

Project Title: The ECO_CARE workshop on Modeling Water Governance and Rights with Empathy, Compassion, and Care, from the Perspective of Integral Ecology

Workshop Title: A conversation between the river Tarumã (No-su-ruch maku-numã) Mato Grosso, Brazil, and the river Tana, Finnmárku, Sápmi



Description of the project/activity with goals and work plan

About the ECO_CARE

ECO_CARE is a recently founded network on water rights, empathy, compassion, and care by Margherita Paola Poto, Faculty of Law, UiT The Arctic University of Norway and Giulia Parola, UNIRIO/ FURG, Brazil, with the involvement of several other academic and non-academic partners from Norway, Brazil, Italy, and Canada. It aims to develop, strengthen and disseminate knowledge on water governance and water rights, through research (community-based and conventional legal research), and education exchange within the period 2021-2025.

Since 2005 Margherita Paola Poto and Giulia Parola have been cooperating on the thematic areas of access rights, Århus Convention, environmental law, indigenous law, and methodology. They have been awarded several international and national projects. The funding institutions included DAAD Germany (on the Århus Convention, 2014-2015), Ministry of Research, Italy (on Participation in environmental matters); Mc Master University, Canada (students education exchange: Logan Turner, Elizabeth Wallace, Kelly Wu 2018-2020); YoungCAS 2018 Oslo Norway (training on indigenous law and methodology; P.I. Poto); FURG (Plastic Free Campus 2021, P.I. Parola). The cooperation covered exchange educational programs (Unito/UNIRIO), co-authorship and co-editorship of monographs (2 in English, one in Portuguese), co-authored articles published in internationally peer-reviewed journals, as well as the organization and hosting of workshops and international conferences. Recently, Poto and Parola applied for two international projects on research and education exchange on the themes of Collaborative Water Governance and Water Rights through Empathy, Compassion, and Care (PRIN 2020; DIKU Utforsk 2020). This event intends to develop the foundations of the mentioned projects that in their preparatory phase have already seen the active cooperation and collaborative response of partners and future participants.

Aim

ECO_CARE aims to build on the valuable research which stems from the mentioned cooperation, yet broadening the focus by integrating the research critical legal analysis and the work with researchers and representatives of riparian communities, to further four crucial aims:

- (1) raising awareness on the importance of sharing experiences, empathy, compassion, and care in the governance of water and people;
- (2) promoting high-quality research on fundamental aspects of water rights in an international workshop at the Faculty of Law, UiT The Arctic University of Norway in June 2021 and further workshops, by using a comparative, case- and community-based method;
- (3) stimulating networking among researchers of involved institutions as well as of international and national institutions in fields related to the water governance Norway and Brazil;
- (4) encouraging publication in international, peer-reviewed academic outlets;
- (5) enlightening academic research on water rights with insights from environmental governance in the perspective of integral ecology.

Work Plan

To establish ECO_CARE as a network in the scientific community, we plan to hold an inaugural workshop and project meeting organized in Tromsø in June 2021 (virtual and in-person), carried out through the cooperation between the project coordinators **Margherita Poto** (Faculty of Law, UiT The Arctic University of Norway) and **Giulia Parola** (UNIRIO/FURG), with the involvement of academic and non-academic partners. Invited keynote speakers will include

- Ánde Somby, Associate Professor of Law, yoiker, and artist, the Faculty of Law, UiT The Arctic University of Norway;
- Rodrigo De Souza Tavares, Professor of Empathy and Law, UFRRJ;
- Loyuá R. F. M. Costa, Lawyer and Researcher, Centro de Direitos Humanos Dom Máximo Biennès;

- Silvano Chue Muquissai, law student of Chiquitano origins;
- the **Pajé's Chiquitano peoples**, riparian community living near the Taruma river (Cacique José de Arruda (Aldeia Acorizal); Cacique Mariano Cesário Lopes (Aldeia Aroeira); José Antonio Parava Ramos (Aldeia Acorizal); Maria Grazielle Surubi Petea (Aldeia Fazendinha); Agnaldo Muquissai (Comitê Bacia do Jauru, em Porto Esperidião))

Master, Ph.D. students, and post-doctoral researchers, as well as experts, practitioners, and representatives of riparian communities will be invited to offer their view in the context of a collaborative water governance model and river's protection.

The Faculty of Law, UiT The Arctic University of Norway, as the host institution, has administrative staff involved in the project, and the ability to provide the necessary support in organizing the activities. Other academic staff involved in the project will also take part in the planning and implementation of the project activities.

Workshop topic

The workshop aims to establish a dialogue between the two rivers (Tana and Tarumã) and their people. It highlights similarities and differences between the two cases, reflecting on the causes of conflicts (colonization, economic development), the responsibility towards water and water people, the need to develop empathy, compassion, and care in the search for solutions.

Timeline

The planned workshop in Tromsø is developed into two days:

1. Kick off (June 2021, day 1): Workshop based on a call for papers (draft see below). The aim is twofold: 1. Invite keynote speakers (from riparian communities) who share their experience, stories, and wisdom related to the river protection; 2. Stimulate and open up the discussion from the two cases to wider reflections on the importance to rethink water protection and rights with the lens of empathy, compassion, and care. Participants are encouraged to work on the same questions and juxtapose similar papers from different legal and non-legal backgrounds in small groups for in-depth discussion, followed by the synthesis in a plenary session. The idea is to set the ground for the following meetings that will focus on particular aspects of collaborative water governance from the perspective of integral ecology.

Target: network partners, invited speakers, Ph.D. Students and researchers.

2. Project Meeting (June 2021, day 2) involving current and future partners

A project meeting will be organized to assess the activity of the network and to decide on the further steps for the network (project application, a publication of the workshop results, set topics for the next meetings, find overall questions for the critical legal and community-based approach on water governance).

Target: current and future network partners

The theme of the workshop, calls for papers and posters

Drawing on the theories of empathy-community circles, emotions applied to law, indigenous law, and methodology, we learn that when people get involved in certain kinds of community action, the result can be to increase their empathy levels (across gender, ethnic, class, and other divides), especially if their activity involves conversations with those involved, shared experiences, and striving with them towards shared goals. In turn, empathy, compassion, and care help to build new social networks between community members enable them to discover commonalities that make them bond with one another and increases reciprocal trust.

Papers and posters reflecting on the value of empathy, compassion, and care, within the following thematic areas (TAs) will be selected:

- (TA1) Rethinking participatory rights for water (PRfW) through empathy, compassion, and care, in particular the effectiveness of access to justice.
- (TA2) Investigating a water-centric system based on rights of water (RoW)
- (TA3) Exploring the connection between water and people
- (TA4) Modeling water governance from the integral ecology perspectives

Funding requested, including budget (specified by activities/institutions/own institutional funding)

Workshop and Meeting (2 days)

Travel and accommodation	20.000 NOK
Venue and local transport	5.000 NOK
Student scholarships	10.000 NOK
Editing work	1.500 NOK
SUM - Activity	50.000 NOK

Comments:

Costs are allocated as follows:

- n. 2 flight tickets for guest speakers and participants from international partners 10000x2 NOK from Rio to Tromsø
- Accommodation for three nights for the guest speakers and participants from abroad 5.000
- n. 2 Student scholarships, to attend the workshop and conduct research on the project 5000 NOK each
- editing work 1.500

N.B. Please note that in the event of travel disruption due to the current global health crisis, we may consider repurposing the travel expenses (honoraria for speakers, scholarships for young scholars)

CHIKUITANO INDIGENOUS TERRITORY AND CONFLICTS: Some data

The Taruma case from 2021 (Brazil)

At the beginning of January of 2021, a group of Chikuitano indigenous People reported that the river Tarumã was muddy and with little volume to the Networks to combat human rights violations (Centro de Direitos Humanos Dom Máximo Biennès). The Support Network welcomed the information reported by the indigenous people and prepared a document that contained this complaint about the situation of the Tarumã River and the document was signed by 80 civil society organizations, social movements, university research groups, pastorals, among other entities. The document was forwarded to the Federal Public Ministry and other relevant bodies to investigate the situation. The Tarumã River is transboundary, called by the Chikuitano de NO-SU-RUCH MAKU-NUMÃ. Therefore, it is a life-giving River for communities also in Bolivia. The Tarumã River originates in the Serra de Santa Bárbara State Park in Brazil, passing through villages of the Chikuitano ethnic group and entering Bolivian territory. The Chikuitano villages are located on the border between Mato Grosso and Bolivia. In Brazil, it corresponds to the municipalities of Porto Espiridião, Pontes e Lacerda, Cáceres, and Vila Bela da Santíssima Trindade.

As the demarcation of the indigenous land Portal do Encantado, where this river passes here in Brazil, is locked in the judiciary since 2010, the indigenous did not go up the river to find out what is happening, because they would pass through farms that are in place. So they went to the Support Network to try to solve the problem. There are several aggravating factors in the situation of the Tarumã River. In addition to not knowing what is happening and assuming the construction of a dam or illegal mining, some villages depend entirely on the Tarumã River to survive. Faced with this situation, the emergency is even greater, because it is the life of the indigenous people. As we know, water is intrinsically linked to the right to life. Without water, it is impossible to live.

If this serious violation of human rights were not enough, there is also environmental and cultural damage. This is because not only does the indigenous Chikuitano depend on the Taruma River, but there is a whole systemic dependence of nature with River and the damage can be irreversible. Another aggravation is that it happened in the middle of the Pandemic. How can they stay without water amid a pandemic? Moreover, another factor that can increase the spread of the virus is related to Indigenous immunity to infectious diseases. Major disease outbreaks in human history have demonstrated the vulnerability of the immunity system of Indigenous Peoples¹.

Moreover, when there is interference in the environment, in nature, there is not only a harmful repercussion to organic matter, that is, the damage is not only the life of human beings and the environment. How it was underlined by Cacique José de Arruda. "since 2000 I have been watching the river die" Another indigenous woman said that "a river that will die is a people that will die". The damage also affects non-human beings, protectors of these places. When we deal with the violation of rights in indigenous territory, we need to take into account a whole socio-cultural issue. Starting with the relation of the indigenous people to the land, the ancestral wisdom, the cosmovisions, the way of being, and living of the indigenous people with the place.

Although the territories of the Chikuitano ethnic group are not demarcated, it is important to understand that this traditionality of the land is independent of its demarcation. In other words, the State must respect indigenous culture, spirituality, and traditions, regardless of whether the land is demarcated or not. The violation of the Tarumã River is a disrespect to the way of living of the Chikuitano, in how they relate to the river, to their land, to Nature. Achieving cultural identity is a

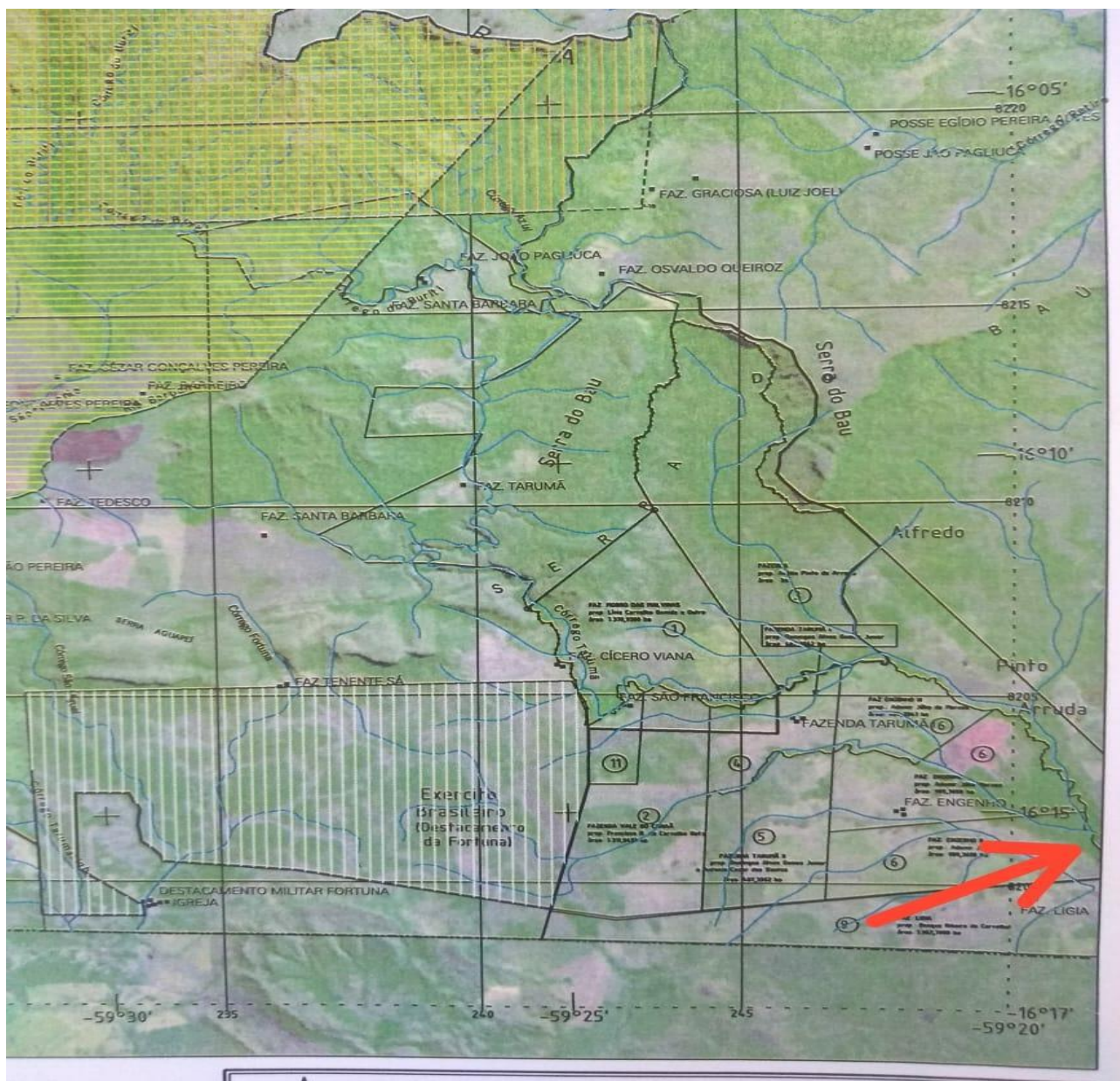
1 PAROLA, G.; WU, K. THE BARRIERS IN ENSURING THE RIGHT TO HEALTH FOR INDIGENOUS PEOPLES IN BRAZIL DURING COVID, Revista Culturas Jurídicas, Vol. 8, Ahead of Print, 2021
<https://periodicos.uff.br/culturasjuridicas/1-19>

genocidal plan against indigenous peoples to hinder their existence and the Chiquitano people are constantly dealing with these situations that put their lives at risk.



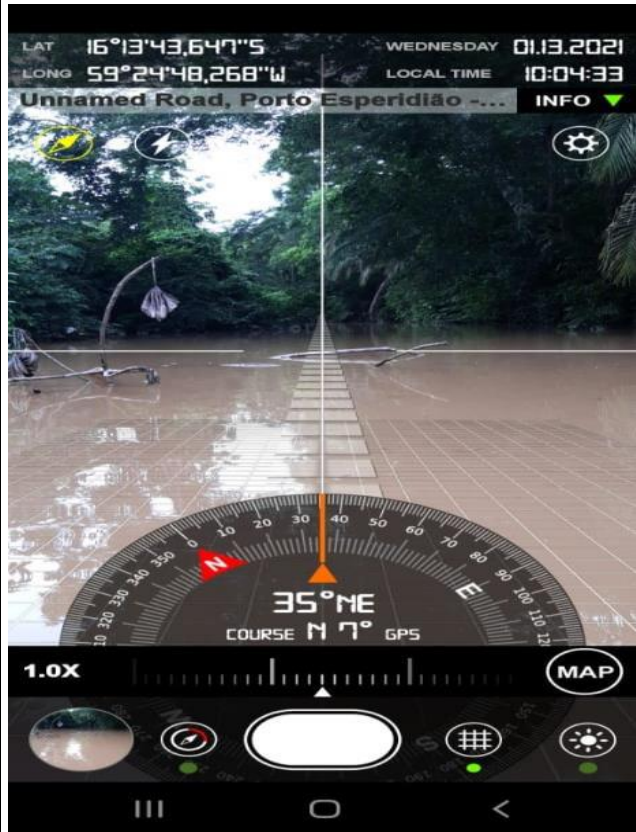

The Brazilian Federal Constitution brings a series of duties of the Brazilian State, providing fundamental rights, such as the right to a healthy environment. However, what is happening in Brazil today is a war against indigenous people, through the increase of deforestation, resource extraction, and constant violations of human rights. This results in precarious management and greater vulnerability of those who are on the front line, remembering that Brazil is the third country in the world that kills more activists and defenders of the land and the environment. Of the 24 environmental defenders killed in Brazil in 2019, 10 were indigenous, 9 campesinos, 2 family members linked to activists, 1 public servant, and 2 classified as others. The states that recorded the most deaths were Pará (7), Amazonas (5), Maranhão (4), and Mato Grosso.

Geography

The Chiquitano indigenous people occupy the border strip of Mato Grosso and Bolivia. Currently, in Brazil, the villages are located in the parallels S 15° and S 15°30' and the meridians W 57°30' and W 60°30', equivalent to areas of the municipalities of Cáceres, Porto Esperidião, Pontes and Lacerda and Vila Bela da Santíssima Trindade. Data from 2006 estimate the presence of 2,400 indigenous people in the region. The Portal do Encantado Indigenous Land has approximately 43,000 hectares and a 121 km perimeter (MOREIRA DA COSTA, 2006).



[Fotos from Rio Tarumã](#)

<p>Rio Tarumã - December de 2020</p> 	<p>Rio Tarumã – January de 2021</p> 
	

An ethnographic panorama and the role of the judiciary

The French naturalist Alcides d'Orbigny first conceived the designation "Chiquitano" during his visit to Bolivia in 1831, as a generic attribution to the Indigenous Peoples who inhabited the region. The Chiquitano Indigenous People are composed of different ethnic groups, who were brought together during the Jesuit missions from 1691 to 1760.

Today, the Chiquitano inhabit lands on both sides of the Brazil-Bolivia border, in the headwaters of the Paraguay river to the Guaporé River in Brazil, and with the Guapay river on Bolivian soil. Data from 2008² indicates that in Mato Grosso, it is estimated that a population of 2400 Indigenous Peoples live in 33 communities in the municipalities of Cáceres, Porto Esperidião, Pontes and Lacerda, and Vila Bela da Santíssima Trindade, forming a continuous border between Mato Grosso and Bolivia (MOREIRA DA COSTA, 2006)³.

The Treaty of Madrid, signed by Portugal and Spain in 1750, stimulated the settlement of the Province of Mato Grosso with the Portuguese use of Indigenous labor. It was thought that the Chiquitano specialized in the production of nets, blankets, and food. A century later, the Land Law (1850)⁴ and the Treaty of Ayacucho (1867)⁵ intensified the Portuguese occupation of the Chiquitano lands, which were considered empty by farmers and military detachments (MOREIRA DA COSTA, 2006).

With the advent of the Constitution of the United States of Brazil in 1891, during the second constitution of Brazil and the first republican government system, the allegedly vacant lands were

2 This is data referenced from Moreira da Costa (2006), based on a report prepared by the FUNAI Working Group. To attain more up-to-date knowledge, documentary research carried out by this same body in 2014, has revealed the existence of 137 families only in the municipality of Vila Bela da Santíssima Trindade, specifically in the Urban Village Airport Hitchi Tuúrrs. Data collected in the same period indicate that Fazendinha and Acorizal have about 384 residents; 90 residents in Vila Nova Barbecho; and 130 in Santa Luzia.

3 The geographer, Moreira da Costa (2006), reports the existence of 31 communities. According to a virtual interview held with a Chiquitano member, in 2017 there was an internal division that formed the communities Notchopro Matupama and Nautukich. Therefore, revealing a total of thirty-three communities. Notchopro Matupama came from the Central community and Nautukich from Acorizal. Moreira da Costa (2006) describes the nuclei of Chiquitano families are considered communities, even if in some there is a significant presence of non-Indigenous people. In an interview with the geographer and some Indigenous Chiquitano, it was reported that some residents do not declare themselves Indigenous, as this implies greater difficulties in finding jobs and prejudice.

4 Dom Pedro II promulgated the first Brazilian initiative to organize private property, which until then had no document that regulated land ownership. In the same year, the Eusébio de Queirós Law was approved, which foresaw the end of the slave trade and signaled the abolition of slavery in Brazil. Due to the concerns of farmers, landowners, and politicians on Black people becoming landowners, the same law established that land could only be acquired by purchase and sale or donation from the state. Therefore, obtaining land by adverse possession was no longer allowed. Those who had already occupied lands, received the title of owner but provided they lived and had productivity in the locality.

5 Celebrated in La Paz, Bolivia, also known as the Treaty of Friendship or the Muñoz-Netto Treaty. It declared peace between the Brazilian Empire and Bolivia, as well as established the legal possibility of navigation and traffic. Thus, the Bolivian borders were pushed back in favor of the Brazilian Empire. Bolivian vessels gained access to Brazilian rivers. Rubber extractivism in the region became the new life project of northeasterners who sought to escape from drought, which resulted in a greater settlement of the region. In 1898, the Boundary Demarcation Commission demonstrated that part of Acre belonged to Bolivia. It was revealed that this territorial division between the nation-states hid the true owners of the lands, the Indigenous People who lived there.

transferred to state government responsibility. The Indigenous Peoples did not have their traditional territories recognized and their dispatched lands generated many agrarian and socio-environmental conflicts.

In the Chaco War between Bolivia and Paraguay in the early 20th century, Chiquitano Indigenous People fought in the Bolivian army. This was a very difficult time for Indigenous survival, as the Bolivian army forced Indigenous men and boys to fight in the war. Many Chiquitano families fled from Bolivia to Brazil, to save their children from the war that largely decimated their population and dispersed many communities in Brazil.

Since 1970, the INCRA has carried out land regularization in the traditional lands belonging to the Chiquitano Indigenous Peoples. This allowed large landholdings expansions, which has contributed to the increasing difficulties of Chiquitano survival (MOREIRA DA COSTA, 2006; SILVA, 2004).⁶ Thus, Chiquitano communities had their land parcelled into tiny plots that were later acquired by farmers. Some Indigenous Peoples under coercion eventually abandoned their place of origin. As a result, they had nowhere to go and occupied roads and peripheries of nearby municipalities. The Chiquitano People who resisted on their lands were surrounded and enclosed by farmers and confined in small communal areas. Since then, the natural resources necessary for their physical and cultural survival have been transformed into pastures. The farmers would assign work for the Chiquitano People in a manner analogous to slavery.⁷

In the late 1990s, an environmental license for the construction of the Gasoduto Bolivia-Mato Grosso called for the demarcation of Chiquitano lands along the Brazilian border. Faced with this obstacle, the Brazilian State granted greater resources to the FUNAI. This was done to promote the identification and delimitation of the Portal do Encantado Indigenous Land, as a presupposition for the construction of a road that would pass through Indigenous territory.⁸ As a result, part of the area was recognized as belonging to Acorizal and Fazendinha communities. However, the ordinance declared was suspended by a court order.⁹

6 Documentary research carried out at FUNAI in 2014 indicated that on 08.01.2013, the Public Prosecutor's Office established, through Ordinance nº 2, Public Civil Inquiry to investigate the involvement of INCRA in the process of plotting for the traditional Chiquitano lands.

7 Field research conducted with Chiquitano members reported how they performed work for farmers who, under the Federal Constitution of 1988 and constitutional laws, would assign work analogous to slavery. The conditions of the food and the accommodation were improper. Besides, one of the farmers who came to live in the region destroyed the community's swidden. This forced the community members to buy food produced on their farms and to work at nearby grocery stores. At the end of the month, they were in debt and had no money. After the arrival of FUNAI at the end of the 1990s, this situation ceased. It is not certain how the work was undertaken by those who did not declare themselves Indigenous because they preferred to remain silent rather than lose their jobs.

8 The FUNAI is responsible for guiding and executing the demarcation of lands under the terms of the Directorate of Territorial Protection (DPT), according to the provisions of Law nº 6.001 of 19.12.1973 (Statute of the Indian), Decree nº 1.775 of 08.01.1996, and Decree nº 7.778 of 27.07.2012.

9 The administrative demarcation process under the jurisdiction of the FUNAI was published on 31.12.2010 in the *Diário Oficial da União* (DOU; Official Gazette of the Union) of the Ministry of Justice, Ordinance 2219/2010. However, it has been suspended since 2011. This is because it was granted early protection in Case nº 0000151-76.2011.4.01.3601, which was processed in the 1st Court of the Federal Court in Cáceres and distributed in 13.01.2011.

Initial research conducted by INCRA on the historical processes of colonizing Chiquitano lands indicated the transgression of the right to life. A field survey conducted in 2014, through a questionnaire, reported allegations on working conditions analogous to slavery since the occupation of Indigenous lands. This, as well as the history of prejudice, environmental degradation, and restrictions on physical-cultural reproduction, resulted in strong ramifications in the livelihoods of the Chiquitano people. The rights of physical and mental integrity were also violated, according to reports of Indigenous Peoples. The mistreatment carried out by managers subjected Indigenous Peoples to extended periods of work in degrading conditions and they were forced to perform certain tasks while ill. After the arrival of the FUNAI in the late nineties, the situation diminished due to greater care provided to Indigenous Peoples. However, some farmers began to deny work to those who declared themselves as Indigenous Peoples. The history of prejudice and silencing has caused many Chiquitano communities to deny their Indigenous identity, hindering the progress of FUNAI.

The Vila Nova Barbecho community located in Gleba Tarumã has endured a long period without water. Although the São Pedro stream passes through the community, its waters first bathe the lands of the neighboring farm. The stream supplies the cattle, leaving it unfit for human use. In June 2015, the Juizado Especial Volante Ambiental (Juvam) fined farm owners for pollution and damage to the stream.¹⁰ In 2006, the Public Prosecutor's Office filed a lawsuit against the farm owners for their constant threats to the Indigenous Peoples.¹¹ Juvam decided that even if the land was not definitively demarcated by FUNAI, a semi-artesian well would be built. The judicial decision also stipulated the delimitation of an exclusive area of 25 hectares for the community and common access to the farm for the collection of raw materials and subsistence.

The Indigenous Peoples avoided the common farm access because of threats suffered in trying to hunt and fish and to collect raw materials. Furthermore, the farm continued to make threats during the construction attempt and the company responsible refused to build the well. Moreover, the raw materials disappeared leaving the Indigenous Peoples without hope to the possibility of having drinking water in the community. Although an established well is a universal good necessary for survival and dignity, the execution phase has not promoted measures for its effective construction.

The requesting party was the owner of the farm in the same area. After the declaration of the recognition of the Indigenous Land (Act of the Minister of Justice) and its homologation (Act of the President of the Republic), a judicial review on the case is no longer possible. According to the Civil Code, the deadline for contesting an ordinance that approves an Indigenous land and the declaration of Indigenous possession is 15 years and starts from the publication of the ordinance. In the case of an injunction made by the State, it shall be 120 days following the Internal Rules of the Supreme Court under Article 110 and Article 247 (see Ordinary Civil Action Agr 365, MT, Aldir Passarinho's report, 1987).

¹⁰ As reported on the official website of the Court of Justice of Mato Grosso: <http://www.tjmt.jus.br/noticias/40117#.WYJA5ITyvIU> Last access: 02.08.2019.

¹¹ Public Civil Action nº 0001482-69.2006.4.01.3601 proceedings in the Federal Court of the judicial subsection of Cáceres.

This situation demonstrates the drawn-out process and the position adhered to by most Judiciary Power judges.

To supply the shortage of drinking water, a religious mission built a semi-artesian well in the 1990s. However, its supply is still insufficient for the 18 families.¹² The solar-powered well provides little water volume and does not work on cloudy days. In a virtual interview held in early August 2017, an Indigenous member of Vila Nova Barbecho mentioned that the farm appears to have a new owner who deforests and deploys pasture. The Indigenous Peoples continue to avoid the use of stream water due to the mistrust of pesticides in the plantation around the stream. In Gleba Casalvasco, several communities are resisting along the Barbados River, including that of Nossa Senhora Aparecida. This community is the only one in the region that identifies itself as Indigenous, making it the target of constant threats.¹³ Although the FUNAI has initiated a study for the identification and demarcation of Indigenous land in Gleba Casalvasco¹⁴), it could not be concluded due to the history of prejudice and silencing associated with personal Indigenous identification.¹⁵

Many Chiquitano families depend on hand labor sales and farmers, who began to refuse work to those who identify themselves as Indigenous Peoples. Many are afraid of not having the means to sustain themselves or for a place of residence. Due to the region's prejudice towards Indigenous Peoples, some feel ashamed or prefer to remain silent. In addition to hindering the work of FUNAI, the situation has generated internal conflicts that have lasted for more than a decade.

The Chiquitano leader, Antônio Leite, led 137 families living mostly in the Bairro Aeroporto. The Hitchi Tuúrri Airport Urban Village, in the traditional language, means "the protective spirit of the waters". This community demanded the return of its traditional lands, mostly located in Gleba Casalvasco in the region of Baía Grande. In a letter to the Federal Public Ministry, Antônio Leite reported the expulsion of their traditional lands and violence to Indigenous families by local authorities and farmers.

The agrarian conflicts perpetuated in the communities of Fazendinha, Acorizal, Vila Nova Barbecho, Nossa Senhora Aparecida, and Aldeia Urbana Aeroporto Hitchi Tuúrri between 1970 and 2017, demonstrate the vulnerability of the Chiquitano Indigenous People.

References

¹² Data found in one of FUNAI's petitions in the process.

¹³ Complaints sent to the Federal Public Ministry culminated in the establishment of the Civil Public Inquiry, through Ordinance 033/2012, to investigate the conflict between Our Lady of Aparecida and the São João do Guaporé Farm.

¹⁴ (Ordinance 686/2003, in DOU on 16.07.2003)

¹⁵ The land demarcation procedure consists of the following phases: identification and delimitation phase, physical demarcation phase, homologation phase, and registration phase of Indigenous lands. In the first phase, the administrative procedure did not meet the self-affirmation of ethnicity requirement.

MOREIRA DA COSTA, José Eduardo F. **A coroa do mundo**: religião, território e territorialidade Chiquitano. Cuiabá: Editora da Universidade Federal de Mato Grosso, 2006.

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