



## *Science Panel for the Amazon (SPA)*

### **WG 12: Power of Amazon Peoples**

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#### **Strengthening governance and management of lands and natural resources: protected areas, indigenous lands and local communities' territories**

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## Chapter 31

### Strengthening governance and management of lands and natural resources: protected areas, indigenous lands and local communities' territories

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### 1 **KEY MESSAGES**

2 Given the macro-regional context of direct relationship between, on the one hand, protected  
3 areas' (including Indigenous lands and local communities' territories) increasing crucial  
4 role in conserving biodiversity, curbing deforestation, sustaining regional climate stability,  
5 supporting locally-based agro-extractivist conservation-friendly economies, and protecting  
6 land rights in the Amazon basin; and, on the other hand, the growing threats and pressures  
7 they suffer from political and economic interests on the region's resources - fairly well  
8 demonstrated in previous chapters -, this chapter lays down the following key messages:

- 9 ● Conservation-friendly livelihoods and creative alternatives are based and dependent  
10 on the respect for territorial rights of Indigenous and traditional peoples and  
11 communities in Amazon.
- 12 ● Strengthening legislation (regulatory frameworks) and institutional procedures  
13 (surveillance and law enforcement) that protect Indigenous and traditional peoples  
14 and communities' land and water rights in the Amazon countries is critical for  
15 social justice and conservation outcomes.
- 16 ● Acknowledging and valuing Indigenous and local knowledge regimes and territorial  
17 autonomy as guidelines of conservation action is really the thing.
- 18 ● Conservation and sustainable management objectives of protected areas, Indigenous  
19 lands and traditional peoples and communities' territories should be incorporated in  
20 investment plans and sectoral legislation and policies.
- 21 ● No territory is an island: multi-scale connections between municipalities,  
22 departments and Indigenous lands and traditional peoples and communities'  
23 territories shall be strengthened.
- 24 ● Capillar financial models that enable autonomous and local management of  
25 territories and resources with effective participation of Amazonian peoples and  
26 communities shall be progressively built.

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- 1       • Organizational strengthening of local social actors for participatory territorial
- 2       management and development, and integration with public policies is worth
- 3       supporting.

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### 1 **ABSTRACT**

2 Protected areas, Indigenous lands and local communities' territories cover a large  
3 proportion of the Amazon basin. The role these lands play is crucial for holding back  
4 deforestation, for maintaining the stability of the regional climate, for mitigating global  
5 climate change, and – above all – for protecting land rights. Land rights in the Amazon,  
6 however, are at critical risk from political interests that drive land profiteering, agribusiness  
7 expansion, and illegal logging and mining, with their consequent increase in deforestation  
8 rates, besides threats to change the legislation regarding territorial rights. The authors  
9 acknowledge that the Amazon has no future without uplifting the voices, rights and stands  
10 of its peoples and their territorially based lifestyles, and refer to conservation-friendly  
11 creative alternatives based on the full respect and strengthening of territorial rights.

12 *Keywords:* Protected areas; Indigenous lands; communal territories; territorial rights; rights-based  
13 conservation management.

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### 1. INTRODUCTION

**Problem Statement:** Protected areas, Indigenous lands and local communities' territories cover a large proportion of the Amazon basin (see Map and Table 1 below) and, for this reason, the strengthening of their management in the benefit of their rightful holders represent a unique opportunity for the conservation of Amazon ecosystems and the whole biome.

Map and Table 1. Indigenous Lands and Protected Natural Areas in the Amazon (RAISG, 2020)

CUADRO 3 - ÁREAS NATURALES PROTEGIDAS Y TERRITORIOS INDÍGENAS EN LA AMAZONIA AL 2020 (KM<sup>2</sup>)

	Bolivia	Brasil	Colombia	Ecuador	Guyana	Guyane Française	Perú	Suriname	Venezuela	Amazonia	%
Áreas Naturales Protegidas	217.641	1.240.795	113.068	52.810	10.357	61.794	203.354	26.047	197.142	2.123.007	24,6%
Territorios Indígenas	187.418	1.153.825	289.786	73.653	31.671	7.068	327.202	s.i.	325.517	2.376.140	27,5%
Superposición de ANP con TI	55.510	104.985	32.202	17.941	997	6.289	32.889	s.i.	169.750	420.563	4,9%
Área protegida bajo ANP o TI (descontada la superposición entre las dos)	349.549	2.289.635	350.852	108.522	41.031	62.573	497.667	26.047	352.909	4.078.585	47,2%
% de la Amazonia en cada país	49,3%	42,2%	69,4%	82,3%	19,1%	74,3%	51,6%	17,8%	77,0%		

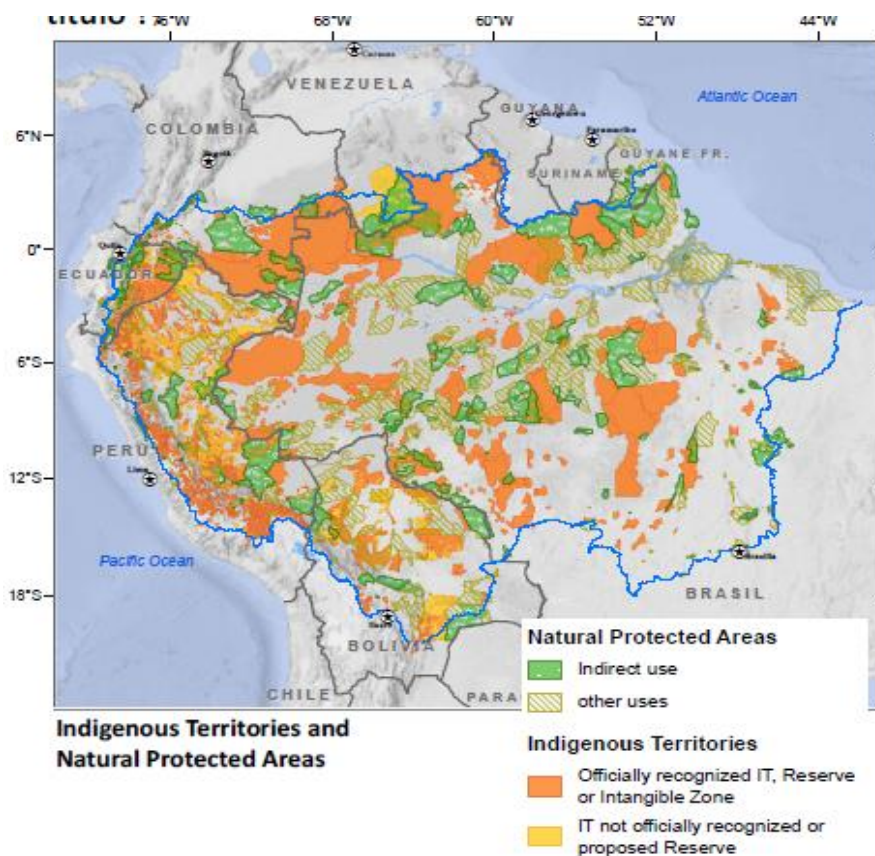


Figure 1. Indigenous territories and Natural Protected Areas

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1 It is worth noting from the start that in this chapter we understand territory not just as a  
2 material base and/or production factor, but as home for life, where communities and  
3 peoples live with security, and free access to places and resources they manage according  
4 to their local knowledge practices, and - when they see relevant - incorporating techno-  
5 scientific innovations.

6 As it has already been discussed in previous chapters, protected areas, Indigenous lands and  
7 land held by other local peoples and communities (under different legal regimes of tenure  
8 rights) cover 47,2% of the Amazon<sup>15</sup> and are crucial both in safeguarding land rights and  
9 the well-being of these peoples and communities (that have long lived traditionally in this  
10 vast region), and in preventing and buffering the effects of deforestation, maintaining a  
11 stable regional climate and mitigating global climate change. At the same time, land rights  
12 in the Amazon are being threatened by political interests related to conventional frontier  
13 economics and extractivist industries typical of the regime of capitalist accumulation by  
14 dispossession (Harvey, 2003; Barretto Fº, 2020a e 2020b) - land grabbing, illegal logging,  
15 mineral prospecting, agribusiness, infrastructure expansion -, fairly well represented in the  
16 constituency of the ruling national governments of Amazonian countries. The current main  
17 drivers of deforestation in these countries are the modern representatives of the historically  
18 rampant predatory behavior of these nations' elites towards the region's resources, always  
19 seeing the region as their nations' warehouse - a pattern analysts once labeled as "internal  
20 colonialism" (Gonzalez Casanova, 1965).

21 Thus, these political and economic drivers do not act in a vacuum, but through discursive  
22 paradigms that try to morally justify their particular interests and national ones, as is the  
23 case of Alan García's theory of the "*perro del hortelano*" - dog-in-the-manger (García

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<sup>15</sup> According to the data from the RAISG Atlas: "Indigenous Lands (ILs) comprise 2,376,140 km<sup>2</sup>, equivalent to 27.5% of the Amazon, while there are 2,123,007 km<sup>2</sup> in Protected Natural Areas (PNAs), representing 24.6% of the region. In order not to oversize the protected territory, it is necessary to consider that 17.7% of the ILs surface is overlapped by PNAs (420,563 km<sup>2</sup>). Together, the ILs and the PNAs cover 47.2% of the Amazon region, according to the information available as of December 2019. The PNAs for sustainable use are the most numerous in the Amazon (50.5%) and are also the ones that cover a larger area (1,071,799 km<sup>2</sup>). They are followed by the PNAs of integral protection (48.2%), with more than one million square kilometers (1,022,415 km<sup>2</sup>). ILs, for their part, can vary in the degree of recognition they have. According to this criterion and, based on the data compiled by countries, RAISG established four categories: officially recognized territory of traditional use and occupation; territory of traditional use and occupation without official recognition; Indigenous Reserve or Intangible Zone (reserved for isolated indigenous peoples); and proposal for Indigenous Reserve" (RAISG, 2020: 16; free translation by the main authors).



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1 Perez, 2007; and for a qualified criticism, Garcia Llorens, 2008). The former and deceased  
2 President of Peru and other leaders, considering the figures mentioned above, do not  
3 hesitate in always updating the discourse that there is too much land for too few Indians.

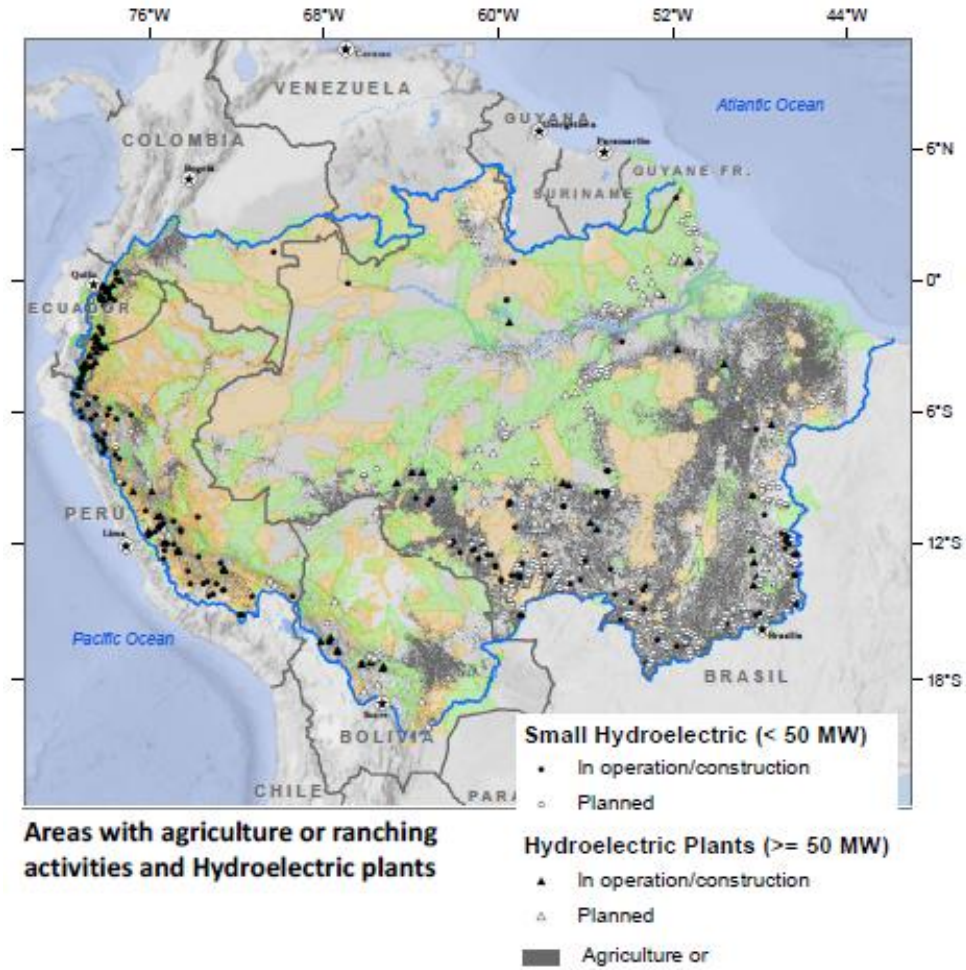
4 All these more or less formally acknowledged and protected territories play a fundamental  
5 role in the conservation of the Amazon, being the foundations of a series of diverse  
6 initiatives that accomplish the value of both biological and cultural diversity, and their  
7 sustainable management. As important as that, all the “traditionally occupied lands”, as  
8 they are generally referred to in Brazil - in a syntax that intertwines culture, politics, and  
9 struggle for rights -, are the foundations of a series of territorially and ecologically based  
10 cultural and ethnic identities, that struggle through social movements to maintain or regain  
11 their existential ties to land (Almeida, 1994 e 2008a). Not surprisingly, in Latin America  
12 broadly considered, some Indigenous peoples movements use the term “death projects”  
13 (*proyectos de muerte*) to refer to the economic and political enterprises that seriously  
14 threaten the integrity and maintenance of their territories (Hernández, 2018; Ontiveros, et  
15 al. 2018). Maps 2 to 4 next (RAISG, 2020) give a panoramic idea of the types and scopes  
16 of the threats in the Amazon, as far as agriculture/ranching activities, hydroelectric plants,  
17 mining (illegal and officially granted areas), roads and oil & gas blocks are concerned.

18 Given the low government investment<sup>16</sup> in infrastructure and in the protection and  
19 consolidation of these territories of diversity (whether they are parks, reserves, indigenous  
20 lands or traditionally occupied lands), the most creative and effective strategies for  
21 protection and management of these territories come from the peoples and communities  
22 that live in them, autonomously, regardless of connection to government initiatives or civil  
23 society organizations’ contribution in collaborative actions with different official agencies.

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<sup>16</sup> It is worth noting that the low government investment throughout the region is due to diverse reasons in different countries, be it: the lack of differential land policies for indigenous peoples (as in Peru); incipience or deficiencies in the implementation of the legislation (like in Colombia); or backwardness and therefore non-compliance with existing legislation (as regards indigenous lands in Brazil).

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Areas with agriculture or ranching activities and Hydroelectric plants

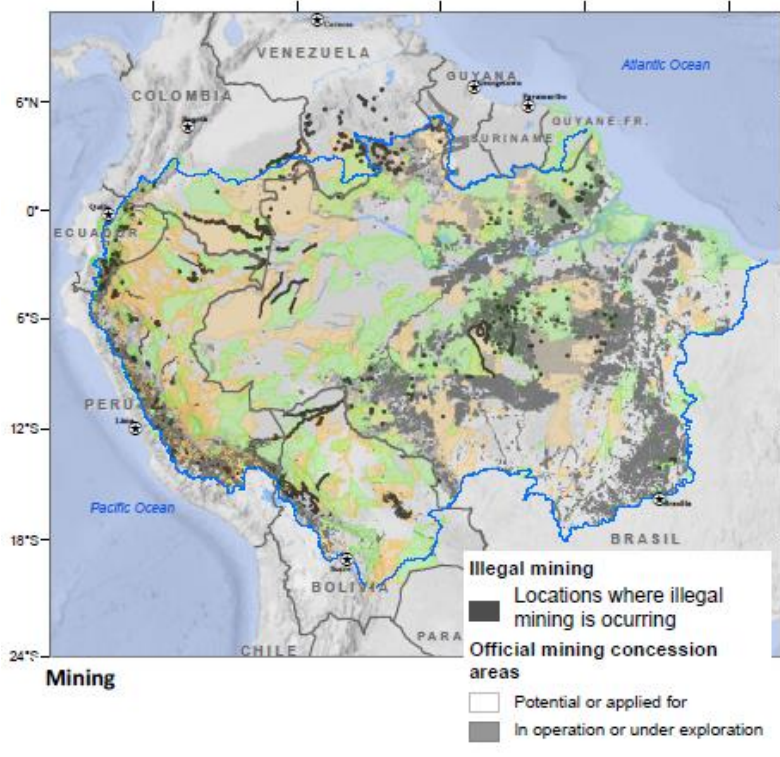
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2 Figure 2. Agriculture/ranching activities and hydroelectric plants in the Amazon Source:  
3 RAISG, 2020

4

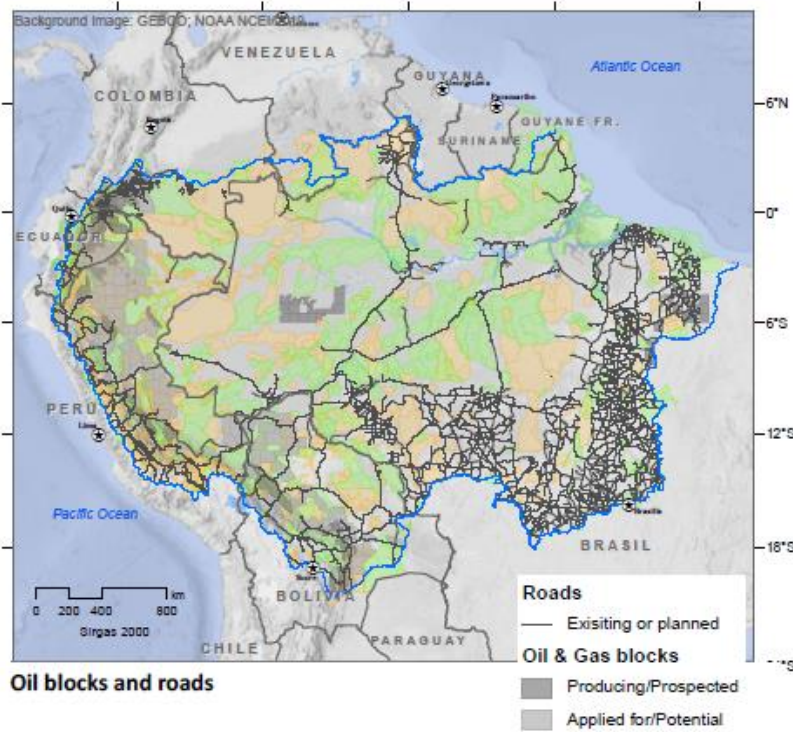
5 Map 3. Illegal mining and officially granted mining areas in the Amazon (RAISG, 2020)

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Map 4. Roads and oil & gas blocks in the Amazon (RAISG, 2020)



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1 These experiences are being developed as part of the exercise of the right to self-  
2 determination of such peoples and communities, although they are still limited by the  
3 respective institutional and legal frameworks, and by the existence of groups with  
4 disproportionate influence over the governance of their territories - including those that  
5 engage in illegal activities and challenge the authority and legitimacy of those peoples that  
6 aspire to consolidate their autonomy (see Almeida 2019 for the Brazilian agromineral  
7 export strategies). They are the outcome of complex and intertwined historical processes.  
8 On the one hand, indigenous and other traditional Amazonian peoples have established,  
9 throughout history and mainly at the local level, ambivalent relations with colonialist,  
10 integrationist and assimilationist practices in order to maximize, albeit in a subaltern stance,  
11 their participation in territorial, development and conservationist policies of the successive  
12 governments, and thus to consciously and instrumentally use these policies to defend their  
13 territories. On the other hand, at the broader level of the emergence of the indigenous  
14 movement - which Bengoa (2006) calls “the indigenous emergency” - through the political  
15 rights-based activism of indigenous organizations in the various Amazonian countries, one  
16 can witness the burst of autonomy as a new paradigm in the struggle for decolonization and  
17 the appropriation of the concept of self-determination - that some see as a new paradigm -  
18 to resist integrationist and assimilationist policies, typical of the colonial configuration. The  
19 construction of this new paradigm takes place in the context of the promotion and  
20 protection of human rights and, in some cases, as in Bolivia<sup>17</sup> and Ecuador, it is configured  
21 in the perspective of building post-national or plurinational societies.

22 During the twentieth century, politically under-represented groups mainly from - but not  
23 limited to - the Amazon (such as afro-descendant communities and indigenous peoples, as  
24 well as other groups that also make up local traditional communities - see Chapter 10) have  
25 been strictly controlled by the authoritarian state apparatus, motivated, among other  
26 reasons, by the racially and ethnically homogenizing idea of the nation-state. In Brazil, for  
27 instance, the so-called “fraternal protection” provided by the Indian Protection Service - a

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<sup>17</sup> In the case of Bolivia, these changes have had some local negative externalities, since they also led to increases in deforestation, as people have moved from one area to another and have started using their own traditional practices in ecosystems that are actually managed differently by local people - like the case of multicultural people (i. e., mainly people from the highlands) that were given land in the Amazon region (state of Pando).

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1 Republican agency under the Ministry of Agriculture for the most part of its existence - was  
2 based on the idea that the indigenous condition was a passing one, and that the role of the  
3 State was to guide this evolution in a supposedly smooth way. This did not hamper the  
4 unabashed use of open, crude and bare genocidal violence, as has been recently shown by  
5 the research developed by the Truth Commission (Brasil CNV, 2014; Barretto Fº, 2018).

6 Therefore, the extreme political centralization, mainly during the dictatorial periods, and  
7 the invocation of the cultural, linguistic and territorial unity of the Nation-State in the  
8 amazonian countries were consolidated through dominant political, economic, and  
9 ideological elements, and supported by generic aspects that did not consider the differences  
10 between the manifold groups that constituted their respective societies - exercising power  
11 through the establishment of arbitrary criteria of classification, territorial limits, and the  
12 perpetuation of their elites' genealogies. The concentration of power of the Amazonian  
13 elites through the appropriation of the State apparatus, added to the crystallization of the  
14 idea of political heredity, resulted in the invisibility and exclusion of political and cultural  
15 "minorities", relegated to the margins of the political, economic and social spectrum. In this  
16 context, such subordinated groups started, in the last third of the 20th century, an intense  
17 process of collective mobilization based on ethnical and territorial criteria of belonging, in  
18 order to demand from the diverse Nation-States their collective rights to land and the  
19 recognition of their specific identities (see Chapter 10 of the SPA for the notion of "de-  
20 colonisation" of the Amazon through these processes and the important emergence of  
21 grassroots movements). These collective demands have been placed as directly linked to  
22 these peoples and communities' way of life, their appropriation and use of specific natural  
23 resources, and their ontological ties to land (Conklin & Graham 2009, Little 2004).

24 These ethnic movements came from cultural self-awareness and an identity consciousness  
25 that arose within these groups' lived experiences (Bourdieu 1989; Hobsbawm 1991). In  
26 Brazil, for instance, after the 1988 Constitution, social movements were mainly motivated  
27 by demands around territorial and identity rights, and by the protection of the environment,  
28 especially in the Amazon, allowing for the institutionalization of a state policy that  
29 recognized traditional peoples and communities, thus expanding the expectations of other

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1 groups<sup>18</sup>. These groups then organized themselves into social movements in order to defend  
2 their own territories and identities, although in practice, the state continued to ignore these  
3 groups' demands<sup>19</sup>.

4 Formal legal recognition and political-administrative protection of afro-descendant  
5 territorial rights could be the key for the settling of many conflicts involving territorial  
6 disputes, natural resources, and the very existence of these groups proper, but in practice it  
7 has demonstrated to be poorly effective, given the influence of neoliberal policies<sup>20</sup> adopted  
8 by the different nation-states on local peoples' and communities' rights<sup>21</sup>. On the one side,  
9 some countries have responded to the demands of peoples and communities in the Amazon  
10 with the recognition of their cultural and/or political identities; while, on the other, in order  
11 to meet the demands of capital, they have hindered the implementation of their rights. It is  
12 also in this sense that we can say that some Amazonian countries have operated in the orbit  
13 of neoliberalism (Hale 2005, Gaioso 2014). In the case of Brazil, one can say it has  
14 assumed the status of an "acknowledging state", treating identity recognition as a  
15 bureaucratic process, which makes it possible to guarantee the rights to identity, although  
16 not to full collective existence, because this recognition finds limits in the interests of  
17 policies fostered by the state, thus promoting what Fraser (2002) calls recognition without  
18 redistribution - of land, for instance.

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<sup>18</sup> In the case of Brazil, these groups included *ribeirinhos*, *piaçabeiros*, *quebradeiras de coco babaçu*, Brazil nut harvesters, traditional fishers, *vazanteiros*, *geraizeiros*, *fundos de pasto*, *fechos de pasto*, *faxinais*, *peconheiros*, *extrativistas*, *caíçaras* - among others, whose designations referred to either an ecosystem, productive habitat, or a kind of agroextractivist activity (that is to a territorially grounded existence).

<sup>19</sup> As for the evidence of the important role that social movements played in achieving special sociocultural and territorial rights recognized across the Amazon, see Moreira et al 2019, and also Sobreiro 2015a e 2015b.

<sup>20</sup> As far as neoliberal policies in Latin American countries are concerned and their connection with the regime of accumulation by dispossession, as a new round of commons enclosure, it is worth citing Harvey: "The *corporatization and privatization of hitherto public assets* (such as universities), to say nothing of the *wave of privatization* (of water and public utilities of all kinds) that has swept the world, indicate a new wave of 'enclosing the commons'. As in the past, the power of the state is frequently used to force such processes through even against popular will. The *rolling back of regulatory frameworks designed to protect labour and the environment from degradation* has entailed the loss of rights. The *reversion of common property rights* won through years of hard class struggle (the right to a state pension, to welfare, to national health care) to the private domain has been one of the most egregious of all policies of dispossession pursued in the name of neo-liberal orthodoxy" (Harvey, 2003: 148 - italics added).

<sup>21</sup> It is worth emphasizing the influence of neoliberal policies on the territorial rights of indigenous peoples and traditional communities, mainly the weakening of the capacity of governments, which prevents the implementation of the legislation on land demarcation or the arrest of its transgressors, and the return and sharpening of a developmental model reminiscent of the dictatorship in its "neo-extractivist" version (Svampa 2019).

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1 In general, the establishment of neoliberal policies in the Amazon countries constitutes a  
2 real threat to the life of the region's existing peoples and communities, since by being  
3 implemented in traditionally occupied territories, they put at risk the full diversity of these  
4 peoples, as well as the important biocultural connections that support the conservation of  
5 the regions' sociobiodiversity (Chapters 10 and 12). These human collectives express  
6 themselves through specific territorialities (Almeida 2006) fashioned through particular  
7 historical processes and social situations. The construction of these specific territorialities  
8 leads to a process of otherness experienced by certain local peoples and communities in  
9 relation to (neo)colonial society, what explains the fact that such groups reproduce their  
10 social memory once they affirm their autonomy (Almeida 2008a). In other words, the  
11 historical process of constitution of these specific territorialities helps understand how it  
12 was possible to establish, maintain and reproduce social and ecological relationships and  
13 bonds, and how these territorialities and their corresponding collective identities distinguish  
14 themselves from each other (Cunha e Almeida, 2000).

15 Last but not least, it is worth highlighting that the movements in defense of traditional  
16 territories and the Amazon have been enriched by the irruption of the women's movements  
17 from indigenous, traditional, riverain and afro-descendant peoples and communities. It  
18 should be remarked that due to the different roles and division of labor between women and  
19 men in such diverse cultural systems, women's relations with their territories and  
20 biodiversity are specific. They generally occupy a peculiar place in the knowledge regimes  
21 ancestrally (re)generated from mothers to daughters. Moreover, the threats and risks to the  
22 livelihoods of those peoples and communities affect women in different - at the same time  
23 more brutal and subtle - ways. Since they have been made invisible in all these mentioned  
24 situations, and thus the specificity of their rights, they have burst onto the national and  
25 international arenas resorting both to their identities as Indigenous peoples (or traditional  
26 communities, or afro-descendants) and to their distinctiveness as women to gain strong  
27 political incidence (Ardaya, 2021; Frank, 2018; Real y Ruiz, 2019)<sup>22</sup>.

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<sup>22</sup> For a tropical non-Amazonian instance of the centrality of women in such issues, see Branco's (2019) dissertation on women's protagonism in the multi-ethnic indigenous movements of territorial recovery in southern Costa Rica.

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1 In the next session we present a very tiny fraction of the immense variety of inspiring  
2 pathways that are continuously being built (as you read this text) on the ground, but  
3 connecting multiple scales and levels of sociocultural integration, from grassroots  
4 organizations to international arenas, that point to a more forest- and justice-friendly  
5 Amazonia<sup>23</sup>. The aim is to identify common strategies and lessons learned (for good or for  
6 bad) - the focus of the third section - that can help us pave the way to a life nurturing  
7 scenario that can dismantle today's hegemonic necropolitical configuration. After  
8 discussing these findings, we then proceed, in the two final sections, to the key messages  
9 and recommendations.

### 10 **2. INSPIRING SOLUTIONS PATHWAYS**

11 The territorial management of protected areas, indigenous lands and local and traditional  
12 communities territories in the Amazon is made up of a fertile and rich collection of  
13 experiences and practices that are simultaneously participatory and integrative - some of  
14 which we mention in this section. As we will show, various actors, institutions, and  
15 organizations from the respective governments, civil societies, academia, and social  
16 movements (of local, regional, and national scopes), are brought together in such  
17 experiences in an horizontal way, to interconnect different scales of action, competencies,  
18 attributions, and knowledge regimes with the aim of guaranteeing, simultaneously, the  
19 improvement of the quality of life of the Amazonian peoples and communities, the vitality  
20 of their livelihoods and territories, and the conservation of the associated ecological and  
21 cultural values. All of these objectives are both relevant to public interest and, we dare say,  
22 integral to creating alternative civilizational pathways<sup>24</sup>. A part of these experiences,  
23 initiatives, and practices already occur at a local scale on a daily and relatively invisible  
24 basis, since for many of these peoples and communities we are talking about their own  
25 livelihoods. Nevertheless, as some of the instances described next show, there were *rare*  
26 occasions - we emphasize - when idiosyncratic and singular political circumstances favored

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<sup>23</sup> We decided to let the various authors be rather free in presenting the experiences with which each of them are engaged, not imposing any predefined template, with the hope to capture the mood and filigrees that are also constitutive parts of these engagements. This explains why some of the experiences look like case studies, while others tend more to highlight the lessons learned.

<sup>24</sup> To better understand the idea of alternative civilizational pathways, one should get acquainted with the works of indigenous intellectuals such as Ailton Krenak (2019, 2020a, 2020b) in Brazil, and Silvia Rivera Cusicanqui (2014, 2014) in Bolivia.



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1 governments to welcome such experiences and their emancipatory potentials, thus  
2 benefiting those groups in resisting threats and pressures.<sup>25</sup>

3 Territorial management reaches its objectives when these reflect the peoples and  
4 communities' standards and interests, by empowering and promoting their access and  
5 participation in the definition of procedures, instruments and resources. Such experiences  
6 have taught us that - in the perspective of building a fair forestry management in a  
7 sustainable Amazon (encompassing both people and environment) - what we call public  
8 territorial management must necessarily be linked to the ideas and practices of democratic  
9 engagement and decision making<sup>26</sup>, strengthening citizenship, social participation,  
10 expansion of the field of political action by civil society and social movements, and  
11 symmetrical connection between knowledge regimes - local, heritage and vernacular, on  
12 the one hand, and scientific, on the other (Athayde et al., 2017). In the Amazon in  
13 particular, this configuration finds effectiveness in the territorial management processes  
14 taken on by Indigenous and local communities in protected areas of different  
15 denominations and management categories (according to Chapter. 10).

16 In this way, we understand that territorial management encapsulates, equally, “the political  
17 dimension of territorial control and the environmental dimension of actions directed at the  
18 sustainability of natural resources” (Little 2006, p. 21), both anchored in interdisciplinary  
19 scientific endeavour (Little, 2010). Therefore, territories cannot be considered by their  
20 “natural factors” or by their “human talent” (Abramovay, 2003), but instead as life worlds  
21 where mental and behavioral configurations are generated and shared - not defined by the  
22 supposed objectivity of the factors at disposal, but by the way they are collectively  
23 organized (Beduschi & Abramovay, 2003).

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<sup>25</sup> Instances when/where emerging and/or consolidated social movements have leveraged and gained official support for their initiatives can be found in different countries. In Brazil, the rise of the Extractivist Reserve as a legally recognized protected area, and the acknowledgement of the fishing agreements; in Peru, the formal demand for *planes de vida* (life plans) as a formal requirement for the titling the *comunidades nativas* (native communities); in Colombia, the establishment of horizontal and participatory governance schemes focusing on micro regions, like the Apapóris.

<sup>26</sup> We wish to make clear that, as far as political matters are concerned, we are talking about both leveraging these initiatives in a democratic way, and improving the practice of democracy as such through this behavior.

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1 The different Amazonian initiatives considered here reinforce the concept that, regardless  
2 of international milestones and national policies, the effective dimension of collective well-  
3 being and sustainability is established in (and generate) “places”. Given the threats that  
4 protected areas face, expressed through the (neo)colonial pattern of neo-extractive  
5 development (highly demanding of land and natural resources) common to all Amazonian  
6 countries, the autonomous management of these social territories can be understood as a  
7 sketch towards the pluriverse: a “world where many worlds fit” (Escobar, 2020: viii)<sup>27</sup>.

8 Some of the central elements found in most of these initiatives are: the valorization of local  
9 natural, technical, and human resources oriented towards autonomy and self-support, the  
10 recognition of existing cultural traditions and knowledge regimes, the care and respect for  
11 the environment, and an approach to collective well-being according to the perspectives of  
12 the peoples and communities involved. This is why such experiences reinforce the need to  
13 push forward collective territorial management based on guaranteeing rights, since  
14 territorial security is the foundation and condition for its autonomous, integrated, and  
15 participatory management.

16 In order to strengthen the contribution of local peoples and communities to Amazon  
17 conservation, we agree with what some consider an outmoded formulation from  
18 Stavenhagen, according to whom public policies must act as “catalyzing elements for  
19 sociocultural processes that assure these groups’ autonomy -- their rights to control their  
20 own lands, their own resources, their own institutions, their own social and cultural  
21 organization, and their own path to negotiation with the state, and, as such, defining the  
22 type of relationships they want to have with it” (1985, p. 57). Now, to the pathways.

### 23 *2.1. Life Plans and Territorial and Environmental Management Plans*

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<sup>27</sup> “[R]ealities are plural and always in the making, and [...] this has profound political consequences. The very concept of world, as in the World Social Forum slogan “Another world is possible,” has become more radically pluralized, none the less by social movements mobilizing against large-scale extractive operations in defense of their territories as veritable worlds where life is lived according to principles that differ significantly from those of the global juggernaut unleashed on them. If worlds are multiple, then the possible must also be multiple. [...] another world is possible because another real and another possible are possible” (Escobar, 2020: viii).

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1 Ensuring the governance of indigenous lands by the indigenous communities themselves  
2 has been shown, over the years and in different regions of the Amazon, one of the most  
3 effective ways to guarantee ecosystems, quality of life and respect for cultural and  
4 territorial rights. The work done collectively among indigenous communities, their  
5 organizations and civil society organizations has given rise to culturally based governance  
6 tools that have safeguarded indigenous territories. Two of them have received special  
7 attention: Life Plans and Territorial and Environmental Management Plans.

8 Life Plans and Territorial and Environmental Management Plans are a way of guiding the  
9 use of the territory and natural resources of indigenous territories, with the objective of  
10 meeting the current cultural, social and economic needs of these peoples who live there and  
11 also conserving the environment for future generations. A set of objectives, actions and  
12 activities are thought, discussed, organized and agreed to be carried out in the short,  
13 medium and long term, aiming to achieve this greater objective of managing the territory  
14 and the natural resources that exist in it. This set of goals and actions elaborated from  
15 collective agreements on how to manage their territory based on their cultural values and  
16 social organizations has been built through community meetings, workshops and  
17 discussions, based on socioeconomic, ecological and cultural surveys. They allow  
18 indigenous communities to - from the identification of potentials and threats present in the  
19 lands they inhabit - make a plan to order the forms of use and occupation, guaranteeing  
20 their well-being and quality of life now and in the future.

21 They are, though, not only internal agreements between the communities, but, at least in the  
22 Colombian case, intercultural agreements and with the State through consultation tables,  
23 intergovernmental tables (between the own government and the departmental governments)  
24 among other national scales. Officially acknowledging the relevance of such instruments,  
25 Colombia's Interior Ministry's (*Ministerio del Interior*) website provides access to more  
26 than 40 (forty) life plans (*plan de vida, plan integral de vida, plan nacional de vida, plan*  
27 *de justicia y vida*) of various and different indigenous peoples, communities, *resguardos,*  
28 *cabildos, municipios* (see <https://siic.mininterior.gov.co/content/planes-de-vida>)<sup>28</sup>.

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<sup>28</sup> An interesting instance in Colombia is the Misak people "life, survival and growth plan" (*plan de vida, de pervivencia y crecimiento*), which they have been developing and carrying out since long, and expresses their

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1 The same partially holds true for the territorial and environmental management plans of  
2 indigenous peoples in Brazil, a recent instance of which is the Yanomami and Ye'kwana  
3 plan. Although not officially sanctioned intercultural agreements, in July 2019, leaders  
4 from the Yanomami Indigenous Land visited 13 federal agencies in Brasília and Manaus to  
5 say in each office that they were ready for any conversation concerning their land (the  
6 largest Indigenous Land in Brazil, and thus in the Brazilian Amazon). They took in their  
7 hands their Territorial and Environmental Management Plan, constructed with the  
8 participation of at least 100 people and considered by them to be the most important  
9 collective agreement for the future of the 26 thousand people who live in their land.<sup>29</sup>

10 In this way, these plans connect knowledges and experiences that update the spiritual,  
11 cultural and material traditions and perpetuity of these peoples, functioning as a political  
12 and planning instrument that configures the particular vision that an indigenous society has  
13 of its own history and collective identity. It should not be forgotten that in some Amazonian  
14 countries the life plans originate from the planning tools of the State itself, adapted - not  
15 always successfully - to the organizational forms and conceptions of the territories of  
16 indigenous peoples. In other countries, though, it was the States' apparatuses that  
17 appropriated this tools, and still in others indigenous peoples learned with each others,  
18 horizontally how to manage such a tool.

19 Thus, a life plan is composed of and systematizes the set of knowledges, spiritual practices  
20 and rules transmitted by traditional leaders (re)generated from generation to generation. It  
21 leads to a process of collective reflection on the past, present and future of indigenous  
22 peoples and - as mentioned above regarding its intercultural character - their ability to  
23 respond to the challenges posed by continuous interaction with segments of non-indigenous  
24 societies.

25 Countless communities and indigenous peoples across the Amazon have in recent years  
26 developed and implemented their life plans and management plans that have made

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own broad view of a self-determined development ([plan\\_de\\_vida\\_y\\_pervivencia\\_misak.pdf](#)  
([mininterior.gov.co](#))). The ways the Misak Taitas and common people evaluate their plan can be seen and  
heard in this short 25' 2015 documentary: [https://www.youtube.com/watch?v=z0FOOkqW\\_RI&t=49s](https://www.youtube.com/watch?v=z0FOOkqW_RI&t=49s)

<sup>29</sup> The ways the Yanomami and Ye'kwana see their plan can be seen and heard in this short 4'35" 2019 teaser:  
[\(3\) #VivaYanomami | Lideranças da Terra Indígena Yanomami apresentam PGTA e Protocolo de Consulta - YouTube.](#)

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1 strategies for monitoring and territorial surveillance, management of natural resources,  
2 recovery of degraded areas, new economic activities, including socio-biodiversity products  
3 for the regional market, and the formation of new generations for the care and protection of  
4 their territories.

5 These Life Plans and Management Plans are proving to be effective responses by  
6 indigenous peoples to the diverse pressures and threats that they are increasingly facing in  
7 their territories across the Amazon basin. One can read them as a renewed territorial  
8 management paradigm, but they are closer to attempts at (re)generating ancestral  
9 conceptions of their territories and its unity, their care for them, hooking up to state policies  
10 and/or socioenvironmental NGOs as a means not to lose their connection with their  
11 territories. To further protect ecosystems and guarantee dignified life for the peoples of the  
12 Amazon, it is necessary to work side by side with them, fully guaranteeing their right to  
13 govern their lands according to their own cultural values for current and future generations,  
14 and to search for autonomous revenue generating alternatives, looking forward to  
15 implementing and sustaining these plans.

### 16 *2.2. Indigenous territorial management in the Greater Madidi Landscape*

17 The Madidi-Tambopata landscape is found in northwestern Bolivia and neighboring Peru  
18 and stretches from the High Andes to the tropical lowlands. It covers 14 million hectares, 8  
19 protected areas (5 national and 3 subnational) and 8 indigenous lands, as well as  
20 communities of 10 Indigenous peoples. Connectivity and overlap between protected areas  
21 and indigenous lands across the Amazon is critical to maintaining intact forests that are  
22 necessary for wide ranging species such as the jaguar as well as for maintaining globally  
23 important ecosystem services such as climate mitigation and freshwater provision. WCS  
24 has been working in the Greater Madidi-Tambopata landscape in Bolivia for two decades to  
25 support efforts by Indigenous peoples to secure legal recognition of their ancestral  
26 territories and increase their capacity to manage their lands and waters.

27 This is partly being achieved by the development of Indigenous Life Plans (or territorial  
28 management plans) for 1.8 million hectares of titled and claimed indigenous territory.  
29 These plans establish recommendations to protect their lands as well as using and managing

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1 natural resources in line with environmental, social and economic sustainability criteria.  
2 Such plans also contribute to the preservation of indigenous cultural identity and the  
3 revalorization of ancestral knowledge - highlighting the relevant contribution of indigenous  
4 women in these processes of strengthening cultural identity and revaluation of ancestral  
5 knowledge. They identify areas for achieving integrated conservation and development  
6 objectives as well as connectivity corridors that link protected areas and indigenous lands,  
7 to enhance the conservation of intact forest and healthy wildlife populations.

8 Management capacity building processes have resulted in increased awareness among  
9 indigenous organizations and communities of the environmental, economic and socio-  
10 cultural value of the management of their territory and have helped to secure local land  
11 rights. Local Indigenous peoples value the ordering and titling of their territories as well as  
12 benefit from increased security in access to and use of natural resources and the  
13 development of productive enterprises. The lives of Amazonian Indigenous peoples depend  
14 on maintaining a harmonious relationship with nature for their spiritual, social, cultural and  
15 economic development. This model has been developed from the perspective and cultural  
16 identity of Indigenous peoples that also strengthens their commitment to biodiversity  
17 conservation.

18 Actions to conserve nature and natural resources are closely related to the rights of people  
19 to secure their livelihoods, enjoy healthy and productive environments and live with  
20 dignity. The pursuit of conservation goals can contribute positively to the realization of  
21 many fundamental human rights. Likewise, secure rights – for example, land tenure and  
22 participation in decision-making – can enable more effective environmental stewardship.

23 A rights-based approach guides the alliance between the Wildlife Conservation Society and  
24 the Lecos, Tacana, T'simane Mosekene and Pukina peoples. This means the understanding  
25 that indigenous territorial rights are inalienable because their existence depends on them, as  
26 well as their social, economic and cultural development. The right to self-determination is  
27 linked to the historical imperative to revert the effects of colonization. In this landscape,  
28 indigenous territorial management is not a means to achieve conservation, but a partnership  
29 based on negotiation, consensus and coordination of strategies and actions that can be  
30 broadly described in ten steps:

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- 1 1. Consolidation of land rights;
- 2 2. Strengthening and leadership of the organization;
- 3 3. Indigenous Territorial Management Plans
- 4 4. Zoning processes
- 5 5. Rules and self-regulation of natural resources
- 6 6. Specific management of natural resources
- 7 7. Territorial control and surveillance
- 8 8. Development of administrative capacities
- 9 9. Sustainable financing mechanisms; and
- 10 10. Capacity building for monitoring and research<sup>30</sup>.

11 In the next decade partnerships to develop sustainable finance for indigenous territorial  
12 management based on respect for rights, transparent financial management and  
13 effectiveness of implementation for nature and people will be key for this landscape and the  
14 Amazon.

### 15 ***2.3.Assets-based quality of life planning and integrated territorial management for the*** 16 ***Andes-Amazon region.***

17 The Field Museum’s Keller Science Action Center, based in Chicago, Illinois (United  
18 States), has developed a range of strategies designed to generate tighter alignment between  
19 conservation and local peoples’ aspirations in the Andes-Amazon region. Inspired by  
20 assets-based community development (Kretzmann and Mcknight 1996; Mathie and  
21 Cunningham 2003), which focuses on community strengths and capacities rather than  
22 deficiencies, the Field Museum developed an approach to community engagement in  
23 conservation that prioritizes the empowerment of local people. The Field Museum team has

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<sup>30</sup> Although referred here for the greater Madidi Landscape, this life plan 10 steps can be thought of as a reference to the whole Amazon.

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1 since field-tested this approach in both short-term and long-term processes. One short-term  
2 method is the rapid social inventory, conducted as part of an integrated biological and  
3 social inventory (see our contribution “Collaborative Knowledge Production and Coalition  
4 Building for Conservation Action through Rapid Biological and Social Inventories” in Ch.  
5 31 of this volume). Social inventories conducted by the Museum and its partners identify  
6 the many ways in which local peoples rely on natural resources for their livelihoods, and  
7 protect and enhance landscapes through their lifeways. The inventories also document  
8 patterns of social and political organization that can be used to support environmental  
9 protection, and highlight the spiritual and cultural significance of landscapes for Indigenous  
10 and other rural residents, drawing attention to how local peoples’ attachment to place can  
11 be channeled toward support for conservation. For instance, results from social inventories  
12 were used by local communities and decision-makers to develop co-management systems  
13 for the Ampiyacu-Apayacu Regional Conservation Area and Yaguas National Park in  
14 Loreto Department, Peru.

15 Other asset-based strategies sustain long-term engagement with local people. The Field  
16 Museum team first developed an asset mapping process called the *Mapeo de Usos y*  
17 *Fortalezas*, or MUF, as a way of translating the initial social inventory moment into a  
18 longer process of reflection, dialogue, and relationship-building. The first MUF was  
19 developed in the early 2000s in collaboration with the Peruvian Parks Service (now  
20 SERNANP), the NGO CIMA, and various local peoples’ organizations, and implemented  
21 with communities adjacent to Cordillera Azul National Park in Peru (del Campo and Wali  
22 2007). Building on the MUF, the Field Museum team began to develop “Quality of Life  
23 (QoL) Plans” with Indigenous and campesino communities in other parts of Peru to expand  
24 and deepen engagement with local people and ensure more sustainable, just, and locally  
25 appropriate conservation strategies. QoL Plans now exist for communities in the buffer  
26 zones of Cordillera Azul National Park (2009-2011), Ampiyacu-Apayacu Regional  
27 Conservation Area (2011-2015), Sierra del Divisor National Park (2011-2015), Bosque de  
28 Protección San Matías-San Carlos (2016-2018), and Machiguenga Communal Reserve  
29 (2017-2019). In total, the Field Museum team has supported the development of 52  
30 community Quality of Life Plans in Peru.



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1 The Field Museum's Quality of Life planning methodology builds on other Indigenous Life  
2 Plan processes and is unique in its focus on aligning environmental conservation and  
3 quality of life. It uses a combination of participatory methods to distill community histories,  
4 natural resource use, ecological calendars, community organizations, and relationships with  
5 outsiders, and to draw on them to inform priority-setting for community development and  
6 conservation. The planning process also provides an opportunity for communal reflection  
7 and evaluation of different components of well-being: social, environmental, cultural,  
8 economic, and political. Finally, QoL Planning is designed to generate a set of community-  
9 driven actions that a) integrates multiple components of well-being, b) is built on  
10 community assets, and c) is feasible and implementable without excessive dependence on  
11 outsiders. The community then prioritizes among these actions and develops an  
12 implementation plan. A guide for the QoL Plan methodology can be found here:  
13 <https://www.conservationforwellbeing.fieldmuseum.org/>.

14 The Field Museum team has found that the MUF and QoL planning help to build local  
15 support for protected areas and local communities' territories by identifying points of  
16 alignment between community well-being and conservation, and by leading communities to  
17 shift toward more conservation-friendly priorities (Wali et al. 2017). In various  
18 communities, for instance, QoL planning has led them to move from supporting fish  
19 farming to natural fisheries management. In one community Yamino, reflections during  
20 QoL planning led a group of individuals to lobby the rest of the community to stop timber  
21 extraction and to create a reserve area where they collect seeds and mahogany bark for  
22 making handicrafts. The QoL planning process has also facilitated the development of  
23 working relationships between communities and protected area personnel. Communities  
24 adjacent to the Ampiyacu-Apayacu Regional Conservation Area, for instance, expanded a  
25 voluntary community monitoring regimen after participating in QoL planning.

26 The Field Museum team has learned various lessons from the Quality of Life planning  
27 processes in Peru. First, connecting communities with allies who can help them to enact  
28 their prioritized actions is essential to successful implementation. Second, early  
29 engagement with local authorities is also key to ensuring that QoL plans will be recognized  
30 and community priorities will be taken seriously. In some of the early QoL Planning

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1 processes the team supported, they did not bring in the municipal governments until the end  
2 of the process, which diminished authorities' investment in the process. In contrast, in  
3 another community where the Field Museum team worked, Poyentimari, early local  
4 government involvement in the QoL plan development process led the Municipality of  
5 Echarati to formally recognize Life Plans as a legitimate community planning instrument.

6 Third, the Field Museum team has found that simply developing QoL plans is insufficient;  
7 their development has to be part of a broader strategy for integrated territorial management  
8 that ensures local peoples' aspirations are centered in public policy. Successful integrated  
9 territorial management only occurs when local governments, protected areas, and local  
10 communities align their visions and priorities. From 2016-2019, the Field Museum worked  
11 with SERNANP, the Peruvian national planning agency (CEPLAN), the Ministry of  
12 Culture, the National Forest Conservation Program (PNCB), the Ministry of Development  
13 and Social Inclusion (MIDIS), and local governments to ensure alignment among local  
14 development plans, protected area management plans, and QoL Plans in the Urubamba and  
15 Pachitea watersheds of central-southern Peru. This effort contributed to formal recognition  
16 of QoL Plans as planning instruments, and informed the development of guidelines  
17 published by the Peruvian Park Service (SERNANP) in Document 34:

18 <http://sis.sernanp.gob.pe/biblioteca/?publicacion=1914>. Currently, an alliance of  
19 organizations including the Field Museum is working to apply the lessons learned from this  
20 work to the Putumayo Province of Peru, where there is a unique opportunity to sustain and  
21 enhance connectivity among protected areas, Indigenous territories, and other conservation-  
22 friendly territorial regimes.

### 23 *2.4. Macro-territory of the People of Yurupari (Departments of Vaupés and Amazonas,* 24 *Colombia): Traditional knowledge as a basis for territorial management to* 25 *consolidate a conservation model.*

26 This section is based on 15 years of endogenous research - i.e., research conducted by the  
27 indigenous peoples themselves - of the Barasano, Makuna, Eduria, Tatuyo, Letuama,  
28 Tanimuka, Yukuna and Matapi Indigenous peoples of the northwestern Amazon, a process  
29 that has been accompanied by Gaia Amazonas Foundation (2020).

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1 Different studies have determined that indigenous peoples are essential guardians of the  
2 environment. In their territories, for example, deforestation rates are very low (FAO 03-  
3 2021). This is largely due to the way Indigenous peoples live in their territories and the  
4 vision they have of the human-nature relationship. However, the socio-economic  
5 development programmes that governments and civil society bring to the region have a  
6 different vision and end up imposing themselves and denying the Indigenous relationship of  
7 coexistence, reciprocity and regeneration with nature.

8 In the face of the climate crisis we face, one of the greatest challenges is to seek answers  
9 through the construction of intercultural processes that articulate the best of these two  
10 visions. In this search, essential issues such as life plans, environmental management plans,  
11 protocols and agreements, all based on the development of Indigenous peoples' rights, have  
12 been addressed. Nevertheless, a step further is necessary to understand and take seriously  
13 the indigenous worlds, as well as that of many other cultures different from our own.

14 For Indigenous peoples, what we conceive of as nature is a great system of life of which we  
15 are but a part; it is a community of subjects, interrelated and interdependent in various  
16 dimensions of physical and spiritual reality. The system of sacred natural sites, the spirits  
17 who own nature and the communication with them through shamanism, are fundamental to  
18 their coexistence as part of nature. It is from this paradigm that they structure their social,  
19 territorial and environmental governance.

20 In Western society, on the other hand, the paradigm is different. There, nature is at the  
21 service of humans and is a collection of objects that are accessed for the provision of  
22 resources. In principle, nothing is sacred and only governments or local owners are asked  
23 for permission.

24 However, in the midst of this dichotomy there are some significant changes that bring about  
25 a closeness to the Indigenous paradigm. One of these is the recognition of the rights of  
26 nature or nature as a subject of rights. Such is the case of the national constitutions of  
27 Ecuador and Bolivia, and of the Colombian legislation that recognises the Amazon as a

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1 subject of rights (CSJ 2018)<sup>31</sup> and of countries such as New Zealand, India and Australia,  
2 among others.

3 On this path of establishing an increasingly closer relationship between these life worlds,  
4 we have accompanied Indigenous peoples in the development of pedagogical  
5 methodologies that allow the translation of their life worlds to our context, thus generating  
6 new dynamics of intercultural relations and joint management.

7 The Indigenous peoples have managed to position and legitimise their systems of regulation  
8 and traditional knowledge through *the development of local endogenous research*  
9 *programmes*. These programmes are based on the knowledge shared by elders with  
10 research teams made up of young Indigenous people, guaranteeing the transmission of this  
11 knowledge to new generations, through processes of recording, writing, translation and  
12 systematisation carried out by the Indigenous people themselves and complemented  
13 through traditional rituals.

14 By decoding and recoding this knowledge and making it available for intercultural  
15 territorial management, the Indigenous peoples are making these knowledge systems  
16 legitimate and fully recognised instruments for governing their territories. This process of  
17 *translating traditional knowledge into intercultural territorial management instruments*  
18 constitutes a regenerated paradigm that strengthens governance within Indigenous  
19 territories and management strategies on a regional scale.

20 In Colombia, the case of the Yaigojé Apaporis National Park and indigenous territory,  
21 located between the departments of Vaupés and Amazonas on the lower basin of the  
22 Apaporis River<sup>32</sup>, has been recognised as a successful example of territorial management  
23 based on Indigenous knowledge. This process began in 2009, when a mining company  
24 wanted to access the sacred natural sites of the Indigenous territory. Its Tanimuka, Makuna  
25 and Letuama inhabitants, seeing that they could not prevent it, decided to ally with National  
26 Natural Parks (PNN) to guarantee the integrity of their territory and culture.

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<sup>31</sup> See [Sentencia 4360 de 2018-Corte Suprema de Justicia](#).

<sup>32</sup> See <https://www.gaiamazonas.org/noticias/2020-10-27-el-territorio-indigena-yaigoje-apaporis-cumple-once-anos-desde-su-declaracion-como-parque-nacional-natural/>.

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1 Although the communities have collective ownership of their territory (*resguardos*), the  
2 subsoil belongs to the nation, which exposes them to extractive activities such as mining.  
3 PNN, whose competences include protecting the subsoil, had been interested for more than  
4 two decades in protecting the biodiversity of this region because of its unique  
5 characteristics. In the negotiations, the Indigenous people agreed to share environmental  
6 management with this state entity on the condition that it was based on traditional  
7 knowledge. PNN accepted on the condition that the Indigenous people would elaborate a  
8 verifiable management plan based on their knowledge, complemented, in a respectful  
9 manner, by scientific knowledge, within a period of five years. On the instruction of the  
10 elders and traditional authorities, this management plan was constructed with the  
11 communities, because without the participation of everyone it is not possible to maintain  
12 harmony with the environment.

13 In this particular case, endogenous research resulted in the development of the Special  
14 Management Regime (REM, its Spanish acronym) of the Yaigojé Apaporis National  
15 Park<sup>33</sup>, which is recognised by the environmental authorities as the only management  
16 instrument for this protected area. Besides, there are other successful references in this  
17 cultural territorial nucleus known as the Jaguars of Yuruparí, because of certain rituals they  
18 all celebrate. For example, the Special Safeguarding Plan (PES, its Spanish acronym) of the  
19 Pirá Paraná River and the Environmental Territorial Ordering System (SOTA its Spanish  
20 acronym) of the Mirití River territory.

21 These processes, when understood from the integral and complementary nature of these  
22 territories and recognising that the management of each one is closely articulated with the  
23 neighbouring territory, constitute a large territorial complex governed by the same  
24 principles. The management of this macro-territory, based on the aforementioned  
25 indigenous paradigm, has proven to be an effective conservation model for the protection of  
26 the forest: its millenary practice has ensured the management of a territory of 8 million  
27 hectares, whose forest cover is 98% (IDEAM, 2019).

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<sup>33</sup> See <https://www.amazoniasocioambiental.org/es/radar/el-pacto-de-los-guardianes-del-apaporis/>.

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1 This experience is based on proven and replicated methodologies, which have made it  
2 possible to elevate ancestral knowledge of environmental management to innovate  
3 intercultural strategies for conservation and environmental connectivity in the Amazon. It  
4 represents a fundamental advance in the participation of Indigenous peoples in proposals  
5 for the future of the planet and for new schemes of sustainable development based on  
6 diversity. No single culture has the answer to all the challenges and questions that we face  
7 with the climate crisis.

### ***2.5. Autonomous community consent protocols by indigenous, afro-descendants and 9 local peoples.***

10 The Amazon has been an arena of innovative initiatives that point to greater political  
11 leadership and exercise of autonomy by indigenous peoples and local communities. In a  
12 movement of diversity of voices and search for the accomplishment of their rights of  
13 participation and autonomy, these peoples have developed and proposed to national  
14 governments in the region their autonomous protocols for prior consultation and consent, in  
15 which they explain the time, the manner, the places, and the people that must be called  
16 upon to participate in free, prior and informed consultation (FPIC) processes - mainly in  
17 regard to public (including conservation) policies, development programs and projects,  
18 private undertakings, legislative and other measures that affect them and their territories in  
19 one way or another.

20 These initiatives for the development of autonomous consultation protocols point toward  
21 the effectiveness of the right to consultation in the region, and they propose a clear and very  
22 objective path to the challenge of guaranteeing the fundamental right to the participation of  
23 indigenous peoples, afro-descendant and other local communities in State's decision-  
24 making processes that affect them.

25 The right to prior consultation arose from the need to recognize the diversity of forms of  
26 organization and political representation of indigenous and local peoples in order to  
27 establish dialogues in good faith between them and national states on all matters of interest  
28 to the peoples and involving their rights. This was established by ILO Convention 169, the  
29 United Nations Declaration on the Rights of Indigenous Peoples, the American Declaration

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1 on the Rights of Indigenous Peoples and numerous human rights treaties that recognize the  
2 FPIC as a basic principle of the contemporary relationship between States and peoples with  
3 different cultures (Garzón et al, 2016).

4 Article 6 of ILO Convention 169 requires that the consultation processes be adapted to the  
5 particular procedures and circumstances of the peoples, that they be carried out through  
6 their representative institutions in good faith and according to their customs, languages and  
7 traditions. In other words, the procedures must adapt to the realities of the peoples and not  
8 the other way round.

9 The right to prior consultation thus constitutes a mechanism for social participation in the  
10 decision-making process of the State and for the realization of democracy: a mechanism  
11 that can guarantee the effectiveness of the participation of Indigenous, afro-descendant, and  
12 local peoples and communities in the context of a plural society that recognizes and values  
13 cultural differences. In general terms, the right to prior consultation imposes an obligation  
14 on States to ask, appropriately and respectfully, indigenous and tribal peoples, their opinion  
15 on decisions that affect their lives.

16 The processes for developing autonomous consultation and consent protocols in the  
17 Amazon have also represented the opportunity for local communities to prepare themselves  
18 to exercise the right to be consulted, freely and autonomously deciding who can speak for  
19 which people or community involved and what is the best way to maintain a dialogue with  
20 State representatives, such that everyone feels represented and committed to what is being  
21 discussed, reflects on how long and how it will be possible to build internal consensus, and  
22 ensures that agreements to be established are fulfilled and have legitimacy (Yamada et al,  
23 2019).

24 In a context in which different Indigenous peoples elaborate and implement life plans and  
25 territorial and environmental management plans across the Amazon, consultation protocols  
26 emerge as a complementary tool to organize the dialogue between indigenous peoples and  
27 the State, when public policies deal directly with their rights and territories, but also when  
28 the possibility of particular actions that affect their ways of life, territories and natural  
29 resources, within or around their lands, are presented. The autonomous consultation and

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1 consent protocols tend to reinforce the internal governance agreements for Indigenous  
2 territories and the ongoing territorial management proposals.

3 Most of the life plans and management plans that have already been drawn up bring  
4 together a set of community agreements and priorities established in terms of territorial  
5 surveillance, productive activities, environmental recovery, and natural resource  
6 management, thus recording and informing others, including the State, what the internal  
7 agreements to guarantee the quality of life and environmental sustainability are. Ultimately,  
8 they represent the commitment to a set of actions and intentions for the coming years,  
9 subject to revisions and updates. Autonomous consultation protocols address the possibility  
10 of government proposals that have the potential to impact their rights and, therefore, the  
11 agreed territorial management proposals, such as infrastructure works and neo-extractivist  
12 industries, within or around their communities and/or territories.

13 The consultation protocols tend to raise consensus on the political representation of peoples  
14 and the way they make decisions on behalf of a specific people and community, allowing  
15 them to strengthen their internal governance models. They also make it possible to discuss,  
16 in the light of their own life plans and management plans, the relevant socio-environmental  
17 impacts of each project and, therefore, its feasibility, as well as addressing issues related to  
18 the effectiveness and relevance of mitigation and compensation measures.

19 These two instruments, life plans/management plans and autonomous consultation  
20 protocols, tend to complement each other in showing the role of indigenous and local  
21 peoples in taking care of their territories, exercising a governance that allows them to seek  
22 quality of life, sustainability, and security for current and future generations in dialogue  
23 with governments and state policies.

24 In a context of building new practices for a more sustainable future for the Amazon, it is  
25 imperative to guarantee the participation of indigenous, afro-descendant quilombola and  
26 other local peoples in decision-making processes about and within the region. Autonomous  
27 consultation protocols *should be considered* effective, culturally determined instruments to  
28 ensure this *desired* participation. Italics in the previous sentence point to the fact that  
29 although there has been a recent surge in the elaboration of such protocols by Amazonian



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1 peoples and communities, their effective implementation and full compliance still remains  
2 an issue - there being no concrete example to date in which the consultation protocols have  
3 been effectively implemented. Thus far they have served - and that is much significant - to  
4 halt undertakings in the Courts for not complying with the procedures established by  
5 communities for their consultation. In Colombia, since 1991, when a new Political  
6 Constitution was approved and ILO Convention 169 was ratified, the indigenous and tribal  
7 peoples of that country have been judicially demanding the application of the right of prior  
8 consultation regarding legislative measures that directly affect them<sup>34</sup>.

9 The ‘Observatory of Community Protocols of Consultation and Prior, Free and Informed  
10 Consent: territorial rights, self-determination and jusdiversity’<sup>35</sup> registers in its database for  
11 Brazil: 19 protocols of indigenous peoples, 11 of afro-descendant quilombola communities,  
12 14 for other traditional peoples and communities, besides those that are joint protocols. It  
13 also refers to three in Colombia, one in Bolivia and another one for Venezuela - but these  
14 are conservative figures. It should also be mentioned that consultation mechanisms for  
15 indigenous peoples are mediated and regulated by the Amazonian countries’ respective  
16 legal frameworks (in some cases the federal constitutions, in others ordinary laws) and/or  
17 policies, this meaning that the application of ILO Convention 169 is far from uniform  
18 across the region. In Colombia, for example, the so-called “prior consultation” is legally  
19 established, while in Brazil there are no specific national provisions, be it legislation and/or  
20 procedures for consultations<sup>36</sup>.

### 21 **2.6. Collective fishing agreements and co-management of piracuru fisheries in** 22 **Amazonas State, Brazil.**

23 A model for co-management of fisheries has historically been built based on the dialogue  
24 between local (Lima & Batista, 2012) and scientific knowledges, and the formalization

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<sup>34</sup> See [Colômbia | Consulta livre, prévia e informada na Convenção 169 da OIT \(socioambiental.org\)](http://socioambiental.org/Colombia/Consulta%20livre,%20pr%C3%A9via%20e%20informada%20na%20Conven%C3%A7%C3%A3o%20169%20da%20OIT).

<sup>35</sup> A network of researchers and representatives of traditional peoples and civil society organizations that monitors cases of threats and violations to the right to consultation and prior, free and informed consent in Brazil and other countries in Latin America and Africa. See [observatorio direito socioambiental – Só mais um site WordPress](http://observatorio.direito.socioambiental.org/).

<sup>36</sup> For a detailed presentation and analysis of the situation regarding free, prior and informed consultation according to ILO Convention 169 in South America, besides the above mentioned site of the Observatory, see also the special issue on the subject issued by the Brazilian NGO Socioenvironmental Institute in [https://especiais.socioambiental.org/inst/esp/consulta\\_previa/index.html](https://especiais.socioambiental.org/inst/esp/consulta_previa/index.html).

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1 (recognition by the official environmental agency and authorities at the State level) of local  
2 fisheries agreements (Almeida et al., 2009) to ensure the conservation of fishing stocks and  
3 the commercial activity of artisanal fishing inland in the state of Amazonas, in northern  
4 Brazilian Amazon. Fishermen from different local communities in the floodplain areas,  
5 since the late 1990s, mainly from the Middle Solimões region, have developed a managed  
6 fishing model with the target species *pirarucu* (*Arapaima gigas*) (Campos-Silva & Peres,  
7 2016). Since then, the model has been improved (Castello, 2004) and adopted in several  
8 other locations (Oviedo & Bursztyn, 2017).

9 Commercial pirarucu fishing has been extinct since the mid-1980s. Thenceforth there has  
10 been a gradual recovery in the activity since the first pilot-scale authorization at the  
11 Mamirauá Sustainable Development Reserve in 1999 - what demonstrates the potential of  
12 combined protected area management and target commercially valuable species  
13 management In 2019, Ibama (federal agency of the environment) issued 38 authorizations,  
14 which together totaled the authorization of 65,600 fish available for harvest (Ibama,  
15 Amazonas, with. pers.). New public policies for the promotion and legal-political support  
16 of the model have been adopted, particularly by the local government, since, at present, the  
17 federal government only exercises the role of authorizing fishing since it is an endangered  
18 species. The importance of this social technology (Silva et al., 2020) goes beyond its  
19 expression in the local economy and in its regional value chain. The adoption of managed  
20 pirarucu fishing where there are collective agreements, in addition to recovering local  
21 stocks and reactivating commercial fishing activity, reinforces the territorial rights of  
22 artisanal fishermen over aquatic environments for collective use and preserves local  
23 knowledge and culture associated with fishing for this iconic species.

24 Since this is a rather long-standing experience in the Brazilian Amazon, at the time it  
25 cropped up the idea of carrying out a value chain analysis was not even conceivable by the  
26 actors (mainly local and grassroots) involved - even less in terms of gender. However, it is  
27 worth noting that the organization of work in managed fisheries is guided by concepts such  
28 as equality, cooperation and gender equity. The division of the group into teams, and the  
29 mastery of specialized knowledge about ecology, the behavior of animals and about the  
30 characteristics of the environment, have an impact on fishing productivity. Women's

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1 participation is highlighted in the assemblies, in fishing monitoring and in activities of fish  
2 processing (evisceration and cleaning) (Alencar et al., 2014). Managed pirarucu fishing  
3 conducted by riverain communities is contributing to give visibility to fisherwomen,  
4 guaranteeing their participation and recognizing them as productive agents in the artisanal  
5 fishing sector, acting under conditions of equality with men (Alencar and Sousa, 2017).<sup>37</sup>

### ***2.7. Recreational fishing and territorial management in indigenous lands, Amazonas, Brazil.***

8 Recreational fishing in Brazil is mostly conducted without any planning, monitoring, or  
9 surveillance, within the framework of a competitive model, which has led to the  
10 overexploitation of some rivers. This collapse of recreational fish stocks resulted in a search  
11 for unexplored exotic regions, especially in protected areas and indigenous lands in the  
12 Amazon.

13 The Amazon region is one of the main areas of recreational fishing in the world, mainly in  
14 terms of sport fishing tourism. To avoid any uncontrolled activity and in the search of  
15 opportunities to promote territorial management , the indigenous peoples of the rio Negro  
16 in the state of Amazonas, Brazil, developed an innovative approach in their territories. This  
17 approach is based on proper consultation with the interested communities, in the systematic  
18 measurement of socio-environmental impacts and through specific business arrangements  
19 to share the economic benefits of the activity, under indigenous governance.

20 FAO defines recreational fishing as: “fishing of aquatic animals (mainly fish) that do not  
21 constitute the individual’s primary resource to meet basic nutritional needs and are not  
22 generally sold” (FAO, 2012). It means that besides responsible fisheries practices and the  
23 sustainability of the activities, it is required to assure that the activity does not impact food  
24 security, for example.

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<sup>37</sup> For a detailed discussion about women’s participation in the fishing experience in the Solimões river, see Souza (2017). A careful and extended review of the numerous studies in the region, far beyond the scope of this section of the chapter - focusing on issues such as sexual division of labor, gendered knowledge, visibility of women’s contribution, and the like - would dispense with a value chain analysis, since the studies already bring first hand qualitative data on the contributions of women and men of different generations (childhood, youth and old age), that would help both identify gaps of inequality between contributions and access to benefits, and design even more adequate and sustainable technical and financial assistance programs.

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1 In this sense, the National Policy for Environmental and Territorial Management of  
2 Indigenous Lands – PNGATI (Decree 7.747/2012) regulates the insertion of productive  
3 activities and/or tourism in Indigenous Lands, once these activities can contribute to  
4 territorial management, household sustainability, and provided that: i) they are of  
5 collective interest, ii) they are environmentally secure, and iii) the right of the peoples to  
6 live according to their livelihoods and customs are respected. PNGATI recognizes the right  
7 of the indigenous communities in promoting productive activities and in establishing  
8 partnerships, settling old doubts in relation to the Federal Constitution's text itself and the  
9 Statute of Indigenous Peoples, still in force.

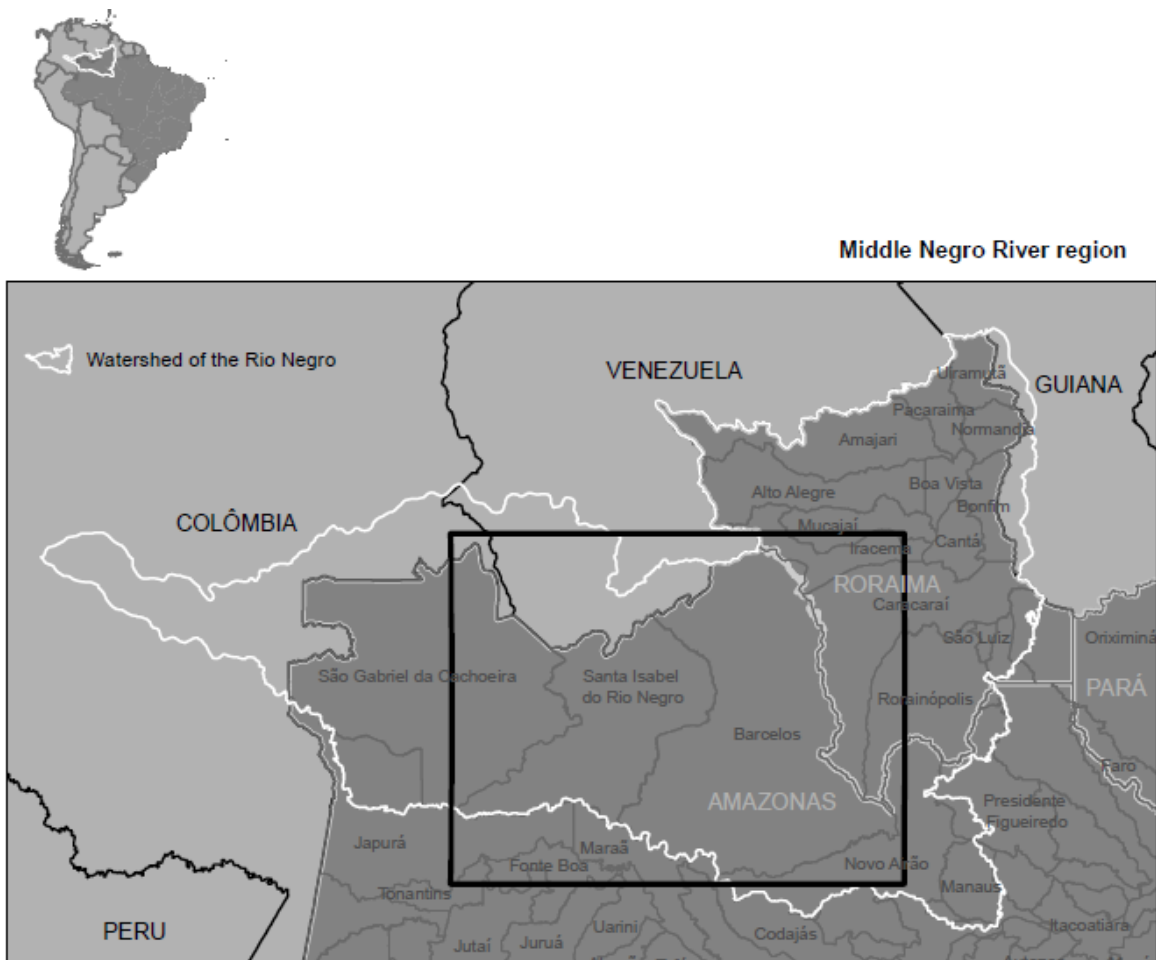


Figure 3. Middle Rio Negro region

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11  
12

13 The Marié river is one of the boundaries between the counties of São Gabriel da Cachoeira  
14 and Santa Isabel do Rio Negro; a transition zone between the regions known as middle and

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1 upper Negro river. Besides the region being fundamental for the indigenous communities  
2 food security, the area is also of great importance for culture, livelihoods and local  
3 knowledge. Considered a “fish abundant” river in the region, the Marié receives great  
4 pressure from the commercial fishing, frequently performed in an irresponsible or illegal  
5 way by vessels from other communities and the town of São Gabriel da Cachoeira, using  
6 high impact gears and without following any management rules (Barra & Crepaldi, 2014).

7 Some studies were performed in response to a recommendation from the Public Attorney  
8 Office of the Amazon State (MPF-AM), following a complaint by the Federation of  
9 Indigenous Organizations of the Negro River (FOIRN) denouncing irregular operations of  
10 recreational fishing in the Marié river.

11 Once the communities manifested their interest in recreational fishing tourism activities in  
12 their traditionally occupied land, the studies were conducted to look into social and  
13 environmental sustainability of fishing, food security, indigenous communities’ livelihoods  
14 and their customary rules of natural resources management, split in two major stages in  
15 2013. In both stages environmental surveys were performed (e.g. using an expedition for  
16 data collection on the Marié river to assess the fishing stocks, the potential of the river for  
17 recreational fishing and the environmental impacts of the activity), and social and cultural  
18 surveys were carried out (interviews and workshops with the Association of the Indigenous  
19 Communities of the Lower Negro River - ACIBRN, both in the communities and in the  
20 town of São Gabriel da Cachoeira). All activities were attended by the leaders of the  
21 communities, by employees of the National Foundation of the Indian (Funai) and of the  
22 Brazilian Institute of Environment and Renewable Natural Resources (Ibama), with the  
23 support of the NGO Socioenvironmental Institute (ISA, 2012).

24 In the first stage, the objectives were: i) to assess the communities' degree of understanding  
25 of recreational fishing tourism, regarding the impact studies and the necessary steps to be  
26 taken to regulate the activity; ii) to survey the social and economic dynamics, characterize  
27 the fishing activities and map the areas and types of resources use.

28 In the second stage, the objective was to perform community workshops with broad  
29 participation of households of the 14 communities, aiming at discussing elements for the

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1 elaboration of a fishing management plan for the region, strengthening local rules and  
2 incorporating new elements for managing the territory under conservation of the fisheries  
3 stocks, including recreational fishing tourism as an economic alternative.

4 After the integrated analysis of the collected data from the two research stages, the  
5 discussions and workshops the Marié river considered recreational fishing tourism as  
6 having suitable conditions. The assessment considered both the environmental aspects as  
7 well as the social and cultural aspects. It concluded that recreational fishing tourism could  
8 be performed without any harm to the livelihoods of the local communities and had the  
9 potential to generate local revenues - and, more important, to promote territorial  
10 management.

11 Currently, the recreational fishing project for the Marié river is a reference regarding  
12 fishing results (world records) and social impact. It has led to joint management and  
13 transparency among companies and communities, equivalent benefit sharing, collective  
14 investments in the 14 communities, hiring and capacity-building of local workers,  
15 maintenance of an integrated management program, surveillance and monitoring of the  
16 fishing activities, infrastructure and low impact operations that use solar energy and residue  
17 treatment methods, and annual fishing expeditions accompanied by the competent agencies  
18 - all activities supported independently by fishing tourism revenue.

19 The studies, consultations, management agreements and business arrangements performed  
20 at the Marié river experience may be considered a model for the regulation of fishing  
21 activities in protected areas, indigenous lands and local communities' territories. It was  
22 fundamental to establish partnerships and to define the responsibilities and commitments of  
23 each stakeholder at all steps in the process. Recreational fishing tourism at Marié river is  
24 performed as “community-based tourism”, collaborating towards sustainability and better  
25 management of the indigenous territory.

26 The Marié river presents the best conservation levels attributed to the relatively recent  
27 recreational fishing tourism exploitation (since 2008). In rivers where recreational fishing  
28 tourism already took place for longer periods in disorganized forms or where no monitoring  
29 programs have been implemented, the frequency of large fishes in the samples is lower,

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1 indicating that the activity, when not performed correctly, is unsustainable in the long run.  
2 Qualitative and quantitative indicators are measured at the start and monitored during the  
3 process to avoid the exploitation level of the fishing resources reaching set limits.

4 Therefore, even if all recommended steps have been taken properly to ensure  
5 environmentally and socially safe fisheries, the activity should be monitored and evaluated  
6 rigorously to assess whether management measures are sufficient. That's why, in addition  
7 to supporting the operation of the territory's surveillance and monitoring system, the  
8 tourism project also provides support for two annual meetings of the project's management  
9 council, chaired by ACIBRN and with the participation of the 14 communities involved and  
10 the partner company of the initiative.

11 This social impact model was replicated and there are four sport fishing tourism projects in  
12 the Rio Negro, covering the Middle Rio Negro I, Middle Rio Negro II, Jurubaxi-Tea and  
13 Uneuixi Indigenous lands. They respect the peoples' own form of organization, they revert  
14 resources to collective demands, and contribute directly to the monitoring and protection of  
15 the territory. This results in unique conservation conditions and experience for visitors.  
16 Thus, Indigenous Tourism initiatives stand against the threats of invasion and disorderly  
17 exploitation and contribute to the permanence of families within the territory.

18 The Covid-19 pandemic has highlighted a number of structural weaknesses in the Amazon,  
19 which is the region most impacted by the new coronavirus in Brazil. Visitation activities in  
20 Indigenous lands have been suspended, as determined by Funai. The Indigenous  
21 communities are discussing contingency plans by themselves to, firstly, ensure protection  
22 and health, and, secondly, provide conditions for business recovering. In this moment of  
23 sanitary and economic crises, the Marie river experience and other tourism initiatives in the  
24 Negro river demonstrate the importance of indigenous governance even regarding the  
25 management of emergency funds. It is crucial, for Indigenous lands' sustainability, to  
26 promote productive initiatives aligned with the objectives of territorial management and  
27 structured in business arrangements that guarantee truly autonomous Indigenous  
28 governance.

### 29 **3. DISCUSSION**

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1 The territorial management initiatives presented in the previous section express, more or  
2 less explicitly, either one or more of the following strategies<sup>38</sup>:

- 3 ● use of ethnoinstruments for socioenvironmental assessments, diagnostics, and  
4 planning/zoning (sections 2.1 to 2.4 and 2.7);
- 5 ● construction of life plans, where the use or management of natural resources are  
6 considered, and the establishment of agreements and self-governance for the  
7 implementation of the plans (sections 2.1 to 2.4);
- 8 ● strengthening the role of indigenous people, at a local and/or regional scale, to act as  
9 multipliers and technical advisers to territorial and environmental management in  
10 villages and communities (agroforestry, socio-environmental, management and/or  
11 environmental “agents”, etc.) (sections 2.2 to 2.4 and 2.7);
- 12 ● promoting connections between local and scientific knowledges in the generation of  
13 methodological and technological innovations, and management tools appropriate to  
14 local socio-environmental specificities (all sections);
- 15 ● elaboration and implementation of local initiatives of agroforestry systems,  
16 management of species of flora and fauna, and reconstitution and/or maintenance of  
17 local agrobiodiversity, associated or not with income generation processes – i.e.,  
18 initiatives focused on production aspects (sections 2.6 and 2.7);
- 19 ● elaboration and implementation of actions to improve territorial protection, with  
20 local surveillance and monitoring strategies, and approaches to the surrounding  
21 areas (sections 2.1 to 2.4 and 2.6 and 2.7);
- 22 ● institutional strengthening of indigenous, afro-descendant and other local  
23 communities’ associations to build and execute management plans, and to carry out

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<sup>38</sup> See Smith & Guimarães (s/d) for a general outlook. The temptation is great to organize the point below following what could be the life cycle of a project, and - by extension - of territorial management. Though this is not the case, one can read the list in terms of an underlying a sequence of actions – from diagnosis through planning and collaborative knowledge building to the effective implementation of activities at various scales (from local to national) – that is generally followed in the development of territorial management – what betrays its rationality.



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1 social control of public policies (indigenist, environmental, education, health and  
2 income transfer) (all sections);

3 ● elaboration and implementation of collective autonomous protocols for consulting  
4 peoples and communities potentially by development schemes (sections 2.5 and  
5 2.7).

6 It is worth mentioning another two specific strategies, despite the fact that the initiatives  
7 presented in the previous section do not explicitly allude to them and because they are  
8 known to occur and generate positive conservation and social justice outcomes: **(i)**  
9 elaboration and implementation of local initiatives of restoration systems, recovery of  
10 landscapes and degraded lands and waters, associated or not with income generation  
11 processes; and **(ii)** promoting the creation of programs and funds to support community  
12 business initiatives, with special attention to building management capacities and creating  
13 business arrangements and contracts integrated to communities' established social  
14 organization, and with a view toward implementing territorial management and generating  
15 expected social impacts (autonomy, resources shared and managed according to agreed  
16 governance, etc.). All the above mentioned strategies amount to what we can call territorial  
17 management and development approach.

18 Clearly, conservation efforts in the Amazon cannot succeed without the active participation  
19 of the peoples and communities that live in the region who, through their knowledge and  
20 ways of using the territory, have developed innovative models and arrangements  
21 responsible for the protection and sustainable development of a significant portion of the  
22 biome. Since Ferreira et al. (2005) seminal study till more recent contributions  
23 (Baragwanath & Bayi, 2020)<sup>39</sup>, every now and then data come up supporting the

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<sup>39</sup> It is worth citing parts of the results and discussion of Baragwanath & Bayi 2020 study focusing the Brazilian Amazon: "Our results show strong effects of collective property rights on deforestation. Homologation [of Indigenous Land] is responsible for about a 2-percentage point decrease in deforestation right at the border. Considering that the baseline levels of deforestation in our sample are around 3%, this represents a 66% decrease in deforestation. Given that this is a local average treatment effect, we consider this to be a very strong finding. [...] We find that granting property rights significantly reduces the levels of deforestation inside indigenous territories, and the results are of significant orders of magnitude. The complete standstill in homologation of indigenous lands which began with the Temer administration and has continued under President Bolsonaro could be responsible for an extra 1.5 million hectares of deforestation per year" (: 20498-20499).

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1 acknowledgement that ensuring the conditions for these communities to exercise their  
2 autonomy in the management of their territories is an effective strategy to halt deforestation  
3 and promote the conservation of the Amazon's sociobiodiversity, thus contributing to  
4 mitigating climate change, in addition to strengthening citizenship and the political role of  
5 local peoples and communities in the region. Where and when Indigenous peoples and local  
6 communities have secure rights to land, to manage their territories autonomously, there  
7 tends to be less deforestation when compared to other management regimes<sup>40</sup>. Research has  
8 also shown that secure and enforced land tenure rights for communities is both effective in  
9 mitigating climate change and cost-effective, providing economic and social benefits at a  
10 reasonable financial cost (Gray et al. 2015).

11 As all the experiences briefly presented show, whether identified through differing legal  
12 and administrative arrangements, governance and limits (given the distinct national  
13 frameworks), through an identity belonging, or through a collective project, territories  
14 represent coordination spaces where innovative and/or renovated forms of governance have  
15 been developed and implemented. For those who live (in) them and even for those who  
16 don't, they offer a unique opportunity to design projects for collective wellbeing in a  
17 sustainable world. They may supply economic, social and environmental services that are  
18 essential to ensure peace, social cohesion and sustainability (Caron, 2017). Territory  
19 provides a framework for social, technological and organizational collective and individual  
20 innovation that may contribute to resource management; to the organisation of economic  
21 activities and services, in particular ecological ones; to the valorisation of local and  
22 patrimonial knowledge and resources; and to the design of public policies (Valette et al.,  
23 2017).

24 Even before the Sustainable Development Goals were outlined, back in 2015, formally  
25 recognized social territories in the Amazon have been representing both frameworks and  
26 active vectors to address those goals. As the majority of the experiences point out, because  
27 of their capacity to articulate collective and public actions (since people are grounded in  
28 them), social territories provide an opportunity to strengthen the capacity of multiple

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<sup>40</sup> For an analysis of the growing body of evidence linking community territorial rights with healthier environment and lower carbon dioxide (CO<sub>2</sub>) emissions from deforestation and forest degradation in Africa, Asia and Latin America, see Stevens et al., 2014.

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1 stakeholders with divergent views and vested interests, to coordinate to collaboratively  
2 identify priorities and actions for integrating environmental, social and economic objectives  
3 while addressing trade-offs. They thus demonstrate the capacity to regulate economic  
4 dynamics while taking into account social and environmental concerns and participating in  
5 the delivery of local, regional, national and global public goods (Caron et al., 2017).

6 Understood as the capacity of a social group to anticipate and manage the evolution of their  
7 territory (see sections 2.1 to 2.4), territorial management and development may contribute  
8 to the design of public policies at larger scales (sections 2.1, 2.3 and 2.6) aiming at  
9 supporting local dynamics through appropriate legislation and incentives, or at making  
10 relevant arbitration and decision at regional and national levels (sections 2.1 to 2.4). In  
11 other terms, territory is a relevant scale to address both local and global challenges related  
12 to deforestation, climate change, the erosion of cultural and biological biodiversity  
13 (including linguistic diversity), the renewal of natural resources, the anticipation of  
14 migratory processes, the organization of exchanges and their security (Caron et al., 2017,  
15 op. cit.).

16 Territorial management and development approaches are therefore particularly relevant to  
17 strengthen governance and management of lands and natural resources by indigenous  
18 territories, local communities and stakeholders in and around protected areas. The few  
19 experiences we brought here illustrate the importance and benefits of such approaches, in  
20 particular to address environmental concerns in the Amazon region, by generating a barrier  
21 to deforestation in the case of protected areas, indigenous lands, and other traditional  
22 territories; and contributing to the sustainable use and valorization of biodiversity in post  
23 pioneer agricultural areas.

## 24 **4. CONCLUSION**

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26

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### 1 **5. RECOMMENDATIONS**

2 As an unfolding of the discussion (section 4) of the reported experiences, and as an effort to  
3 synthesize lessons learned from them, that point to a horizon of anticolonial territorial  
4 management and development, below we present some recommendations that seem fitting  
5 for the construction of a socially just and environmentally sustainable future for the  
6 Amazon:

- 7 - Strengthen legislation that protects Indigenous peoples and local communities' land  
8 rights in all Amazonian countries;
- 9 - Acknowledge the role of protected areas (broadly understood) in climate change  
10 mitigation and adaptation efforts.
- 11 - Recognize and value Indigenous and local knowledge regimes integrated with  
12 territorial autonomy.
- 13 - Develop policies, programs, and funds to support territorial management and  
14 development, guaranteeing the conditions for community organizing and the  
15 elaboration and implementation of territorial management instruments by  
16 communities.
- 17 - Incorporate conservation and sustainable management objectives for protected  
18 areas, Indigenous lands and local communities' territories in investment plans and  
19 legislation related to the development of particular sectors in all Amazonian  
20 countries.
- 21 - Anticipate the design and implement biocultural and/or ethnoecological corridors  
22 connecting and integrating the different types of protected areas and other forms of  
23 protection.
- 24 - Strengthen the connection between social territories and municipal and/or  
25 department headquarters in order to promote networks and supply chains to support  
26 agro-extractivist production and commercialization.

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- 1 - Implement inclusive public policies related to economic development, based on  
2 sociobiodiversity products and environmental services at the micro-regional and  
3 local scales.
- 4 - Seek a progressive transition in the financing models associated with territorial  
5 management and development, in order to develop arrangements that allow  
6 autonomous management aligned with the local ways of dealing with resources,  
7 thus ensuring a direct, effective and daily participation of Amazonian peoples and  
8 communities.
- 9 - Support the organization and institutional strengthening of local social actors in  
10 order to strengthen the participatory management of the territories and promote the  
11 implementation and integration of public policies.
- 12 - Strengthen community organizations and local institutions for qualified  
13 participation in decision-making processes that affect them.
- 14 - Recognize the important contribution of Indigenous women's organizations and  
15 local communities in the knowledge systems, in territorial management, in the  
16 stewardship of specific resources, in the defense of their territories and the Amazon  
17 as a whole, guaranteeing special support to women's participation in decision-  
18 making and management initiatives.
- 19 - Work with youth organizations, connecting social movements and initiatives across  
20 Amazonian countries.
- 21

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