


THE IMPORTANCE OF HUMAN RIGHTS FOR MINORITIES: AN ANALYSIS OF THE BRAZILIAN INDIGENOUS POPULATION

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ABSTRACT

The multiculturalism of the Brazilian State is reflected in the formation of different peoples, based on different cultures, however, the exploitative colonization of this country and its lack of investment in public policies aimed at minorities is still a problem. From this, the central objective of this research was to study the importance of human rights for minorities, carrying out an analysis of the Brazilian indigenous population. As specific objectives, the article was based on demonstrating the importance of individual rights in the face of international treaties, elucidating indigenous rights, their limitations and main advances, and studying the case of the humanitarian crisis of the Yanomami peoples. The method was the hypothetical-deductive one, by which we presented the previous hypothesis and showed arguments for its correction or rejection. The results demonstrated the importance of preserving indigenous roots through law, in addition to the historical debt that these minorities have, which has brought several reflections to modern society, harming access to basic rights, such as education, land, culture, and health, among others. Therefore, it is concluded that human rights are fundamental and that many minorities, in the broad sense of this word, still do not have access to them, even with the evolution in Brazilian and international jurisprudence.

Keywords: Human Rights. Brazilian State. Indigenous peoples. Native peoples.

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INTRODUCTION

Native peoples have a great importance for the cultural and historical formation of Brazil, although these minorities often do not have adequate support, mainly because of a society that is still prejudiced. Based on this, the objective of this research is to analyze the construction of rights for indigenous peoples, such as access to land and the guarantee of their fundamental rights, a necessity for the country, considering that human rights are non-negotiable according to article 5 of the Federal Constitution (ZOIA; MENDES, 2020).

According to this analysis, conducting studies focused on the rights of native peoples should be a priority for the human and legal sciences so that there is greater recognition in the Brazilian legal sphere for these peoples, something that already occurs in international law (DE SOUSA; PIRES, 2022).

It is important to highlight the historical debt that exists between indigenous peoples and society as a whole, derived from the process of exploitative colonization that occurred in Brazil, in which these peoples had several individual freedoms curtailed, such as religious, cultural, economic, among others (DE SOUSA; PIRES, 2022).

This research was based on the following problem situation: What is the importance of the study of human rights for the indigenous population and its advances in recent years? How could the dissemination of these studies influence the next generations and even change the legal logic applied?

The general objective of this research was to study the human rights of minorities from the perspective of the indigenous population. Furthermore, as secondary or specific objectives, the focus of the research was to elucidate the importance of protecting human rights for minority groups, to analyze the main advances and concepts associated with indigenous rights, and to study the humanitarian crisis that devastated the Yanomami population.

This research is justified by the importance, at the national and international level, of rights for these civilizations, mainly because their importance is not recognized, in view of a lack of perspective for human rights in an integral way and according to the limitations and culture of each civilization. Given the existence of diverse ethnicities and multiculturalism of indigenous groups in Brazil, awareness and development of studies on this topic is essential.

The research methodology used was qualitative, through an exploratory and descriptive bibliographic review on the subject, and for this purpose, several authors,

doctrinaires, and jurists on international human rights were used. In this vein, several up-to-date journals with scientific validation were chosen for the development of this research, allowing it to be used by other students or professors in the collection of information on the subject.

THE IMPORTANCE OF PROTECTION AND RIGHTS FOR MINORITY GROUPS

The formation of the Brazilian State, for many decades, was composed of oligarchies, being a reflection of its colonization process, which was guided by the exploitation and influence of the Iberian countries. It is possible to exemplify other phenomena, such as the presence of slaves, generating social consequences until modernity (LIMA; LEAL, 2022).

Parliaments and all State Power are formed by majorities and minorities. As a rule, there is a governing majority that has a role in forming laws and making important decisions for the country. On the other hand, a minority ends up being governed (DE JESUS; DA SILVA, 2021).

It is not, therefore, a question of representativeness or a mere catalyzing aspect of social caste. On the contrary, we have a tacit sovereignty that softens social coexistence precisely based on the existential harmony between those who govern (have power) and those who are governed (are not in power but represent some social class).

In this way, the principle of human dignity appears as essential for the study of minority rights, as follows:

To deal with the Principle of the Dignity of the Human Person is to deal with its insertion within a Democratic State of Law, which constitutes the foundation of our constitutional system and our organization as a Federative State, aimed at ensuring the exercise of social and individual rights, freedom, security, well-being, development, equality, justice as supreme values of a fraternal society, pluralistic and without prejudice, founded on social harmony and committed, in the internal and international order, to the peaceful solution of controversies, as we observe in the preamble of our Constitution, which very well explains the desires of society and also the search for legal certainty (BARBIERI, p. 19, 2021).

It is also necessary to highlight the broad concept of minorities, which is not only associated with the number of individuals in a population but also in the presence of economic and social benefits, as is the case with men and women. From this perspective, even though women are a majority" in the population in absolute terms, they still do not

have political, social, economic rights or even a place of speech in society (LIMA; LEAL, 2022).

This reality ends up reverberating in a mistaken idea that minorities have rights, something that is completely false. In the first analysis, the principles of equality, freedom, and solidarity are incorporated into the treaties of international law, arguing that all people should have equal treatment. It is not uncommon for society to have the impression that this is true in practice, although it does not reflect the reality of a society that is still prejudiced and sexist (PEREIRA *et al.*, 2020).

In Brazil, it is proven that women who work with a man in the same position end up not receiving the same remuneration, precisely because women are treated as a minority. In quantitative terms, however, there are more women than men in Brazil.

As reported by Pereira *et al.* (2020), the Brazilian nation still has a very conservative culture in many aspects, especially in not recognizing the rights of minorities or even the historical debt that involves these people. Therefore, the human rights commission was important to improve this scenario at the international level, which did not stop, however, the disproportion and distance that exists between these castes.

It is necessary to qualify the real concept of minorities, disassociated from a quantitative analysis and focused, rather, on a qualitative comparison, giving rise to structural policies that align, once and for all, society in general, without exempting any of the minorities from the open air of omission and non-existence of rights. Through this analysis, people need to be aware that the presence of affirmative actions for women is necessary, as well as their empowerment (ZOIA; MENDES, 2020).

Another relevant group for this discourse is Afro-descendants, and there is also evidence that the access of these minorities to public policies is much lower than that of Caucasians. From this perspective, this population is also considered the majority in Brazil, including blacks and browns, according to IBGE data, as addressed by Dos Santos (2022) in his study on the perspective of the brown population in the country.

Therefore, there is still a great challenge for Brazilian society to equalize and promote equality for these people so that they can be in greater equality with the elites or individuals who have a condition of greater privileges (RAMACCIOTTI; CALGARO, 2022).

The LGBT community is also an important collective that has needed to be highlighted in recent years. There are several considerable advances, especially within the scope of the United Nations (UN), in progress for this minority, which still suffers a lot of

prejudice and hatred in Brazil. As an example, this organization declared that homosexuality is no longer considered a disease but rather a sexual orientation and a right for these individuals (DE SOUSA; PIRES, 2022).

In the human rights commission, one of the main foundations of world democracy, the UN recently also approved the rights for LGBTs. So, from an international law perspective, there is a broad recognition of the rights for these people; however, when this reality is observed in the countries, the situation is still difficult. In the United States, its legal system already recognizes the possibility of marriages between people of the same sexual orientation, social security, among other rights, something that has also made progress in Brazil, in the case of the Federal Supreme Court (STF) (SANTOS, 2020).

Nevertheless, in the sphere of parliamentarians, there is still strong opposition to the advancement of the recognition of the rights of these minorities, especially more conservative benches. This reality ends up being a problem for the fundamental rights of these individuals to be consolidated (MARTINS, 2020).

Also, according to Santos (2020), the Brazilian judiciary is of great importance in ensuring the rights of these minorities through the creation of jurisprudence on these topics, which are still sensitive for Brazilian society, in view of the non-recognition of the fundamental rights of these minorities.

The indigenous people, who are the focus of this research, are minorities who, for many years, had their fundamental rights curtailed by oligarchies, and in Brazil, there is a large concentration of areas of native peoples (RAMACCIOTTI; CALGARO, 2022). On the other hand, there is currently a very complex situation where the legislative branch seeks to modify the way these territories are being marked to reduce these areas (ALMEIDA, 2020).

As discussed by Ferro *et al.* (2023). There are many perspectives associated with these native peoples that need to be evaluated, especially for phenomena such as "de-Indianization", based on a statistical discourse of non-place for the indigenous population, many of whom are classified only as brown.

Therefore, the authors make clear the relevance of self-declaration of identity for these people, in view not only of the historical debt that exists in relation to these peoples but also of their sociocultural and economic importance for the formation of the Brazilian State (RAMACCIOTTI; CALGARO, 2022).

The above reality should not be accepted, precisely because the population and even the Brazilian State has a historical debt with the indigenous people, who were present in this region for centuries. Thus, for Bocos (2021), the protection of indigenous lands should be a priority agenda of direct administration, given the need to preserve the culture of these people and also their rights.

Furthermore, there are cultural rights that must be established for indigenous peoples, so the indigenous child should have the right to study in a school where the teachers also know their language. For Pereira *et al.* (2020), the institution of commissions for debates on the rights of these minorities needs advances in the Brazilian jurisdiction and parliament.

There is, therefore, a legal nature of these peoples that needs to be understood by legal professionals, both nationally and internationally:

The legal nature of indigenous communities is of internal public law, which would sound inconsistent since the Federal Constitution would have the purpose of the legal recognition of the forms of indigenous organization, and it would be inopportune to elevate them to the category of public legal persons. Both the peoples of Brazil, North America, and other countries would not have the legal nature of internal public law. However, the political and administrative organizations of these peoples would have a legal nature, as a projection of the people, which would give them continuity. Another aspect focused on by scholars would be to give legal personality to indigenous communities and not to societies, arguing that we should be in line with the Constitution (BARBIERI, 2021, p. 57).

Even if, in the view of many, this historical reparation is observed in a utopian way, the right to culture and education are considered fundamental rights; therefore, they are provided for in the law. Nevertheless, Brazil still has a very conservative society in many aspects, which does not respect minorities and does not understand the need for affirmative action or to promote fundamental rights for these individuals. So, this can be associated with not only something legal but also measures associated with the dignity of these minorities (SILVA; AMORIM, 2017).

Another fundamental point was the internationalization of these rights, on the subject, Barbieri (2021, p. 78) comments:

In this sense, the internationalization process allowed the formation of an international normative system. The international system, as a guarantee of protection, has instituted mechanisms of accountability and international control, as an additional guarantee of protection, actionable when the State is negligent in the task of recognizing and ensuring fundamental rights and freedoms. Internationalization was important because it enabled the democratization of the

international scenario itself, conferring, in addition to the State, new subjects of international law to integrate the international protection organization, such as individuals and NGOs.

From this, minorities, regardless of which group they are in, should not be guided by the government, so it is not because a certain representative is in power with a certain political inclination or creed that minorities who are not included in these same beliefs will be without rights or on the margins. From this, this demonstrates the relevance of international law from the perspective of human rights.

GENERAL NOTIONS ABOUT INDIGENOUS LAW AND ITS EVOLUTION

Indigenous peoples were fundamental to the formation of Latin America, in view of their importance with various contributions to culture, religion, among others. In addition, they were responsible for the knowledge of nature and resided for a long period in America (RAMACCIOTTI; CALGARO, 2022).

However, nowadays, individual interests often end up surpassing the collective interests of the indigenous population, mainly associated with issues such as access to land and also the structuring of fundamental rights for this population (RABAUER *et al.*, 2021).

It is necessary to understand that these native peoples have a culture different from the city, so respecting their religion – due to the Brazilian State being secular – and also their customs, needs to be aligned with basic care that the Union needs to have in preserving the right of these people, both to a dignified life, and also not to be exploited by oligarchs, as occurred with the Yanomamis, which will be addressed later in this research (ZOIA; MENDES, 2020).

The purpose of this topic is to deal with indigenous rights in a specific way, as its evolution within the dimension of human rights to the present day. According to the literature analyzed, to speak of indigenous rights is to report the evolution of humanity and its historical roots, from this perspective, it is about evaluating within the pluridimensionality of human rights. In addition, it should be noted how the Indians were treated with the presence of the colonizers, as well as the Manichaeism of good and savage evil and also the integration of indigenous peoples into national society (MAIA; DE CARVALHO, 2022).

Also, according to Maia and De Carvalho (2022), this analysis is important to elucidate the mercantile interests that existed by the Portuguese over the indigenous people, in addition to the controversies that still exist about their enslavement and also to study the presence of legal solutions for these individuals, starting from the concepts of subject or personae (RAMACCIOTTI; CALGARO, 2022).

Therefore, the formation of a humanistic discourse based on equity is essential to maintain fundamental rights for these individuals, including, in this work, the authors bring a parallel between history, literature and their contributions to the evolution of the rights of native peoples (RAMACCIOTTI; CALGARO, 2022).

Another important point for this theoretical analysis is the constitutional principles of these peoples, as well as the evolution of international human rights law, in addition to actions that are carried out to this day, against the culture and quality of life of native peoples in Brazilian territory.

It is worth remembering that indigenous people have a capital importance, precisely because they are the shapers and creators of the history of Brazil. Therefore, when the territory was colonized by the Iberian countries, they not only needed these original peoples as guides, but also that their labor was used in favor of their interests. In addition, when this population did not allow itself to be enslaved, precisely because of its habit of living freely and in harmony with nature, it began to be called by the colonizers as a bad savage.

This dissonance between not following all the rules proposed by the colonizers, modified the perspective of these individuals, going from a good to a savage evil. Other measures that ended up historically hurting the rights of these minorities was the process of catechizing, where they were considered people without souls, precisely because they followed other religious rites contrary to the colonizers. This demonstrates the importance of international rights for indigenous people, precisely because, like blacks, there is a historical debt to be repaired about this minority.

Addressing indigenous rights is precisely to evaluate the evolution of human rights, especially with the measures that have been taken for this population and where international law wants to go with such actions. This study is fundamental so that the actions of the past can be reassessed, for the construction of a new future, seeking to achieve basic principles, such as the dignity of the human person (CORDEIRO; GODINHO, 2020).

For Cordeiro and Godinho (2020), there are still many conflicts for the land dispute between these civilizations, something that violates the constitutional principles widely studied in this literature. Therefore, it is essential that the right to land be an agenda of the legislative power of several countries, and there is a higher priority, as a rule, in institutions focused on international law.

According to Calixto and Conci (2022), countries such as Chile have also been directing political resources to the interest of native peoples, precisely because of the recognition of the importance of these individuals for the growth of the population and especially for the advances in international law. For the authors, each nation needs to prioritize the recognition of these peoples, ensuring that they can have access to land, culture, religion and also basic rights, such as health and also education, through affirmative action (LAMAR; NASCIMENTO, 2020).

The issue of indigenous rights is directly associated with this constitutional principle, with these sayings present in the Federal Constitution, it is possible to synthesize the search for humanity, in addition to the meaning of indigenous rights, an important aspect associated with the plurality of these rights. Therefore, indigenous rights is a study of the history of humanity, in addition to expanding the empathy of individuals and jurists, putting themselves in the place of this population (RAMACCIOTTI; CALGARO, 2022).

Indigenous law does not only involve the legal and juridical issue involved, but also other areas, such as history, sociology, anthropology, among other human sciences. Therefore, human evolution and the law seek a universality of the rights of populations, something that goes beyond the formation of national states, making the person the central point of their rights.

For these minorities, their rights are associated with otherness, therefore, in knowing how to put themselves in the place of the other and understanding that there are people with different cultures. Therefore, it is very important not to try to assimilate and appropriate their culture, or even to want to integrate the indigenous people in the way of other people.

The principle of self-determination of peoples is something present not only in Brazilian law, but also a reality inserted in the international scope, from this perspective, the perspective of choosing for the best life of the indigenous people, through their differences and customs is something that needs to be ensured. Even because the rights

of just one ethnicity are not being addressed, but rather of hundreds of ethnicities and distinct languages that are incorporated in Brazil (PERUZZO; OZI, 2020).

It should also be noted that the indigenous population incorporates about 0.3% of the entire Brazilian population, being recognized as indigenous, in addition, approximately 12% of the Brazilian territory is also considered indigenous lands, whether they are declared or not (CAVALCANTE, 2016). These numbers demonstrate the importance of ensuring the rights of this population, mainly because they are many and are present in the history of this nation, with their presence prior to the Iberian colonizers (RAMACCIOTTI; CALGARO, 2022).

Therefore, according to the literature, there is a great difficulty and complexity in the study and application of indigenous rights, as they are individuals with their own beliefs and also cultures different from modern society. In addition, there are associated historical problems, and this population was enslaved, catechized and also humiliated for decades. So, the indigenous people were completely passive to the expansion of capitalism and the need to exploit natural resources, such as Brazil wood and also drugs from the hinterland (SILVA; MOREIRA, 2020).

The indigenous issue in Brazil, about the law, must be understood in a specific way about the reality of this people, and this part of the law is still considered emerging, especially for professionals who have intimate contact with the situation, such as prosecutors and diplomats (LAMAR; NASCIMENTO, 2020).

Although it is considered an international right, the part of humanity must also be included in the understanding of indigenous peoples, precisely because of the social aspects that are also involved among these peoples. Given how the formation of the Brazilian State ended up being harmful to these people in several aspects, especially in the compromise of rights that in modernity are considered basic (RAMACCIOTTI; CALGARO, 2022).

The recognition of indigenous rights in society is currently existing, mainly due to the growth of humanitarian causes. However, for centuries the indigenous people were seen as a people without law, king and soul, therefore, they were not seen as an individual who has their thought and culture.

Currently, international law has been focused on the recognition of indigenous people as subjects of law from a global perspective, in addition to being considered an autonomous branch of law. Furthermore, it is essential that nowadays, the Indian is

considered a protagonist of his history, also having academic training, occupying political positions or even being activists about his cause (OLIVEIRA; DOS SANTOS, 2020).

Another important literature on indigenous rights was evaluated by Oliveira and Dos Santos (2020), where the authors assessed that education for the indigenous population is still very limited, and many peoples still have some resistance to seeking knowledge. Professional and cultural training ends up being fundamental to increase activism in relation to the rights of these peoples.

THE HUMANITARIAN CRISIS OF THE YANOMAMI PEOPLES IN BRAZIL

The crisis of the Yanomami peoples in Brazil is a very complex topic, involving several environmental, social, political and also geopolitical scenarios, involving very delicate issues in relation to the social organization of the country. Consequently, it is noticeable that indigenous management in the nation is not something simple, while after the process of redemocratization, with the 1988 Constitution, also known as the citizen constitution, it is understood in its article 231 recognizing the sovereignty of these territories for the indigenous people, therefore, their resources and wealth belong to the indigenous population that occupies these localities.

Consequently, these original peoples do not owe satisfaction to the Union or any federated entity, about the riches of their territory, so the Magna Carta itself protects these people. Nevertheless, there is still a great deal of greed on the part of certain businessmen and elites in relation to these territories, while there are several primary resources that can be exploited (COSTA, 2023).

The Yanomami issue is very delicate precisely because there are great riches in gold in the localities where these native peoples are present and the market value of this ore, which is considered very rare and scarce, has increased considerably (LAMAR; NASCIMENTO, 2020).

From this, nations such as China and Russia invest a lot in the purchase of gold from an international market perspective, something that has caused this mineral to increase its value. Consequently, the growing demand and greed of many businessmen for this resource present in indigenous lands tends to grow, as a consequence, also the violence and exploitation against these native peoples (LAMAR; NASCIMENTO, 2020).

From this perspective, it should be noted that the Yanomami territory has a considerable area of appropriation, being located between two Brazilian states – Roraima

and the Amazon – therefore, there is a large extension of land for this population that has been exploited. Mining activities, which is illegal under Brazilian criminal law, have grown sharply in this place, so, as this exploitative practice is not legalized, it must be fought by the Union, since this is also a role of the State (DOS SANTOS; BEZERRA; PORTELA, 2023).

However, during the last few years, there has been a very flexible position of the Federal Government in relation to this issue, something that leads to the reduction of the demarcation of indigenous territories. So, these minorities end up being victims of this negligence by the State and also exploitation of businessmen through these activities, with a 46% growth in mining in Yanomami territory alone (SAMPAIO, 2023).

Also according to Sampaio (2023), this concentration of mining increased mainly after the pandemic, in addition, at the beginning of Bolsonaro's government, until its end, there was also an increase from 7 to 20 thousand miners who began to occupy this region for exploratory purposes. This reality ended up harming a Yanomami population of approximately 30 thousand people who are inserted in this vast territory.

The pressure on these minorities was a reality during these years, occurring due to specific factors such as the exploitation of gold, being carried out through mercury, which is a very toxic chemical component, causing the death of aquatic animals, which are important for the food of these minorities. According to Costa (2023), it is important to recognize that this crisis directly interferes with the rights of these minorities, for the author, it causes problems not only in the economic sphere, but also politically.

Therefore, recognizing that it is the responsibility of the direct administration to seek solutions to this type of crisis may be one of the ways to its dissolution, and polarization for political reasons will only aggravate the scenario. Therefore, Costa (2023) made several reflections on the role of the State in this humanitarian crisis.

For Barcellos and Saldanha (2023), the media and the means of communication also need to make the population aware of these problems, considering that fundamental rights, provided for by law, are being violated. As a result, communication about this health, humanitarian, and economic crisis should be a priority for communication professionals.

In addition, there is the issue of habitat fragmentation, causing many species that also serve as food for this population, to end up moving away from the locality. From this

perspective, there was an increase in hunger for the Yanomami, increasing the humanitarian crisis in this region (RAMOS; DOS SANTOS; DE CASTRO, 2023).

Furthermore, the transmission of diseases should also be highlighted, since many of these miners come from different regions of the country, ending up serving as a reservoir for the transmission of diseases in which the indigenous population has never had contact with the pathological agents, which are alien to these forests. Consequently, this ends up generating a major health problem, while this contamination will generate several deaths and complications for these minorities, who live in a region considered remote that still lacks adequate medical infrastructures to support these people (DOS SANTOS; BEZERRA; PORTELA, 2023).

With the phenomenon of food reduction, many miners end up taking advantage of this situation to control between the commercial food routes. With this, they bring food to be sold to the Yanomami, thus exercising a monopoly relationship over their food, something that is quite controversial. In addition, there are also reports of these miners exchanging food for sexual favors with indigenous minors in this place, consequently, many Yanomami women have been suffering sexual crimes, something that in addition to being a crime under the Brazilian penal code, also grossly violates the human rights of these individuals (DE BARROS BORGES, 2016).

A child was killed as a victim of sexual violence in these mines, so episodes like this demonstrate how this population was violated by the criminal actions of these individuals, who are still advancing in this region (DOS SANTOS; BEZERRA; PORTELA, 2023). Consequently, the scenario is also conducive to other activities, such as drug mining, where criminal factions have been increasing their operations, including fostering logistical support for these miners, such as mining equipment and also satellite monitoring systems, in addition to the control of food routes – previously mentioned – and the supply of drugs to indigenous peoples. which has been corroborating the increase in chemical dependence for this population (RAMOS; DOS SANTOS; DE CASTRO, 2023).

Therefore, this reality should be considered a tragedy and an affront to the fundamental rights of these individuals, something that is further aggravating this highly harmful scenario for the living conditions of these indigenous people. In addition, there was also a mitigation of public investments aimed at monitoring the Amazon region and especially the control for these activities.

This negligence ends up leaving peoples like the Yanomami completely abandoned about the exploiters, a context that should be considered highly worrying, since this can lead to several deaths and also harm their way of life, social organizations and also cultural traditions.

FINAL CONSIDERATIONS

The analysis of the rights of native peoples is something that needs to be studied in the legal and social sphere, precisely because of the several years of exploitation that this population has had, in which they had their fundamental rights curtailed, precisely by white elites, who obtained inestimable profits during the process of colonization by exploitation.

Therefore, the literature analyzed first demonstrates the need to understand the concept of minority and how they are inserted in modern society, not being associated with the quantity or density of this population, but rather with their rights that have been historically curtailed, as is the case of women, blacks and indigenous people, the latter being the main focus of this study.

The general and specific objectives of this research, therefore, were fulfilled, through an analysis of the main indigenous rights and what are the challenges associated with this sphere of human rights, considering that there are still many limitations and prejudices associated. In addition, an analysis was carried out on the concept of minorities, and the protection of these groups, in addition to a bibliographic survey on indigenous rights and a qualitative survey on the Yanomami peoples.

As limitations to the development of the study, as it is qualitative and bibliographic, the absence of data collection on the issues analyzed, especially on indigenous judicialization and territorialization, stands out. However, to solve this obstacle, the author sought to use several updated literatures to provide greater scientific and academic validation for the research.

The challenge of developing a protection of minorities and re-education in general regarding the treatment of indigenous people is exposed in the present work, correlated with the concepts of the authors explored.

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