and ecosystem deterioration. Mobility restrictions and isolation measures have disrupted food production and supply, with the poorest being the most affected.⁴¹ For the survival and *buen vivir* ('living well') of indigenous peoples, it is vital for governments to guarantee their right to self-determination and management of their own territories and natural assets.

4 GUARANTEEING COLLECTIVE TERRITORIAL RIGHTS

Indigenous peoples have endured enormous pressure on their territories for centuries from actors seeking control of the natural assets they contain. Extractive activities⁴³ such as mining, industrial agriculture, large-scale forestry and livestock farming or hydroelectric generation have increasingly tightened the net, causing intense territorial and environmental conflicts.

The processes of legal recognition and protection for indigenous peoples' territorial rights have slowed down even more in recent years, within the framework of economic policies that promote private national and transnational investment for the development of projects exploiting natural resources. This has left rights unprotected and led to new environmental threats, such as the indiscriminate cutting and burning of the tropical forest to expand monoculture areas, or the incursion of mining in the Amazon area.⁴⁴

It is estimated that of the nearly 240 million hectares of forest preserved by Amazonian indigenous peoples, 36 million are affected by mining concessions and 11 million by hydrocarbon operations.⁴⁵

Despite the exceptional measures taken to deal with the pandemic, the extractive sectors have not suspended their activity, as governments consider them strategic.⁴⁶ Some have even taken advantage of the crisis to relax their environmental requirements, which is irrational, irresponsible and dangerous and puts vulnerable people at risk, according to the United Nations Special Rapporteur on human rights and the environment.⁴⁷ If mining and oil companies maintain their operations, they must urgently implement measures that protect the health of their workers and neighboring populations.⁴⁸

Together with the illegal extraction of resources and drug trafficking, these activities today represent a direct, deadly threat to indigenous peoples due to their ability to spread the virus to the most remote territories. Organizations defending human rights demand that governments prioritize health over economic interests.⁴⁹ In Peru, for example, it has been announced that nine out of ten workers at an oil palm company operating in the Amazon were infected or had had the disease, with the consequent risk of spreading it among neighboring communities, including indigenous Shipibo communities.⁵⁰

Nor has the pandemic interrupted the invasion and theft of land, or violence by the state, business agents and illegal armed groups. Furthermore, exceptional measures may be giving rise to a disproportionate use of police and military force.⁵¹

In Colombia, violence over territorial control has intensified, with an increase in the forced displacement of indigenous communities and in the number of murders of their leaders, who have also seen the protection measures that were granted to them reduced.⁵² These leaders

'The indigenous communities that have managed to best resist the COVID-19 pandemic are the ones that have achieved autonomy and self-government, which enables them to manage their lands, territories and resources, and guarantee food security through their traditional crops and traditional medicine'

José Francisco Cali Tzay, United Nations Special Rapporteur on the rights of indigenous peoples⁴²

are killed with impunity, as are human rights activists, and the escalating violence against indigenous women is particularly worrying.⁵³

Latin America has been the deadliest continent for men and women human rights defenders for years.⁵⁴ Civil society and indigenous organizations have denounced how the militarization of territories has intensified the abuses and criminalization tactics used by the armed forces and the police against indigenous women leaders.⁵⁵ Confinement makes these people an even easier target for their assailants, as they are forced to remain in their homes.

In its recent resolution on the pandemic and human rights, the IACHR urges member states to maintain high standards regarding the respect for and guarantee of human rights during the pandemic. It highlights the need for states to guarantee the right of indigenous peoples to consent and to self-determination over their territories. It also urges them to suspend the granting of permits for extractive projects and others involving the exploitation of natural resources in and around the territories of indigenous peoples, as well as to refrain from restricting the work of human rights defenders.⁵⁶ Despite these recommendations, some governments seem to be taking advantage of the situation to boost their extractivist agendas through prior consultation processes carried out virtually, which has been rejected by civil society organizations in Colombia⁵⁷ and Peru.⁵⁸

Faced with multiple threats, indigenous organizations are fighting to consolidate and strengthen their territories for the full exercise of their collective rights. In Bolivia, through the adaptive territorial management approach, they seek greater equity in access to public goods, services and resources, and to create conditions for resilient development that enables indigenous peoples to improve their economic, social and productive conditions.⁵⁹

5 RETHINKING THE MODEL TO PROTECT THE PLANET'S HEALTH

The COVID-19 crisis is unprecedented, as its virulence has paralyzed the entire world. The peak of contagion on the American continent has not yet been reached and other regions of the world are already preparing for a second onslaught. In addition to the irreplaceable loss in human lives, we are just beginning to get a glimpse of the social and economic impacts and the forecasts are devastating.

The pandemic is casting our fragility as a species into stark relief, sending us a warning regarding the limits of our model of production and consumption. The consequences of exceeding those limits are increasingly dramatic.

Diseases such as COVID-19, and previously SARS in 2003 or MERS in 2012, arise from nature itself when a virus crosses the barrier between species and infects humans. Environmental degradation increases the risk of new pandemics because the possibilities of contagion are multiplied by closer contact between humans and wildlife, and the buffering effect of ecosystems is reduced.⁶¹

Indigenous organizations have long demanded change in this model in the face of 'extractivist globalization', which sees nature as an inexhaustible source of resources to exploit.⁶² But accelerated deforestation, species loss, pollution and global warming are bringing us closer to a point of no return every day.

The way land is managed is at the heart of the problem of climate change, as the experts of the Intergovernmental Panel on Climate Change (IPCC) have warned. To avoid a catastrophic scenario, it is necessary to not only preserve forests, but to transform the way we produce and consume food.⁶³

Pressure on tropical forests from agricultural and livestock causes the burning of thousands of hectares each year. Forest mega-fires in the Amazon region have become a chronic emergency and, due to their enormous scope, are capable of accelerating global warming. Experts are warning that this year the fires could be even worse.⁶⁴ Furthermore, they are likely to coincide with the peak of the pandemic, which would exacerbate respiratory problems and the virus' deadliness.⁶⁵

The 'extractivist' companies, however, do not seem willing to change their business model. In the current pandemic scenario, the prices of oil and other raw materials, including agricultural commodities, have dropped due to reduced demand. In countries like the United States, the response of the oil sector has been to demand financial aid from the government to compensate for its losses.⁶⁶

The COVID-19 crisis tests our response capacity as a species. The way out is uncertain, but one thing is sure: if we continue our dependence on the extractivist model, we will always live in a state of permanent crisis. It

'The coronavirus is now telling the world what we have been saying for thousands of years: if we do not help protect biodiversity and nature, we will face this and even worse future threats'

Leví Sucre, coordinator of the Mesoamerican Alliance of Peoples and Forests⁶⁰

is urgent to change course and abandon this predatory model that destroys the environmental balance on which our health and survival depend.

Indigenous peoples' ways of life and territorial management can set the tone for a new vision that puts collective benefit before individual interest and whose purpose is not the accumulation of wealth at the cost of overexploiting nature, but rather the wellbeing of human beings in harmony with the environment.

The challenges of the 2030 Agenda for Sustainable Development are more relevant today than ever. The goal of leaving no one behind should guide any recovery strategy to overcome the crisis. This requires making the health and well-being of indigenous peoples a priority and recognizing the need to once and for all move beyond the extractivist model to protect life in all its forms and the health of the planet.

6 RECOMMENDATIONS TO THE GOVERNMENTS OF LATIN AMERICA

Oxfam is presenting a series of recommendations to Latin American governments to address the pandemic caused by COVID-19, with special attention to indigenous peoples. The first objective, in the short-term, is to save lives, and then to ensure no one is left behind in the crisis recovery efforts.

As with any action that may affect indigenous peoples, all measures adopted by governments for virus prevention and for care of the indigenous population must be determined in consultation and coordination with indigenous authorities. Governments must ensure the inclusion of representative indigenous entities, leaders, and traditional authorities in the formulation and implementation of public plans and policies.

To better protect all people, the response to the COVID-19 crisis must take gender-specific experiences and needs into account. Through their organizations, women themselves must participate in identifying needs, as well as in the design and implementation of response actions.

In the short term, save lives

1. Respect quarantine boundaries and self-protection measures adopted by indigenous peoples to prevent the spread of the virus in their villages and communities, providing support when requested to do so.
2. Take extreme measures to protect the right of indigenous peoples to voluntary isolation in the context of the COVID-19 pandemic, especially seeking to protect their health and ways of life, in accordance with their self-determination.
3. Immediately suspend all activities that promote the entry of outsiders into indigenous territories, as well as mining activities, logging, oil exploration and extraction, industrial agriculture, extensive livestock farming and religious proselytizing. Apply a moratorium on all extractive activities within or in the vicinity of indigenous territories, as a preventive measure during the pandemic. Likewise, avoid investment projects or the approval of norms that affect indigenous rights or put them at risk, without carrying out effective processes of consultation and free, prior and informed consent. This is even more important if such norms make social and environmental standards more flexible.
4. Urgently facilitate access to diagnostic tests for early case detection, medicines and personal hygiene and protection equipment to stop the transmission of the virus, especially protecting older people.
5. Guarantee access to timely, good quality and culturally relevant health services, for both prevention and care of cases of infection,

following the recommendations of the Pan American Health Organization (PAHO) on how to reduce transmission among indigenous and afro-descendant peoples.

6. Send timely, accurate information in native languages to facilitate decision-making for self-protection. This includes collecting and disseminating reliable and disaggregated official data on indigenous persons and peoples affected by COVID-19.
7. Declare support services for women victims of violence as essential services, with accessible systems to report these cases, and adopt the necessary protection measures during the pandemic.
8. Address food insecurity, facilitating access to food, especially for isolated communities and the most vulnerable groups, including indigenous populations living in urban settings.
9. Put a stop to violence, the criminalization and persecution of indigenous communities and their leaders and defenders, and guarantee protection measures and access to justice, especially for the most vulnerable people, such as indigenous women.
10. Prevent the risk of abuse of force by the military and police forces in the context of the states of emergency decreed by different governments. Ensure that measures restricting movement are temporary and do not serve as an excuse to reduce civic space.

In the medium and long term, leave no one behind

1. Institute measures to mitigate the social and economic consequences of the health crisis on indigenous peoples, including access to social protection systems.
2. Make the necessary investments to ensure the right to health of indigenous peoples, guaranteeing their access without discrimination to timely, good quality, adequate and culturally relevant care, as well as the right to participate in the design, implementation, management, administration and evaluation of the health policies and programs that concern them.
3. Guarantee the right to water, which includes the right to plan, exercise and control access to this resource.
4. Strengthen policies to stimulate small-scale agriculture and family farming and protect local economies that depend on food production.
5. Increase public investment aimed at strengthening productive initiatives by small-scale indigenous producers, which allow them to consolidate their territorial spaces.
6. Reinforce the policies recognizing indigenous peoples' collective territorial rights, among other actions, immediately stopping the illegal occupation and the appropriation of land during and after the pandemic, as well as reactivating the processes of legal recognition of their territorial rights.
7. Guarantee that economic recovery plans and investment projects respect the right of indigenous peoples to consultation and to free,

prior and informed consent, as well as the international social and environmental standards and safeguards.

8. Promote policy reforms for management of territories and their natural assets that are aligned with the sustainable development goals and the *buen vivir* of indigenous and native peoples, thus avoiding overexploitation and its harmful effects on communities.
9. Take extreme measures to protect human rights and improve access to justice in the face of any type of violence, and especially violence against indigenous women.
10. Redouble efforts to protect the right to isolation of peoples who are uncontacted or in initial contact.

In addition to the above recommendations, Oxfam urges governments in Latin America to take into account the recommendations of indigenous organizations expressed through the Plataforma Indígena Regional frente a la COVID-19.⁶⁷ Oxfam also urges governments to fully comply with the guidelines issued by the United Nations High Commissioner for Human Rights,⁶⁸ as well as Resolution 1/2020 on the pandemic and human rights, and the specific recommendations to protect the rights of indigenous peoples issued by the IACHR.⁶⁹

NOTES

- ¹ Pan-Amazonian Ecclesial Network (REPAM). (May 18, 2020). COMUNIQUÉ: La REPAM llama a una acción urgente y unificada para evitar una tragedia humanitaria y ambiental. Retrieved from <https://redamazonica.org/2020/05/la-repam-llama-a-una-accion-urgente-y-unificada/>
- ² See this on the comunicado of the Coordinator of Indigenous Organizations of the Amazon Basin (COICA) at <https://www.servindi.org/09/04/2020/covid-19-advierten-possible-acto-genocida-de-pueblos-amazonicos-por-desatencion>
See the warning from the bishops of the Colombian Amazon at www.vidanuevadigital.com/2020/05/02/los-obispos-de-la-amazonia-y-orinoquia-colombiana-advierten-de-un-etnocidio-indigena-a-causa-del-coronavirus/
See the warning of the mayor of Manaus at https://www.eldiario.es/society/alcalde-Manaos-genocidio-Amazonia-COVID-19_0_1029248215.html
- ³ According to data from the Coronavirus Resource Center, Johns Hopkins University, checked July 16, 2020. See <https://coronavirus.jhu.edu/map.html>
- ⁴ Fund for the Development of Indigenous Peoples of Latin America and the Caribbean (FILAC). (June 20, 2020). Salvar vidas y proteger comunidades: La Plataforma Indígena Regional presentó su segundo informe regional (*Comunidades en riesgo y buenas prácticas*). Retrieved from www.filac.org/wp/comunicacion/filac-informa/salvar-vidas-y-proteger-comunidades-la-plataforma-indigena-regional-presento-su-segundo-informe-regional/
- ⁵ FILAC and the Abya Yala Indigenous Forum (FIAY). (2020). Los pueblos indígenas ante la pandemia del Covid-19. Primer informe regional de la Plataforma Indígena Regional frente al COVID-19. Retrieved from www.pueblosynacionalidades.gob.ec/wp-content/uploads/2020/05/FILAC_FIAY_primer-informe-PI_COVID191.pdf
- ⁶ For example, in Brazil, it is estimated that nearly half of the 14,000 Yanomami indigenous people live less than five kilometers from an illegal mine and days away from a hospital, according to data from the Articulación de Pueblos Indígenas de Brasil (APIB) cited in Oliveira, J. (June 24, 2020). La Covid-19 se propaga entre los indígenas brasileños y amenaza a los pueblos aislados. *El País*. Retrieved from <https://elpais.com/sociedad/2020-06-24/la-covid-19-se-propaga-entre-los-indigenas-brasilenos-y-amenaza-a-los-pueblos-aislados.html>
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- ⁷ See, for example, Pérez, L. E. (June 9, 2020). COVID-19: Tres regiones no consideran el origen étnico de los casos confirmados en la población indígena amazónica. *Convoca.pe*. Retrieved from <https://convoca.pe/agenda-propia/covid-19-tres-regiones-no-consideran-el-origen-etnico-de-los-casos-confirmados-en-la>
- ⁸ REPAM together with the Coordinator of Indigenous Organizations of the Amazon Basin (COICA) are mapping the impact of COVID-19 on the indigenous peoples of the Amazon. See <https://redamazonica.org/covid-19-panamazonia/pueblos-indigenas/>
- ⁹ Calculations based on data collected by REPAM and COICA, consulted on July 16. See link in the previous note.
- ¹⁰ Organization of American States (OAS). (May 6, 2020). IACHR Warns of the Specific Vulnerability of Indigenous Peoples to the COVID-19 Pandemic, Calls on States to Adopt Targeted, Culturally Appropriate Measures that Respect These Peoples' Land (press release). Retrieved from http://www.oas.org/en/iachr/media_center/PReleases/2020/103.asp
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