

Chapter 31

Strengthening land and natural resource governance and management: Protected areas, Indigenous lands, and local communities' territories



Manifestação dos indígenas na Esplanada dos Ministérios em Brasília (Foto: Yanahin Waurá/Amazônia Real)



Science Panel for the Amazon



SUSTAINABLE DEVELOPMENT
SOLUTIONS NETWORK
A GLOBAL INITIATIVE FOR THE UNITED NATIONS

About the Science Panel for the Amazon (SPA)

The Science Panel for the Amazon is an unprecedented initiative convened under the auspices of the United Nations Sustainable Development Solutions Network (SDSN). The SPA is composed of over 200 preeminent scientists and researchers from the eight Amazonian countries, French Guiana, and global partners. These experts came together to debate, analyze, and assemble the accumulated knowledge of the scientific community, Indigenous peoples, and other stakeholders that live and work in the Amazon.

The Panel is inspired by the Leticia Pact for the Amazon. This is a first-of-its-kind Report which provides a comprehensive, objective, open, transparent, systematic, and rigorous scientific assessment of the state of the Amazon's ecosystems, current trends, and their implications for the long-term well-being of the region, as well as opportunities and policy relevant options for conservation and sustainable development.

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INDEX

GRAPHICAL ABSTRACT	2
KEY MESSAGES	3
ABSTRACT	4
31.1. INTRODUCTION	4
31.2. INSPIRING SOLUTIONS PATHWAYS	12
31.2.1. LIFE PLANS AND TERRITORIAL AND ENVIRONMENTAL MANAGEMENT PLANS	13
31.2.2. INDIGENOUS TERRITORIAL MANAGEMENT IN THE GREATER MADIDI LANDSCAPE	15
31.2.3. ASSETS-BASED QUALITY OF LIFE PLANNING AND INTEGRATED TERRITORIAL MANAGEMENT FOR THE ANDES-AMAZON REGION	16
31.2.4. MACRO-TERRITORY OF THE PEOPLE OF YURUPARI (DEPARTMENTS OF VAUPÉS AND AMAZONAS, COLOMBIA): TRADITIONAL KNOWLEDGE AS A BASIS FOR TERRITORIAL MANAGEMENT TO CONSOLIDATE A CONSERVATION MODEL.....	18
31.2.5. AUTONOMOUS COMMUNITY CONSENT PROTOCOLS BY INDIGENOUS, AFRO-DESCENDANT, AND LOCAL PEOPLES	20
31.2.6. COLLECTIVE FISHING AGREEMENTS AND CO-MANAGEMENT OF PIRACURU FISHERIES IN AMAZONAS STATE, BRAZIL	22
31.2.7. RECREATIONAL FISHING AND TERRITORIAL MANAGEMENT IN INDIGENOUS LANDS, AMAZONAS, BRAZIL.....	23
31.3. DISCUSSION	25
31.4. CONCLUSIONS.....	27
31.5. RECOMMENDATIONS	28
31.6 REFERENCES	28

Graphical Abstract

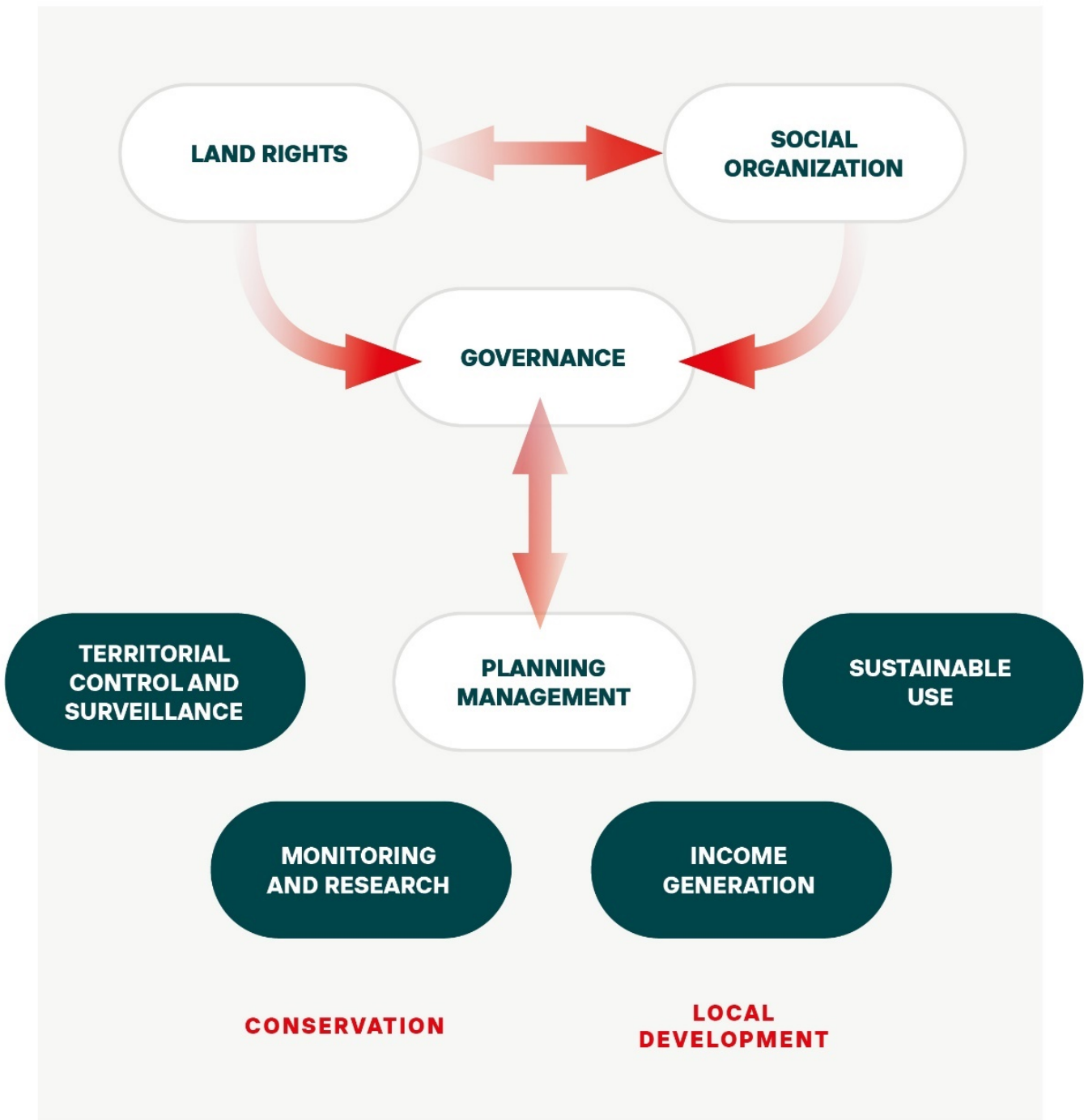


Figure 31.A Graphical Abstract

Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

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Key Messages

This report has clearly demonstrated the macro-regional context of the direct relationship between, on the one hand, the increasingly critical role of protected areas (including Indigenous lands and local communities' territories) in conserving biodiversity, curbing deforestation, sustaining regional climate stability, supporting local agro-extractivist conservation-friendly economies, and protecting land rights in the Amazon Basin; and, on the other hand, the growing threats and pressures these areas suffer from political and economic interests on the region's resources. This chapter elaborates the following key messages:

- Conservation-friendly livelihoods and creative alternatives are based and dependent on respect for the territorial rights of Indigenous and traditional peoples and communities in the Amazon.
- Strengthening legislation (regulatory frameworks) and institutional procedures (surveillance and law enforcement) that protect Indigenous and traditional peoples' and communities' land and water rights is critical for social justice and conservation outcomes.
- Acknowledging and valuing Indigenous and local knowledge regimes and territorial autonomy as guidelines for conservation action is key.
- The conservation and sustainable management objectives of protected areas, Indigenous lands, and traditional peoples' and communities' territories should be incorporated into investment plans, sectoral legislation, and policies.
- No territory is an island; multi-scale connections between municipalities, departments, Indigenous lands, and traditional peoples' and communities' territories should be strengthened.
- Capillary financial models should be progressively built to enable autonomous and local management of territories and resources with effective participation of Amazonian peoples and communities.
- Organizational strengthening of local social actors for participatory territorial management and development, and integration with public policies is needed and valuable.

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Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

Abstract

Protected areas, Indigenous lands, and local communities' territories cover a large proportion of the Amazon Basin. These lands play a crucial role in holding back deforestation, maintaining regional climate stability, mitigating global climate change, and – above all – protecting land rights. However, land rights in the Amazon are at critical risk from political interests that drive land profiteering, agribusiness expansion, and illegal logging and mining, with a consequent increase in deforestation rates, in addition to threats to change legislation on territorial rights. The Amazon has no future without uplifting the voices and rights of its peoples and their territorial lifestyles, and promoting conservation-friendly creative alternatives based on the full respect and strengthening of territorial rights.

Keywords: Protected areas, Indigenous lands, communal territories, territorial rights, rights-based conservation management

31.1. Introduction

Protected areas, Indigenous lands, and local communities' territories cover a large proportion of the Amazon Basin (Figure 31.1, Table 31.1). Therefore, strengthening their management for the benefit of their rightful holders represents a unique opportunity for the conservation of Amazonian ecosystems and the biome.

In this chapter, we consider territory as more than a material base and/or production factor, but also as a home for life, where communities and peoples live with security and free access to the places and resources they manage according to their local knowledge practices, incorporating techno-scientific innovations as relevant.

As already discussed in previous chapters, protected areas, Indigenous lands, and land held by other local peoples and communities (under different legal regimes of tenure rights) cover 47.2% of the Amazon.¹

These territories are crucial for safeguarding both the land rights and well-being of the peoples and communities that live in them (and that have traditionally occupied this vast region), and in preventing and buffering the effects of deforestation, maintaining a stable regional climate, and mitigating global climate change. At the same time, land rights in the Amazon are being threatened by political interests related to conventional frontier economics and extractive industries typical of a regime of capitalist accumulation by dispossession

(Harvey, 2003; Barretto F, 2020a,b) – land grabbing, illegal logging, mineral prospecting, agribusiness, and infrastructure expansion – relatively well-represented in the national governments of Amazonian countries. Current drivers of deforestation are the modern counterparts of historically rampant predatory behavior of elites towards the region's resources, always seeing the region as their nations' warehouse – a pattern some label “internal colonialism” (Gonzalez Casanova 1965).

These political and economic drivers do not act in a vacuum, but through discursive paradigms that try to morally justify their particular interests and national ones, as is the case of Alan García's theory of the *perro del hortelano* (“dog-in-the-manger”) (García Perez 2007; and for a qualified criticism, Garcia Llorens 2008). The former President of Peru and other leaders have not hesitated in engaging in discourse that there is too much land for too few Indians.

These more- or less-formally acknowledged and protected territories play a fundamental role in the conservation of the Amazon and provide the foundation for a series of diverse initiatives that cultivate both biological and cultural diversity and sustainable management. As importantly, all the “traditionally occupied lands”; as they are generally referred to in Brazil, in a syntax that intertwines culture, politics, and struggle for rights; are the foundations of a series of territorially- and ecologically-based cultural and ethnic identities, which struggle through social movements to

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

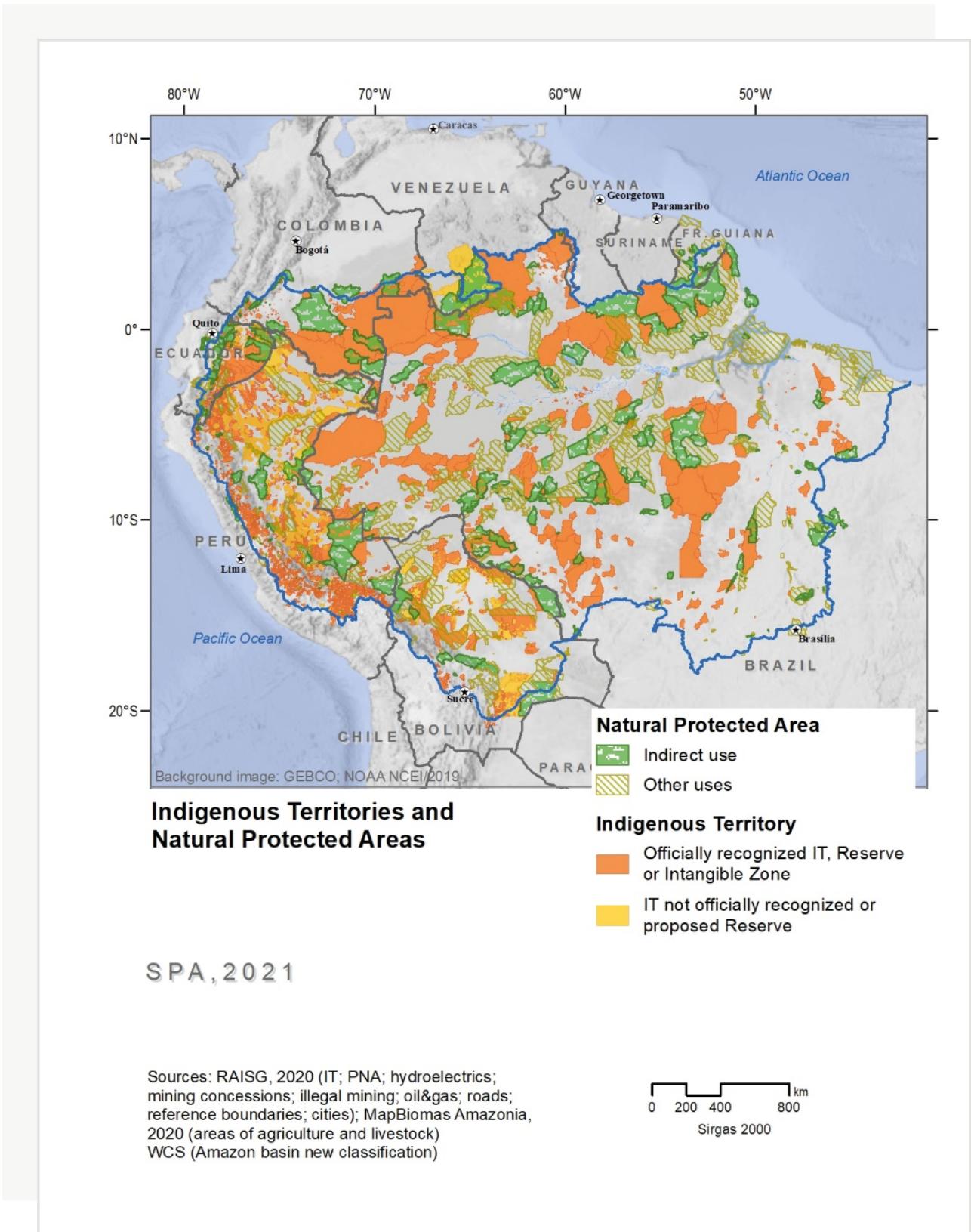


Figure 31.1 Indigenous Territories and Natural Protected Areas

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

Table 31.1. Coverage of Protected Natural Areas in the Amazon Basin

Territorial Unit	Number of Protected Natural Areas	Protected Surface Area without overlap (km²)^o	Distribution of total protected area in the Amazon Basin (%)	Percentage of the Amazon Basin area in each country set aside as protected area
Bolivia	81	216,322	11.9	30.3
Brazil	340	1,226,241	67.4	24.3
Colombia	39	89,091	4.9	26.0
Ecuador	26	35,487	2.6	26.8
French Guiana	5	12,685	0.7	50.7
Peru	66	203,916	11.2	21.1
Venezuela	6	23,838	1.3	46.0
Amazon Basin	563	1,819,368	100.0	24.9

Percentage %								
ANP	Bolivia	Brazil	Colombia	Ecuador	French Guiana	Peru	Venezuela	Amazon Basin
National total	14.1	13.2	25.7	26.3	51.5	17.8	50.7	15.1
Indirect use	6.8	6.6	25.5	26.3	41.0	10.7	50.7	8.8
Indirect/direct use	0.5	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Direct Use	6.8	6.6	0.2	0.0	10.5	6.5	0.0	6.1
Departmental total	16.7	11.8	0.3	0.5	0.0	3.2	0.0	10.2
Indirect Use	0.0	2.6	0.3	0.5	0.0	0.0	0.0	1.8
Direct Use	16.7	9.2	0.0	0.0	0.0	3.2	0.0	8.4
Total	30.7	25.0	26.0	26.8	51.5	20.9	50.7	25.3

maintain or regain their existential ties to land (Almeida 1994, 2008). Not surprisingly, some Indigenous peoples' movements in Latin America use the term "death projects" (*proyectos de muerte*) to refer to the economic and political enterprises that seriously threaten the integrity and maintenance of their territories (Hernández 2018; Ontiveros *et al.* 2018). Figures 31.2, 31.3, and 31.4 provide a panoramic view of the types and scopes of the threats in the Amazon, as far as agriculture (crops and ranching), hydroelectric plants, mining (illegal and legal), roads, and oil and gas blocks are concerned.

Given the low government investment in infrastructure and in the protection and consolidation of these diverse territories (whether they are parks, reserves, Indigenous lands, or traditionally occupied lands), the most creative and effective strategies for protection and management come from the peoples and communities that live in them, autonomously, regardless of connection to government initiatives or the contribution of civil society organizations in collaboration with different official agencies.

These initiatives are developed as part of the exercise of the right to self-determination of such peo-

^o Values obtained by calculation with a geographic information system, using Sinusoidal projection, with meridian of -60.

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

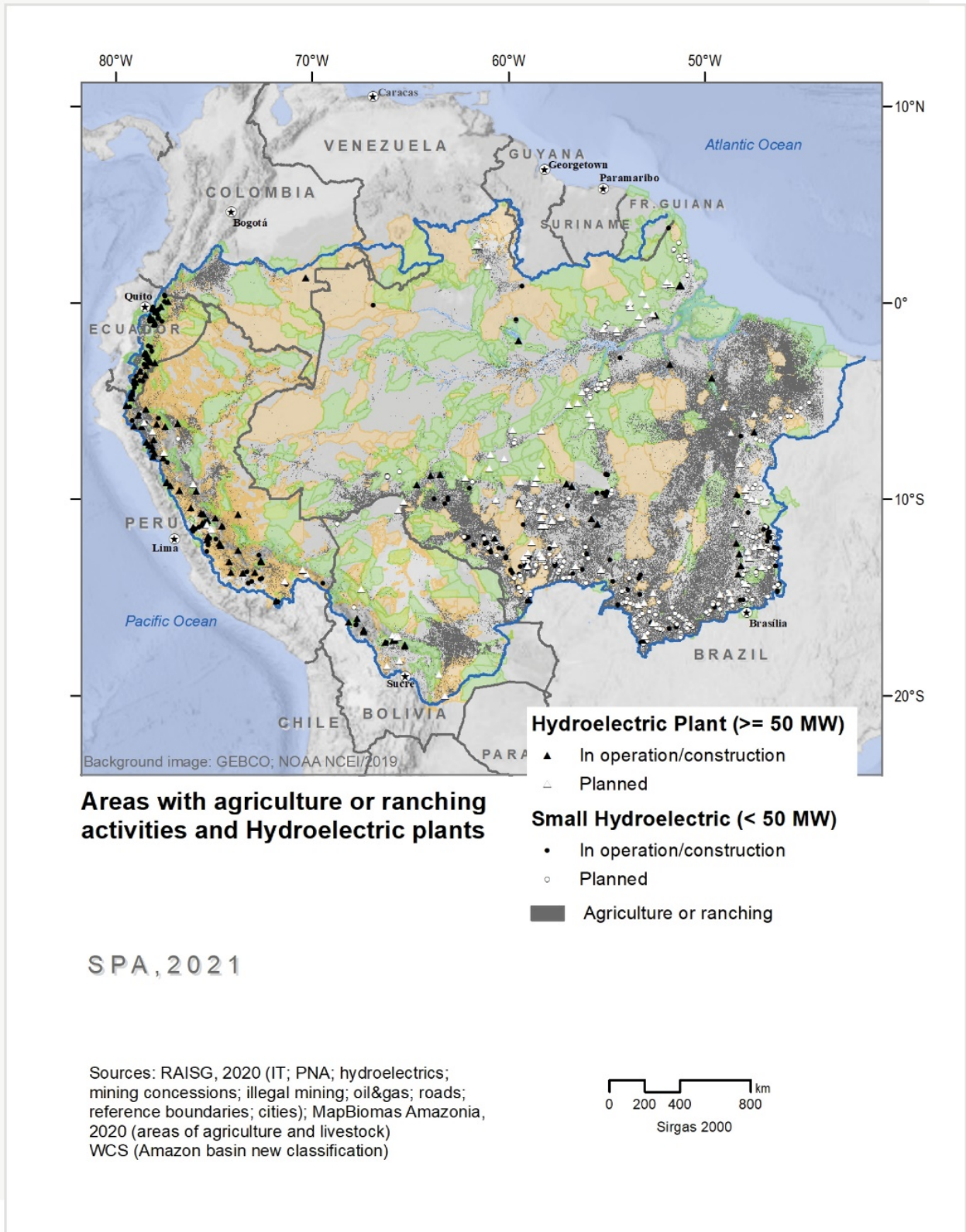


Figure 31.2 Agriculture/ranching activities and hydroelectric plants in the Amazon. Source: RAISG 2020

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

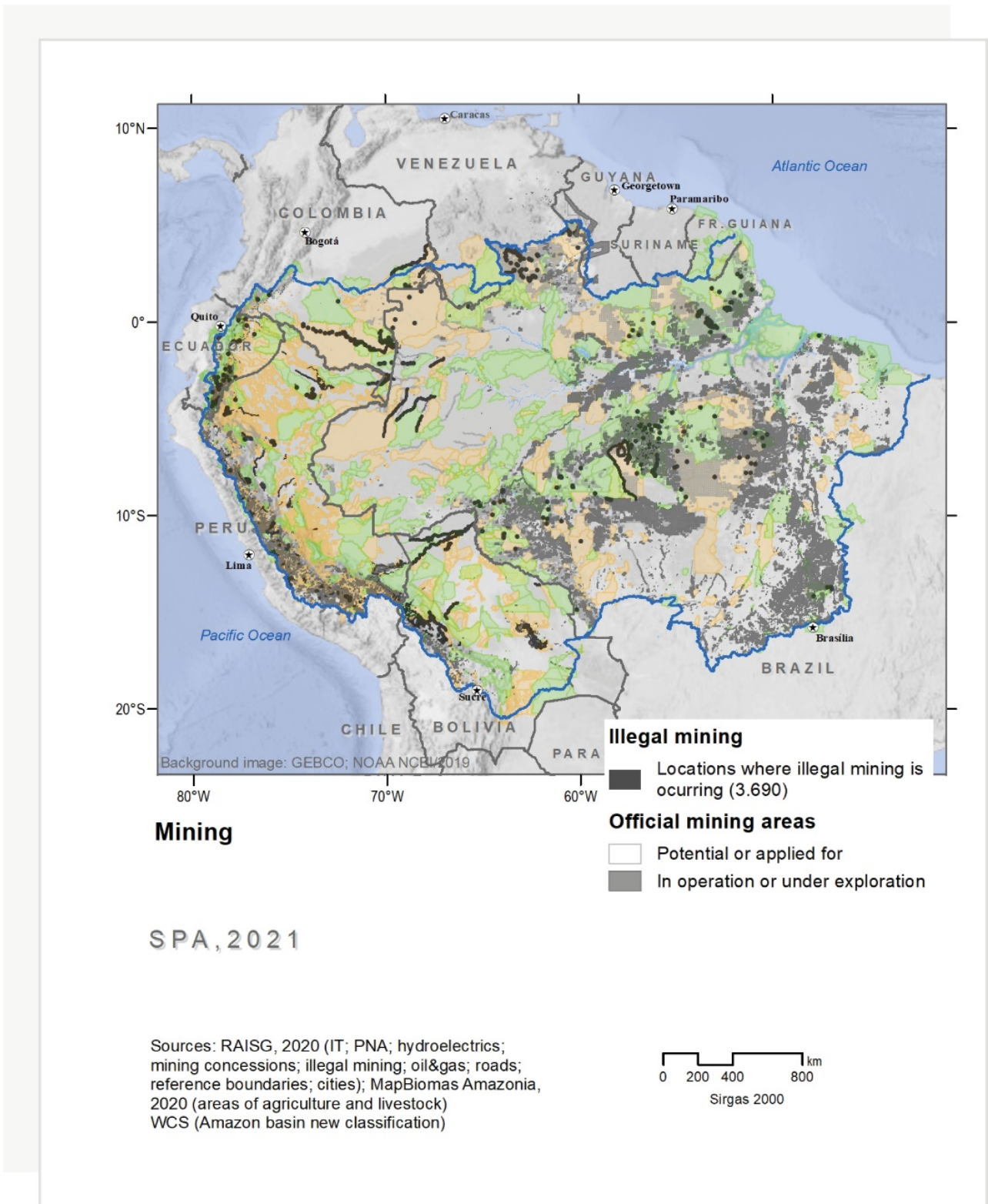


Figure 31.3 Mining activities. Source: RAISG 2020

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

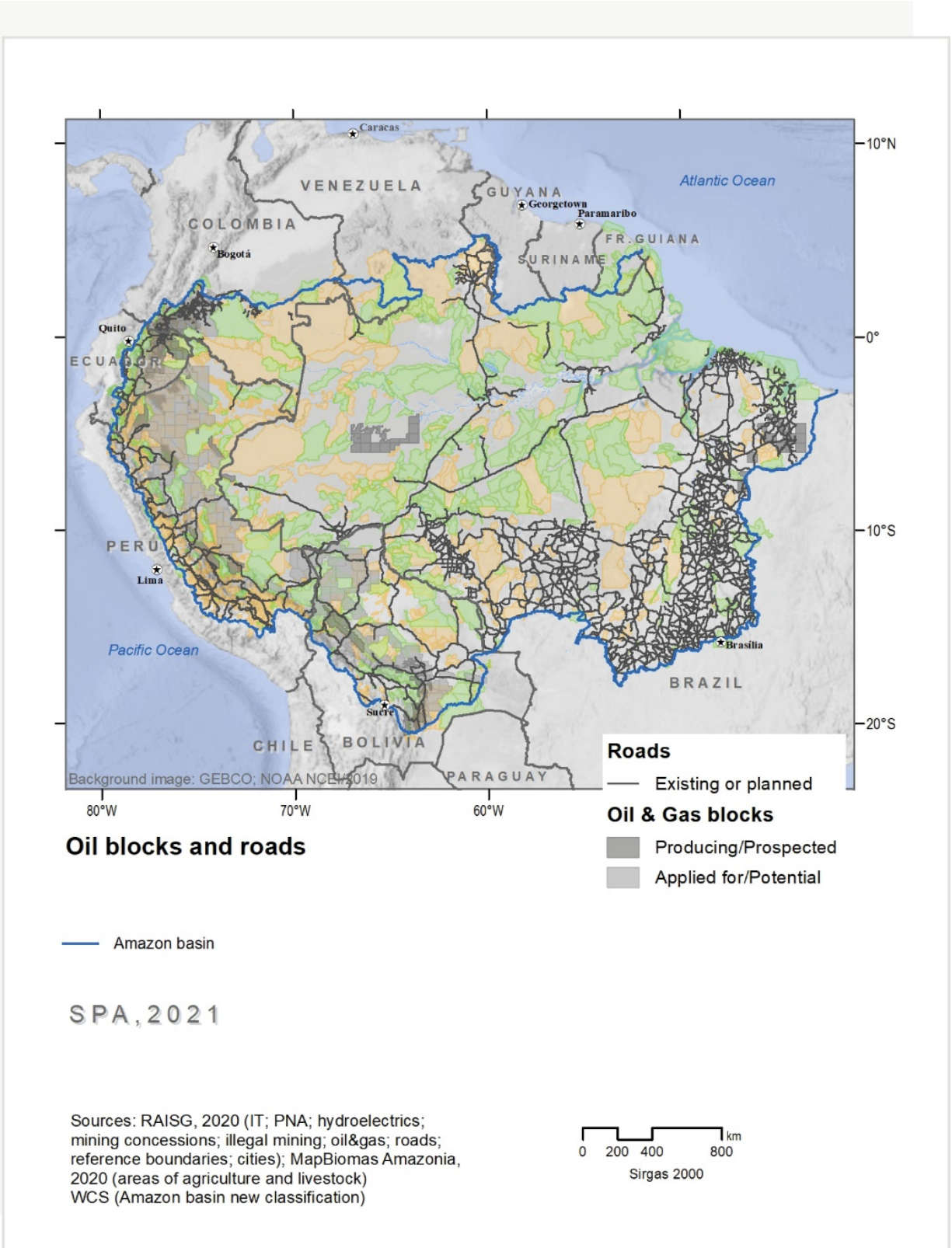


Figure 31.3 Oil blocks and roads. Source: RAISG 2020

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

ples and communities, although they are still limited by institutional and legal frameworks and by the existence of groups with disproportionate influence over the governance of their territories, including those that engage in illegal activities and challenge the authority and legitimacy of those peoples that aspire to consolidate their autonomy (see Almeida 2019 for Brazilian agromineral export strategies). These initiatives are the outcome of complex and intertwined historical processes. On the one hand, Indigenous and other traditional Amazonian peoples have established, throughout history and mainly at the local level, ambivalent relations with colonialist, integrationist, and assimilationist practices in order to maximize, albeit in a subaltern stance, their participation in territorial, development, and conservation policies of successive governments, and thus to consciously and instrumentally use these policies to defend their territories. At a broader level, through the emergence of the Indigenous movement, which Bengoa (2006) calls “the indigenous emergency”, and the political rights-based activism of Indigenous organizations, one can witness the rise of autonomy as a new paradigm in the struggle for decolonization and the appropriation of the concept of self-determination (that some see as a new paradigm) to resist integrationist and assimilationist policies typical of colonial configurations. The construction of this new paradigm takes place in the context of the promotion and protection of human rights and, in some cases, as in Bolivia^p and Ecuador, is configured in the perspective of building post-national or plurinational societies.

During the 20th century, politically under-represented groups, mainly from but not limited to the Amazon (such as Afro-descendant communities and Indigenous peoples, as well as other groups that also make up local traditional communities; see Chapters 10 and 13), were strictly controlled by the authoritarian state apparatus, motivated, among other reasons, by the racially- and ethni-

cally-homogenizing idea of the nation-state. In Brazil, so-called “fraternal protection” provided by the Indian Protection Service (a Republican agency under the Ministry of Agriculture for the most part of its existence) was based on the idea that the Indigenous condition was a passing one, and that the role of the State was to guide this evolution in a supposedly smooth way. This did not hamper the unabashed use of open, crude, and bare genocidal violence, as documented recently by the Truth Commission (Brasil CNV 2014; Barretto 2018).

Therefore, extreme political centralization, mainly during dictatorial periods, and the invocation of the cultural, linguistic, and territorial unity of the Nation State in Amazonian countries were consolidated through dominant political, economic, and ideological elements, and supported by generic aspects that did not consider the differences between the many groups that constituted their respective societies, exercising power through the establishment of arbitrary criteria of classification, territorial limits, and the perpetuation of elites' genealogies. The concentration of power of Amazonian elites through appropriation of the State apparatus, combined with the crystallization of the idea of political heredity, resulted in the invisibility and exclusion of political and cultural “minorities”, which were relegated to the margins of the political, economic, and social spectrum. In this context, such subordinated groups started, in the last third of the 20th century, an intense process of collective mobilization based on ethnical and territorial criteria of belonging, to demand their collective rights to land and the recognition of their specific identities (see Chapter 10 for the notion of “de-colonization” through these processes and the emergence of grassroots movements). These collective demands are directly linked to these peoples' and communities' way of life, their appropriation and use of specific natural resources, and their ontological ties to land (Conklin and Graham 2009, Little 2004).

^p 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).

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

These ethnic movements came from cultural self-awareness and an identity consciousness that arose within these groups' lived experiences (Bourdieu 1989; Hobsbawm 1991). In Brazil for instance, after the 1988 Constitution, social movements were mainly motivated by demands around territorial and identity rights, and by environmental protection, especially in the Amazon, allowing for the institutionalization of a state policy that recognized traditional peoples and communities, thus expanding the expectations of other groups.^q These groups then organized themselves into social movements to defend their own territories and identities, although in practice, the state continued to ignore the demands of these groups.^r

Formal legal recognition and political-administrative protection of Afro-descendant territorial rights could be the key to settling many conflicts involving territorial disputes, natural resources, and the very existence of these groups, but in practice is ineffective given the influence of neoliberal policies^s adopted by the different nation-states on local peoples' and communities' rights.^t On the one side, some countries have responded to the demands of peoples and communities in the Amazon with the recognition of their cultural and/or political identities; whereas, on the other side, to meet the demands of capital, they have hindered the implementation of their rights.^u It is in this sense that we say some Amazonian countries have operated in the orbit of neoliberalism (Hale 2005; Gaioso 2014). In the case of Brazil, one can say it has assumed the status of an "acknowledging state", treating identity recognition as

a bureaucratic process, which makes it possible to guarantee the rights to identity, although not to full collective existence, because this recognition finds limits in the interests of policies fostered by the state, thus promoting what Fraser (2002) calls recognition without redistribution (of land, for instance).

In general, the establishment of neoliberal policies in Amazonian countries constitutes a real threat to the life of the region's existing peoples and communities. When implemented in traditionally occupied territories, they put the full diversity of these peoples and their important bi-cultural connections that support the conservation of the regions' socio-biodiversity at risk (Chapters 10 and 12). These human collectives express themselves through specific territorialities (Almeida 2006) fashioned through particular historical processes and social situations. The construction of these specific territorialities leads to a process of otherness experienced by certain local peoples and communities in relation to (neo)colonial society, which explains why such groups reproduce their social memory once they affirm their autonomy (Almeida 2008). In other words, the historical process of constitution of these specific territorialities helps to understand how it was possible to establish, maintain, and reproduce social and ecological relationships and bonds, and how these territorialities and their corresponding collective identities distinguish themselves from each other (Cunha and Almeida 2000).

^q In the case of Brazil, these groups included *ribeirinhos*, *plaçabeiros*, *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 (i.e. to a territorially grounded existence).

^r For 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,b.

^s 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).

^t 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).

^u Besides, as one reviewer observed, even in those countries where Indigenous peoples' rights are acknowledged, such as in Colombia, their effectiveness in the right holders' lives has been historically hampered.

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

Last but not least, it is worth highlighting that the movements in defense of traditional territories and the Amazon have been enriched by women's movements from Indigenous, traditional, riverain and Afro-descendant peoples and communities. Because of the different roles and division of labor between women and men in such diverse cultural systems, women's relations with their territories and biodiversity are specific. They generally occupy a peculiar place in knowledge regimes that are ancestrally (re)generated from mothers to daughters. Moreover, the threats and risks to the livelihoods of these peoples and communities affect women in different (often more brutal and subtle) ways. Since women have been made invisible in all the above-mentioned situations, and given the specificity of their rights, they have burst into the national and international arenas to assert their identities as Indigenous peoples (or traditional communities, or Afro-descendants) and their distinctiveness as women to gain strong political influence (Frank 2018; Real and Ruiz 2019).^v

In the next section, we present a very small fraction of the immense variety of inspiring pathways that are continuously being built (i.e. as you read this text) on the ground, connecting multiple scales and levels of sociocultural integration, from grassroots organizations to international arenas, that point to a more forest- and justice-friendly Amazon.^w The aim is to identify common strategies and lessons learned (for good or bad) that can help us pave the way to a life-nurturing scenario that can dismantle today's hegemonic necropolitical configuration.

31.2. Inspiring solutions pathways

The territorial management of protected areas, Indigenous lands, and local and traditional communities' territories in the Amazon is made up of a fertile and rich collection of experiences and practices that are simultaneously participatory and integrative, some of which we mention in this section. As we will show, various actors, institutions, and organizations from governments, civil society, academia, and social movements (of local, regional, and national scopes), are brought together in a horizontal way, to interconnect different scales of action, competencies, attributions, and knowledge regimes with the aim of guaranteeing, simultaneously, improvements in the quality of life of Amazonian peoples and communities, the vitality of their livelihoods and territories, and the conservation of their associated ecological and cultural values. All these objectives are both relevant to public interest and, we dare say, integral to creating alternative civilizational pathways.^x Some of these experiences, initiatives, and practices already occur at a local scale on a daily and relatively invisible basis, since for many of these peoples and communities we are talking about their livelihoods. Nevertheless, as some of the instances described show, there were *rare* occasions when idiosyncratic and singular political circumstances favored governments to welcome such experiences and their emancipatory potentials, thus benefiting those groups in resisting threats and pressures.^y

Territorial management reaches its objectives when it reflects the peoples' and communities' standards and interests, by empowering and promoting their access and participation in the

^v For a tropical non-Amazonian example of the centrality of women in such issues, see Branco's 2019 dissertation on women's protagonism in multi-ethnic Indigenous movements of territorial recovery in southern Costa Rica.

^w 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 of capturing 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 to highlight the lessons learned.

^x To better understand the idea of alternative civilizational pathways, one should get acquainted with the works of Indigenous intellectuals, such as Ailton Krenak (2019, 2020) in Brazil and Silvia Rivera Cusicanqui (2013, 2014, 2015) in Bolivia.

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

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

definition of procedures, instruments, and resources. Such experiences have taught us that, from the perspective of building fair forestry management in a sustainable Amazon encompassing both people and environment, what we call public territorial management must necessarily be linked to the ideas and practices of strengthening citizenship, social participation, expansion of political action by civil society and social movements, symmetrical connection between knowledge regimes, and democratic engagement and decision making.^z This includes local, heritage, and vernacular on the one hand, and on the other, scientific (Athayde *et al.* 2017). In the Amazon in particular, this configuration is effective for the territorial management processes taken on by Indigenous and local communities in protected areas of different denominations and management categories (Chapter 10).

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

The different Amazonian initiatives considered here reinforce the concept that, regardless of international milestones and national policies, the effective dimension of collective well-being and sustainability is established in (and generates) “places”. Given the threats that protected areas

face, expressed through the (neo)colonial pattern of neo-extractive development highly demanding of land and natural resources common to all Amazonian countries, the autonomous management of these social territories can be understood as a sketch towards the pluriverse: a “world where many worlds fit” (Escobar 2020).^{aa}

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

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

31.2.1. Life Plans and Territorial and Environmental Management Plans

Ensuring the governance of Indigenous lands by Indigenous communities themselves has been

^z 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.

^{aa} “[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, despite 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).

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

shown, over the years and in different regions of the Amazon, to be one of the most effective ways to guarantee ecosystems, quality of life, and respect for cultural and territorial rights. The work done collectively among Indigenous communities, their organizations, and civil society organizations has given rise to culturally-based governance tools that have safeguarded Indigenous territories. Two of them have received special attention: Life Plans and Territorial and Environmental Management Plans.

Life Plans and Territorial and Environmental Management Plans are ways of guiding the use of Indigenous territories and their natural resources, with the objective of meeting the current cultural, social, and economic needs of the peoples that currently live there and also conserving the environment for future generations. A set of objectives, actions, and activities are considered, discussed, organized, and agreed to be carried out in the short, medium, and long term. A set of goals and actions are elaborated from collective agreements on how to manage territories based on cultural values and social organizations built through community meetings, workshops, and discussions, based on socioeconomic, ecological, and cultural surveys. They allow Indigenous communities to identify the opportunities and threats present in the lands they inhabit and make a plan to order their own ways of use and occupation, guaranteeing their well-being and quality of life now and in the future.

They are not only internal agreements between communities, but, at least in the case of Colombia, intercultural agreements with the State through consultation tables, intergovernmental tables (between the Indigenous government and the departmental governments) among other national scales. Officially acknowledging the relevance of such instruments, Colombia's Interior Ministry (*Ministerio del Interior* website) provides access to

more than 40 life plans (*plan de vida, plan integral de vida, plan nacional de vida, plan de justicia y vida*) of various Indigenous peoples, communities, *resguardos, cabildos*, and *municipios* (see <https://siic.mininterior.gov.co/content/planes-de-vida>).^{bb}

The same partially holds true for the territorial and environmental management plans of Indigenous peoples in Brazil, a recent example being the Yanomami and Ye'kwana plan. Although not an officially-sanctioned intercultural agreement, in July 2019 leaders from the Yanomami Indigenous Land visited 13 federal agencies in Brasília and Manaus to express that they were ready for any conversation concerning their land (the largest Indigenous Land in Brazil). They took with them their Territorial and Environmental Management Plan, constructed with the participation of at least 100 people and considered by them to be the most important collective agreement for the future of the 26,000 people who live on their land.^{cc}

Thus, these plans connect knowledge and experiences that update the spiritual, cultural, and material traditions and perpetuity of these peoples, functioning as a political and planning instrument that configures the particular vision that an Indigenous society has of its own history and collective identity. It should not be forgotten that in some Amazonian countries life plans originate from the planning tools of the State itself, adapted – not always successfully – to the organizational forms and conceptions of the territories of Indigenous peoples. In other countries, State apparatus appropriated these tools, and still in others Indigenous peoples learned with each other horizontally how to manage such a tool.

A life plan is composed of and systematizes the set of knowledge, spiritual practices, and rules transmitted by traditional leaders, (re)generated from generation to generation. It leads to a process of collective reflection on the past, present, and

^{bb} An interesting instance in Colombia is the Misak people's "life, survival and growth plan" (*plan de vida, de pervivencia y crecimiento*), which they have been developing and carrying out, and expresses their own broad view of a self-determined development ([plan de vida y pervivencia misak.pdf \(mininterior.gov.co\)](https://www.mininterior.gov.co/content/planes-de-vida)). The ways the Misak Taitas and common people evaluate their plan can be seen and heard in this short 2015 documentary https://www.youtube.com/watch?v=z0FOOkqW_RI&t=49s.

^{cc} The ways the Yanomami and Ye'kwana see their plan can be seen and heard in this short 2019 video #VivaYanomami <https://www.youtube.com/watch?v=7-u87UhhQDQ&t=4s>.

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

future of Indigenous peoples and, as mentioned above, their ability to respond to the challenges posed by continuous interaction with segments of non-Indigenous societies.

In recent years, countless communities and Indigenous peoples across the Amazon have developed and implemented their life plans and management plans, making strategies for monitoring and territorial surveillance, management of natural resources, recovery of degraded areas, new economic activities (including socio-biodiversity products for the regional market), and the upbringing and education of new generations for the care and protection of their territories.

These plans are effective responses to the diverse pressures and threats Indigenous peoples increasingly face across the Amazon Basin. One can read them as a renewed territorial management paradigm, but they are also attempts at (re)generating ancestral conceptions of territories and their care, aligned with state policies and/or the work of NGOs as a means of not losing connection with their territories. It is worth acknowledging the various challenges faced in the design, construction, and implementation of these plans, not the least of which is their incorporation into other national and subnational government plans. Notwithstanding these challenges, it is necessary to work side by side with Amazonian peoples to further protect ecosystems, guarantee a dignified life, fully realize the right to self-governance according to cultural values, safeguard resources for current and future generations, and search for autonomous revenue-generating alternatives as these plans are implemented and sustained.

31.2.2. Indigenous territorial management in the greater Madidi landscape

The Madidi–Tambopata landscape is in northwestern Bolivia and neighboring Peru, stretching from the High Andes to the tropical lowlands. It covers 14 million hectares, encompassing 8 protected areas (5 national and 3 subnational), 8 Indigenous lands, and the communities of 10 Indigenous peoples. Connectivity and overlap between protected areas and Indigenous lands across the

Amazon is critical to maintaining intact forests for wide-ranging species (e.g., jaguar), as well as for maintaining globally important ecosystem services (e.g., climate mitigation, freshwater provision). The Wildlife Conservation Society (WCS) has been working in the Greater Madidi–Tambopata landscape in Bolivia for two decades to support efforts by Indigenous peoples to secure legal recognition of their ancestral territories and increase their capacity to manage their lands and waters.

This is partly achieved by developing Indigenous Life Plans (or territorial management plans) for 1.8 million hectares of titled and claimed Indigenous territory. These plans establish recommendations to protect their lands, using and managing natural resources in line with environmental, social, and economic sustainability criteria. Such plans also contribute to the preservation of Indigenous cultural identity and revalorization of ancestral knowledge, highlighting the relevant contributions of Indigenous women in strengthening cultural identity and revaluing ancestral knowledge. They identify areas where conservation and development objectives can be achieved, as well as connectivity corridors that link protected areas and Indigenous lands, to enhance the conservation of intact forest and healthy wildlife populations.

Improving management capacity has resulted in increased awareness among Indigenous organizations and communities of the environmental, economic, and socio-cultural benefits of territorial management and have helped secure local land rights. Local Indigenous peoples value the ordering and titling of their territories and benefit from increased security in access to and use of natural resources and the development of productive enterprises. The lives of Amazonian Indigenous peoples depend on maintaining a harmonious relationship with nature for their spiritual, social, cultural, and economic development. This model has been developed from the perspective and cultural identity of Indigenous peoples, which also strengthens their commitment to biodiversity conservation.

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

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

A rights-based approach guides the alliance between the WCS and the Lecos, Tacana, T'simane Mosekene, and Pukina peoples. This approach recognizes that Indigenous territorial rights are inalienable; the existence of Indigenous peoples depends upon them, as does their social, economic, and cultural development. The right to self-determination is linked to the historical imperative to repair the effects of colonization. In this landscape, Indigenous territorial management is not a means to achieve conservation, but a partnership based on negotiation, consensus, and coordination of strategies and actions that can be broadly described in ten steps:

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

In the next decade, partnerships to develop sustainable finance for Indigenous territorial management based on respect for rights, transparent financial management, and effectiveness of implementation for nature and people will be critical. Developing internal cohesion for territorial management is required to face external pressures and the direct and indirect impacts of extractive and infrastructure development projects. However, in a context of increased conflict be-

tween Indigenous visions and regional, national, and subnational policies, the next decade also requires political will to uphold Indigenous territorial rights. In response to increasing illicit extractive activities, it is necessary to identify legal alternatives, in both national and international contexts, to safeguard the rights of Indigenous peoples and increase the capacity of Indigenous organizations to safeguard their collective rights. Throughout the Amazon, it will be vital to promote the participation of Indigenous people in the environmental justice processes required to address these threats.

31.2.3. Assets-based quality of life planning and integrated territorial management for the Andes-Amazon region

The Field Museum's Keller Science Action Center in Chicago, Illinois (United States), has developed a range of strategies to align conservation priorities with local peoples' aspirations in the Andes-Amazon region. Inspired by assets-based community development (Kretzmann and Mcknight 1996; Mathie and Cunningham 2003), which focuses on community strengths and capacities rather than deficiencies, the Field Museum developed an approach to community engagement in conservation that prioritizes the empowerment of local people. The Field Museum team has field-tested this approach in both short-term and long-term processes. One short-term method is a rapid social inventory, conducted as part of an integrated biological and social inventory (see Collaborative Knowledge Production and Coalition Building for Conservation Action through Rapid Biological and Social Inventories in Chapter 33). Social inventories conducted by the Museum and its partners identify the many ways local peoples rely on natural resources for their livelihoods and protect and enhance landscapes through their lifeways. The inventories also document patterns of social and political organization that can be used to support environmental protection and highlight the spiritual and cultural significance of landscapes for Indigenous and other rural residents, drawing attention to how local peoples' attachments to places can be channeled toward support for conservation. For instance, results from social invent-

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

tories were used by local communities and decision-makers to develop co-management systems for the Ampiyacu–Apayacu Regional Conservation Area and Yaguas National Park in Loreto Department, Peru.

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

The Field Museum's Quality of Life planning methodology builds on other Indigenous Life Plan processes and is unique in its focus on aligning environmental conservation and quality of life. It uses a combination of participatory methods to distill community histories, natural resource use, ecological calendars, community organizations, and relationships with outsiders, and draws upon them to inform priority-setting for community development and conservation. The planning process also provides an opportunity for communal reflection and evaluation of different components (social, environmental, cultural, economic, political) of well-being. Finally, QoL Planning is designed to generate a set of community-driven act-

tions that a) integrate multiple components of well-being, b) build on community assets, and c) are feasible and implementable without excessive dependence on outsiders. The community then prioritizes these actions and develops an implementation plan. A guide to QoL Plan methodology is available at <https://www.conservationforwellbeing.fieldmuseum.org>.

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

The Field Museum team has learned various lessons from Quality of Life planning processes in Peru. First, connecting communities with allies that can help them enact their prioritized actions is essential to successful implementation. Second, early engagement with local authorities is key to ensuring that QoL plans will be recognized and community priorities taken seriously. In some early QoL planning processes the team did not bring in municipal governments until the end of the process, which diminished the authorities' investment in the process. In contrast, in Poyentimari early local government involvement led the Municipality of Echarati to formally recognize Life Plans as a legitimate community planning instrument. Third, the Field Museum team has found that simply developing QoL plans is insufficient; their development has to be part of a broader

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

strategy for integrated territorial management that ensures local peoples' aspirations are centered in public policy. Successful integration of territorial management only occurs when local governments, protected areas, and local communities align their visions and priorities. From 2016–2019, the Field Museum worked with SERNANP, the Peruvian national planning agency (CEPLAN), the Ministry of Culture, the National Forest Conservation Program (PNCF), the Ministry of Development and Social Inclusion (MIDIS), and local governments to ensure alignment among local development plans, protected area management plans, and QoL Plans in the Urubamba and Pachitea watersheds of central-southern Peru. This effort contributed to the formal recognition of QoL plans as planning instruments and informed the development of guidelines published by the Peruvian Park Service.^{dd} An alliance of organizations, including the Field Museum, is working to apply the lessons learned to Putumayo Province (Peru), where there is a unique opportunity to sustain and enhance connectivity among protected areas, Indigenous territories, and other conservation-friendly territorial regimes. This led the Museum team to build partnerships between communities and government agencies to promote alignment between QoL plans, protected area management plans, and local development plans.

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

This section is based on 15 years of endogenous research (i.e., conducted by the Indigenous peoples themselves) by the Barasano, Makuna, Eduria, Tatuyo, Letuama, Tanimuka, Yukuna, and Matapi Indigenous peoples of the northwestern Amazon, a process that has been supported by the Gaia Amazonas Foundation (2020). Different studies demonstrate that Indigenous peoples are essential guardians of the environment. Deforest-

ation rates are very low in their territories (FAO 2012). This is largely due to the way Indigenous peoples live and their vision of the human–nature relationship. However, government- and civil society-led socio-economic development programs have a different vision and end up imposing themselves and denying the Indigenous relationship of coexistence, reciprocity, and regeneration.

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

For Indigenous peoples, nature is conceived of as a great system of life in which humans are but one part; it is a community of subjects, interrelated and interdependent in various dimensions of physical and spiritual reality. Sacred sites, spirits who own nature, and communication with these spirits through shamanism are fundamental to human coexistence as part of nature. It is from this paradigm that Indigenous peoples structure their social, territorial, and environmental governance. In Western society, the paradigm is different; nature is at the service of humans and is a collection of objects that provide resources. In principle, nothing is sacred and only governments or local owners need grant permission.

In the midst of this dichotomy are significant changes that bring Western society closer to the Indigenous paradigm. One is the recognition of the rights of nature, for example in the constitutions of Ecuador and Bolivia, legislation in Colombia that recognizes the Amazon as a subject of rights (CSJ 2018),^{ee} and related experiences in New Zealand, India, and Australia, among others.

^{dd} See guidelines published by the Peruvian Park Service (SERNANP) in Document 34: <http://sis.sernanp.gob.pe/biblioteca/?publicacion=1914>.

^{ee} See Sentencia 4360 de 2018, <https://cortesuprema.gov.co/corte/index.php/2018/04/05/corte-suprema-ordena-proteccion-inmediata-de-la-amazonia-colombiana>.

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

On the path towards establishing an increasingly close relationship between these worlds, Gaia Amazonas Foundation has accompanied Indigenous peoples in the development of pedagogical methodologies that allow the translation of their life worlds to Western contexts, generating new dynamics of intercultural relations and joint management. Indigenous peoples have positioned and legitimized traditional systems of regulation and knowledge through the development of local, endogenous research programs. These programs are based on knowledge elders share with research teams comprised of Indigenous youth, guaranteeing the transmission of knowledge to new generations and documenting it through recording, writing, translation, and systematization carried out by the Indigenous people themselves and complemented by traditional rituals.

By decoding and recoding this knowledge and making it available for intercultural territorial management, these systems gain legitimacy and are fully recognized as instruments for governing their territories. The process of translating traditional knowledge into intercultural territorial management instruments constitutes a regenerated paradigm that strengthens governance within Indigenous territories and management strategies on a regional scale.

In Colombia, Yaigojé Apaporis National Park and Indigenous territory, located between the departments of Vaupés and Amazonas on the lower basin of the Apaporis River,^{ff} has been recognized as a successful example of territorial management based on Indigenous knowledge. This process began in 2009, when a mining company wanted access to sacred natural sites within the Indigenous territory. Its Tanimuka, Makuna, and Letuama inhabitants, seeing that they could not prevent it, decided to form an alliance with National Natural Parks (PNN) to guarantee the integrity of their territory and culture.

Although the communities have collective ownership (*resguardos*) of surface land, the State retains ownership of underground resources, which exposes Indigenous territories to extractive activities such as mining. PNN, whose competencies include protecting the subsoil, was interested in protecting the biodiversity of this region for more than two decades. In negotiations, the Indigenous people agreed to share environmental management with PNN on the condition that it was based on traditional knowledge, while PNN accepted on the condition that the Indigenous people would elaborate a verifiable management plan based on their knowledge, complemented in a respectful manner by scientific knowledge, within a period of five years. On the instruction of the elders and traditional authorities, this management plan was constructed with the communities because it is not possible to maintain harmony with the environment without the participation of everyone.

In this particular case, endogenous research resulted in the development of the Yaigojé Apaporis National Park Special Management Regime (REM, its Spanish acronym),^{gg} recognized by environmental authorities as the only management instrument for this protected area. Moreover, in the cultural-territorial nucleus known as the Jaguars of Yuruparí (because of certain rituals), there are other instruments, for example the Special Safeguarding Plan (PES, its Spanish acronym) of the Pirá Paraná River and the Environmental Territorial Ordering System (SOTA, its Spanish acronym) of the Mirití River territory.

These processes, when understood from the integral and complementary nature of these territories and recognizing that the management of each one is closely articulated with the neighboring territory, constitute a large territorial complex governed by the same principles. Management of the Jaguars of Yuruparí based on the Indigenous paradigm has proven an effective conservation model for the protection of the forest; this territory of 8

^{ff} See https://www.gaiaamazonas.org/noticias/2020-10-27_el-territorio-indigena-yaigoje-apaporis-cumple-once-anos-desde-su-declaracion-como-parque-nacional-natural.

^{gg} See <https://www.amazoniasocioambiental.org/es/radar/el-pacto-de-los-guardianes-del-apaporis>.

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

million hectares maintains 98% forest cover (IDEAM 2019).

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

31.2.5. Autonomous community consent protocols by Indigenous, Afro-descendant, and local peoples

The Amazon has been an arena of innovative initiatives that point to greater political leadership and the exercise of autonomy by Indigenous peoples and local communities. In a movement where a diversity of voices are calling for the realization of their rights of participation and autonomy, these peoples have developed and proposed to national governments autonomous protocols for prior consultation and consent, in which they explain the time, manner, places, and people that must be called upon to participate in free, prior, and informed consultation (FPIC) processes, regarding public (including conservation) policies, development programs and projects, private undertakings, legislation and other measures that affect them and their territories.

Initiatives for the development of autonomous consultation protocols point toward the effectiveness of the right to consultation in the region, and they propose a clear and objective path to guarantee the fundamental right to participation of Indigenous peoples, Afro-descendants, and other local communities in State decision-making processes.

The right to prior consultation arose from the need to recognize the diverse forms of organizational and political representations of Indigenous and local peoples and to establish dialogues in

good faith between them and national states on all matters of interest. This was established by ILO Convention 169, the United Nations Declaration on the Rights of Indigenous Peoples, the American Declaration on the Rights of Indigenous Peoples, and numerous human rights treaties that recognize FPIC as a basic principle of the contemporary relationship between States and peoples with different cultures (Garzón *et al.* 2016).

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

The right to prior consultation constitutes a mechanism for social participation in the decision-making process of the State and for the realization of democracy; it is a mechanism that can guarantee the effective participation of Indigenous, Afro-descendant, and local peoples and communities in the context of a plural society that recognizes and values cultural differences. In general terms, the right to prior consultation imposes an obligation on States to appropriately and respectfully ask Indigenous and tribal peoples their opinion on decisions that affect their lives.

The processes for developing autonomous consultation and consent protocols in the Amazon have also presented an opportunity for local communities to prepare themselves to exercise the right to be consulted, to freely and autonomously decide who can speak for the people or community involved, and maintain a dialogue with State representatives such that everyone feels represented and committed to what is being discussed. This reflects that it may take significant time to build internal consensus, and ensures that agreements are fulfilled and have legitimacy (Yamada *et al.* 2019).

In a context in which different Indigenous peoples elaborate and implement life plans and territorial and environmental management plans across the

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

Amazon, consultation protocols emerge as a complementary tool to organize dialogues between Indigenous peoples and the State, when public policies deal directly with their rights and territories, but also when the possibility of actions that affect their ways of life, territories, and natural resources, arise. Autonomous consultation and consent protocols tend to reinforce internal governance agreements for Indigenous territories and ongoing territorial management proposals.

Most life plans and management plans that have already been drawn up bring together a set of community agreements and priorities established in terms of territorial surveillance, productive activities, environmental recovery, and natural resource management, thus recording and informing others, including the State, of internal agreements to guarantee quality of life and environmental sustainability. Ultimately, they represent commitment to a set of actions and intentions for the coming years, subject to revisions and updates. Autonomous consultation protocols address the possibility that government proposals (such as infrastructure works and neo-extractivist industries, within or around local communities and/or territories) can potentially impact IPLCs' rights and, therefore, the territorial management proposals.

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

These two instruments, life plans/management plans and autonomous consultation protocols,

tend to complement each other in highlighting the role of Indigenous and local peoples in the care of their territories, exercising governance that allows them to seek a quality of life, sustainability, and security for current and future generations in dialogue with governments and state policies.

In the context of building new practices for a more sustainable future for the Amazon, it is imperative to guarantee the participation of Indigenous, Afro-descendant, *quilombola*, and other local peoples in decision-making processes about, and within, the region. Autonomous consultation protocols *should be considered* effective, culturally determined instruments to ensure this *desired* participation. Italics in the previous sentence point to the fact that although there has been a recent surge in the elaboration of such protocols by Amazonian peoples and communities, effective implementation and full compliance still remains an issue; there is no concrete example to date in which the consultation protocols have been effectively implemented. Thus far, they have served to halt undertakings in the Courts for not complying with the procedures established by communities for their consultation (which we consider very important). In Colombia, since 1991 when a new Political Constitution was approved and ILO Convention 169 was ratified, Indigenous and tribal peoples have been judicially demanding the application of the right of prior consultation regarding legislative measures that directly affect them.^{hh}

The 'Observatory of Community Protocols of Consultation and Prior, Free and Informed Consent: territorial rights, self-determination and jusdiversity'ⁱⁱ registers in its database for Brazil 19 protocols of Indigenous peoples, 11 of Afro-descendant *quilombola* communities, and 14 for other traditional peoples and communities, besides those that are joint protocols. It also refers to three in Colombia, one in Bolivia, and one in Venezuela, but these are conservative figures. It should also be mentioned that consultation mechanisms for

^{hh} See https://especiais.socioambiental.org/inst/esp/consulta_previa/index06d0.html?q=node/20.

ⁱⁱ A network of researchers and representatives of traditional peoples and civil society organizations that monitors threats and violations to the right to consultation and free, prior, and informed consent in Brazil and other countries in Latin America and Africa. See <http://observatorio.direitosocioambiental.org>.

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

Indigenous peoples are mediated and regulated by the countries' respective legal frameworks (in some cases the federal constitutions, in others ordinary laws) and/or policies, meaning that the application of ILO Convention 169 is far from uniform across the region. In Colombia, for example, the so-called "prior consultation" is legally established, whereas in Brazil, there are no specific national provisions, be it legislation or procedures for consultations.^{jj}

31.2.6. Collective fishing agreements and co-management of pirarucu fisheries in Amazonas State, Brazil

A model for co-management of fisheries has historically been built based on dialogue between local (Lima and Batista 2012) and scientific knowledge, and the formalization (recognition by the official environmental agency and authorities at the State level) of local fisheries agreements (Almeida *et al.* 2009) to ensure the conservation of fishing stocks and the commercial activity of inland artisanal fishing in the state of Amazonas, in the northern Brazilian Amazon. Since the late 1990s, fishers from different local communities in floodplain areas, mainly the Middle Solimões, have developed a managed fishing model for *pirarucu* (*Arapaima gigas*) (Campos-Silva & Peres, 2016). Since then, the model has been improved (Castello 2004) and adopted in several other locations (Oviedo and Bursztyn 2017). Commercial pirarucu fishing has vanished since the mid-1980s due to conservation constraints. Since then, there has been a gradual recovery since the first pilot-scale authorization in the Mamirauá Sustainable Development Reserve in 1999, which demonstrates the potential of combined protected area management and targeting of commercially valuable species. In 2019, Ibama (the federal agency of the environment) issued 38 authorizations, which

combined allowed 65,600 fish to be harvested. New public policies for the promotion and legal-political support of the model have been developed and adopted, particularly by the state government, since the federal government currently has the role of authorizing fishing, since *pirarucu* is an endangered species. The importance of this social technology (Silva *et al.* 2020) goes beyond its expression in the local economy and its regional value chain. The adoption of managed pirarucu fishing where there are collective agreements, in addition to recovering local stocks and reactivating commercial fishing activity, reinforces the territorial rights of artisanal fishers over aquatic environments for collective use and preserves local knowledge and culture associated with fishing for this iconic species.

Since this is a relatively long-standing experience in the Brazilian Amazon, at the time it appeared, the idea of carrying out a value chain analysis was not even conceivable by the actors (mainly local and grassroots) involved – even less in terms of gender. However, it is worth noting that the organization of work in managed fisheries is guided by concepts such as equality, cooperation, and gender equity. The division of the group into teams, and the mastery of specialized knowledge about ecology, the behavior of animals, and the characteristics of the environment, have an impact on fishing productivity. Women's participation is highlighted in the assemblies, in fishing monitoring, and in fish processing (evisceration and cleaning) (Alencar *et al.* 2014). Managed pirarucu fishing conducted by riverain communities has raised the visibility of fisherwomen, guaranteeing their participation and recognizing them as productive agents in the artisanal fishing sector, acting under conditions of equality with men (Alencar and Sousa 2017).^{kk}

^{jj} 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 a special issue on the subject by the Brazilian NGO Socioenvironmental Institute at https://especiais.socioambiental.org/inst/esp/consulta_previa/index.html.

^{kk} For a detailed discussion about women's participation in fishing in the Solimões River, a careful and extended review of numerous studies, focusing on issues such as sexual division of labor, gendered knowledge, visibility of women's contributions, 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

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

31.2.7. Recreational fishing and territorial management in Indigenous lands, Amazonas, Brazil

Recreational fishing in Brazil is mostly conducted without any planning, monitoring, or surveillance, within the framework of a competitive model, which has led to the overexploitation of some rivers. The collapse of traditional recreational fish stocks drove fishers to unexploited regions, especially protected areas and Indigenous lands.

The Amazon is one of the world's most popular destinations for recreational fishing, especially sport fishing tourism. To prevent uncontrolled activity and in search of opportunities to promote territorial management, Indigenous peoples of the Rio Negro in Amazonas State, Brazil, developed an innovative approach. This approach is based on proper consultation with the interested communities, systematic measurement of socio-environmental impact, and specific business arrangements to share the economic benefits of the activity, under Indigenous governance.

FAO defines recreational fishing as “fishing of aquatic animals (mainly fish) that do not constitute the individual's primary resource to meet basic nutritional needs and are not generally sold” (FAO 2012). It means that, besides responsible fishing practices and the sustainability of the activities, the activity must not impact food security, for example. In this sense, the National Policy for Environmental and Territorial Management of Indigenous Lands (PNGATI) (Decree 7.747/2012) regulates the insertion of productive activities and/or tourism in Indigenous lands, provided these activities can contribute to territorial management, household sustainability, and that: i) they are of collective interest, ii) they are environmentally secure, and iii) the right of the peoples to live according to their livelihoods and customs are respected. PNGATI recognizes the right of Indigenous communities in promoting productive activities and in establishing partnerships, settling old doubts in relation to the Federal Constitution's

text itself and the Statute of Indigenous Peoples, still in force.

The Marié River is one of the boundaries between the counties of São Gabriel da Cachoeira and Santa Isabel do Rio Negro; a transition zone between the regions known as the middle and upper Rio Negro. Besides being fundamental for Indigenous communities' food security, the area is also of great importance for culture, livelihoods, and local knowledge. Considered a “fish abundant” river in, the Marié River is under extreme pressure from commercial fishing, which is frequently performed in an irresponsible or illegal way on vessels from other communities and the town of São Gabriel da Cachoeira, using high-impact equipment and without following any management rules. Studies have been performed in response to a recommendation from the Office of the Public Attorney of Amazonas State (MPF-AM), following a complaint by the Federation of Indigenous Organizations of the Negro River (FOIRN), denouncing irregular operations of recreational fishing in the Marié River (Figure 31.5).

Once the communities expressed interest in recreational fishing tourism in their traditionally occupied land, studies were conducted on the social and environmental sustainability of fishing, food security, Indigenous communities' livelihoods, and their customary rules of natural resource management, split into two major stages in 2013. In both stages, environmental surveys were performed (e.g., using an expedition for data collection on the Marié River to assess the fishing stocks, the potential of the river for recreational fishing, and the environmental impact of the activity), and social and cultural surveys were carried out (interviews and workshops with the Association of the Indigenous Communities of the Lower Negro River (ACIBRN), both in the communities and in the town of São Gabriel da Cachoeira). All activities were attended by leaders of the communities, employees of the National Foundation of the Indian (Funai), and the Brazilian Institute of Environ-

between contributions and access to benefits, and design even more adequate and sustainable technical and financial assistance programs.

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories



Figure 31.5 Middle Rio Negro Region. Source: Base map Google Maps 2021 (maps.google.com), box added by the authors.

ment and Renewable Natural Resources (Ibama), with the support of the NGO Socioenvironmental Institute (ISA 2012).

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

In the second stage, the objective was to perform community workshops with broad household participation in the 14 communities, to discuss the elaboration of a fishing management plan for the region, strengthening local rules and incorporating new elements for managing the territory and preserving fish stocks, including recreational fishing tourism as an economical alternative. After integrated analysis of the collected data, discussions, and workshops, the Marié River was considered suitable for recreational fishing tourism. The assessment considered both the environmental aspects as well as the social and cultural aspects. It concluded that recreational fishing tourism could be performed without any harm to

the livelihoods of the local communities and had the potential to generate local revenue, and, more importantly, promote territorial management.

The recreational fishing project for the Marié River is recognized as a good example, with world-record fish landings and positive social impact. It has led to joint management and transparency among companies and communities, equivalent benefit sharing, collective investment in the 14 communities, hiring and capacity-building of local workers, maintenance of an integrated management program, surveillance and monitoring of fishing, infrastructure, and low-impact operations that use solar energy and residue treatment methods, and annual fishing expeditions accompanied by competent agencies; all activities independently supported by fishing tourism revenue.

The studies, consultations, management agreements, and business arrangements performed at the Marié River may be a model for the regulation of fishing activities in protected areas, Indigenous lands, and local communities' territories. It was fundamental to establish partnerships and to define the responsibilities and commitments of each stakeholder at all steps in the process. Recrea-

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

tional fishing tourism on the Marié River is “community-based tourism”, collaborating towards sustainability and better management of the Indigenous territory.

When looking at indicators of conservation, the Marié River performs extremely well; this can be attributed to the relatively recent advent of recreational fishing tourism (since 2008). In rivers where recreational fishing tourism has been in place longer, particularly in disorganized forms and/or without monitoring programs, there are fewer landings of large fish, indicating that this activity is unsustainable without the proper guidelines and policies. Qualitative and quantitative indicators are measured at the start and monitored regularly to avoid overexploitation.

Even if all recommended steps have been taken and safeguards are in place to ensure environmentally- and socially-safe fisheries, the activity should be rigorously monitored and evaluated to assess whether management measures are sufficient. In addition, the project arranges bi-annual meetings of the management council, chaired by ACIBRN, the 14 communities, and the partner company to discuss the project and any issues.

This social impact model has been replicated, and there are four sportfishing tourism projects in the Rio Negro, covering the Middle Rio Negro I, Middle Rio Negro II, Jurubaxi-Tea, and Uneuixi Indigenous lands. They respect the peoples' own form of organization, revert resources to collective demands, and contribute directly to the monitoring and protection of the territory. This results in unique conservation conditions and experiences for visitors. Thus, Indigenous tourism initiatives stand against the threats of invasion and disorderly exploitation and contribute to the permanence of families within the territory.

The COVID-19 pandemic has highlighted a number of structural weaknesses in the Amazon, and

the region has been the most severely impacted in South America. Visitation activities on Indigenous lands have been suspended, as determined by Funai. Indigenous communities are discussing contingency plans to ensure protection and public health, as well as economic recovery. Despite the ongoing health and economic crises, the experience of the Marié River and other tourism initiatives in the Rio Negro demonstrate the importance of Indigenous governance at all levels and in all cases, even in the management of emergency funds. For the sustainability of Indigenous lands, it is critical to promote productive initiatives aligned with the objectives of territorial management and structured in business arrangements that guarantee truly autonomous Indigenous governance.

31.3. Discussion

The territorial management initiatives presented in the previous section express, more or less explicitly, one or more of the following strategies:¹¹

- Use of ethnoinstruments for socioenvironmental assessments, diagnostics, and planning/zoning (see 31.2.1 - 31.2.4, 31.2.7).
- Construction of life plans, where the use or management of natural resources are considered, and agreements and self-governance for the implementation of the plans is established (see 31.2.1 - 31.2.4).
- Strengthening the role of Indigenous people, at a local and/or regional scale, to act as multipliers and technical advisers on territorial and environmental management in villages and communities (e.g., agroforestry, socio-environmental management, and/or environmental agents) (see 31.2.2 - 31.2.4, 31.2.7).
- Promoting connections between local and scientific knowledge in the generation of methodological and technological innovations, and management tools appropriate to local socio-environmental specificities (all sections).

¹¹ See Smith & Guimarães for a general outlook. It is tempting to organize the points below along the life cycle of a project, and, by extension, of territorial management. Although this is not the case, one can read the list in terms of an underlying sequence of actions, from diagnosis through to planning and collaborative knowledge building to the effective implementation of activities at various scales (from local to national), which is generally followed by the development of territorial management; what betrays its rationality.

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

- Elaboration and implementation of local initiatives (agroforestry systems, management of species of flora and fauna), and reconstitution and/or maintenance of local agrobiodiversity, associated (or not) with income generation (i.e., initiatives focused on production) (see 31.2.6 and 31.2.7).
- Elaboration and implementation of actions to improve territorial protection, with local surveillance and monitoring strategies, and approaches to surrounding areas (see 31.2.1 - 31.2.4, 31.2.6, 31.2.7).
- Institutional strengthening of Indigenous, Afro-descendant, and other local communities' associations to build and execute management plans, and carry out social control of public policies (Indigenous, environmental, education, health, and income transfer) (all sections).
- Elaboration and implementation of collective autonomous protocols for consulting peoples and communities, potentially by development schemes (see 31.2.5, 31.2.7).

It is worth mentioning two more strategies, although the initiatives presented in the previous section do not explicitly allude to them, because they are known to occur and generate positive conservation and social justice outcomes: i) elaboration and implementation of local initiatives for restoration and recovery of degraded landscapes and waters, associated or not with income generation; and ii) promoting programs and funds to support community business initiatives, with particular attention to building management capacity; creating business arrangements and contracts integrated with communities' established social organizations; and with a view toward implementing territorial management and generating expected social impacts (e.g., autonomy, resources shared and managed according to agreed gover-

nance). All the above-mentioned strategies amount to what we can call territorial management and development approach.

Clearly, conservation efforts in the Amazon cannot succeed without the active participation of peoples and communities that live in the region who, through their knowledge and ways of caring for the territory, have developed innovative models and arrangements responsible for the protection and sustainable development of a significant portion of the biome. From the seminal study by Ferreira *et al.* (2005) to more recent contributions (Baragwanath and Bayi, 2020),^{mm} data supports communities' exercise of autonomy in the management of their territories as an effective strategy to halt deforestation and promote the conservation of the Amazon's sociobiodiversity, thus mitigating climate change and strengthening citizenship and the political role of local peoples and communities in the region. When and where Indigenous peoples and local communities have secure rights to land and to manage their territories autonomously, there tends to be less deforestation as compared to other management regimes.ⁿⁿ Research has also shown that secure and enforced land tenure is also cost-effective, providing economic and social benefits at a reasonable financial cost (Gray *et al.* 2015).

As the experiences presented indicate – whether acknowledged through different legal and administrative arrangements, governance, and limits (given the distinct national frameworks), through identity belonging, or through a collective project – territories represent coordination spaces where innovative and/or renovated forms of governance have been developed and implemented. For those who live in them and even for those who do not, they offer a unique opportunity to design projects

^{mm} It is worth citing parts of the results and discussion of the Baragwanath and Bayi (2020) study focusing on 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).

ⁿⁿ For an analysis of the growing body of evidence linking community territorial rights with healthier environment and lower carbon dioxide (CO₂) emissions from deforestation and forest degradation in Africa, Asia and Latin America, see Stevens *et al.* 2014.

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

for collective well-being in a sustainable world. They may provide economic, social, and environmental services that are essential to ensure peace, social cohesion, and sustainability (Caron 2017). Territories provide a framework for social, technological, and organizational resource management, through collective and individual innovation; the organization of economic activities and services, in particular ecological ones; the valorization of local and patrimonial knowledge and resources; and the design of public policies (Valette *et al.* 2017).

Even before the Sustainable Development Goals were adopted in 2015, formally recognized social territories in the Amazon have represented both frameworks and active vectors to address those goals. As the majority of experiences point out, because of their capacity to articulate collective and public actions (since people are grounded in them), social territories provide an opportunity to strengthen the capacity of multiple stakeholders with divergent views and vested interests, to coordinate and collaboratively identify priorities and actions for integrating environmental, social, and economic objectives while addressing trade-offs. They demonstrate the capacity to regulate economic dynamics while taking into account social and environmental concerns and participating in the delivery of local, regional, national, and global public goods (Caron *et al.* 2017).

Understood as the capacity of a social group to anticipate and manage the evolution of their territory (see 31.2.1 - 31.2.4), territorial management and development may contribute to the design of public policies at larger scales (see 31.2.1, 31.2.3, and 31.2.6), aiming to support local dynamics through appropriate legislation and incentives, or make relevant decisions at regional and national levels (sections 2.1 - 2.4). In other words, the territory is a relevant scale to address both local and global challenges related to deforestation, climate change, erosion of cultural and biological diversity (including linguistic diversity), renewal of natural resources, anticipation of migratory processes, organization of exchanges, and security (Caron *et al.* 2017).

Territorial management and development approaches are particularly relevant to strengthening governance and the management of lands and natural resources by Indigenous territories, local communities, and stakeholders in and around protected areas. The few experiences we have presented here illustrate the importance and benefits of such approaches, in particular to address environmental concerns in the Amazon region, by generating a barrier to deforestation in the case of protected areas, Indigenous lands, and other traditional territories; and contributing to the sustainable use and valorization of biodiversity in post-pioneer agricultural areas.

31.4. Conclusions

It was not our intent to compile an exhaustive list of initiatives led by Indigenous peoples, local communities, and their institutional partners that point to a more socially and environmentally fair, equal, diverse, rich, conservation-friendly, and livable future. However, we have provided a generous overview of experiments and trends deeply rooted in acknowledgment of the constructive roles protected areas, Indigenous lands, and local communities' territories play in the Amazon Basin, and in the full respect and strengthening of these peoples' territorial and other rights.

This chapter reiterates and reaffirms claims made in other chapters (e.g., Chapter 16), and may not offer what experts in the Amazon consider a very innovative perspective. We argue that any reiteration has a pedagogic value in emphasizing the issues that are effectively relevant, and note that the aim of this report is to reach beyond a community of experts, to other stakeholders for whom what looks like more-of-the-same to us might come, if not as a surprise, as knowledge in need of an echo. Innovation is always a matter of perspective and positionality.

We conclude by reemphasizing that there is no future for the Amazon without uplifting the voices and rights of its peoples and their territorially-based lifestyles, and that it is imperative to appreciate conservation-friendly creative alternatives based on the full respect and strengthening of

Chapter 31: Strengthening Governance and Management of Lands and Natural Resources: Protected Areas, Indigenous Lands, and Local Communities' Territories

territorial rights that are currently being developed in the region. Furthermore, as already mentioned, in the near future partnerships will be crucial to develop sustainable finance for Indigenous and local territorial management, based on respect for rights, transparent financial management, and effective implementation for nature and people. In a context where conflict between Indigenous and local communities and regional, national and subnational development policies is rife and drives degradation, the future will require political will to uphold these peoples' rights. Throughout the Amazon, it will be essential for Indigenous and local communities' to participate in the indispensable process of transformation of socio-environmental justice required to address deadly threats.

31.5. Recommendations

In an effort to continue the discussion and synthesize lessons learned from the experiences presented, which point to a horizon of anticolonial territorial management and development, we present the following recommendations for the construction of a socially-just and environmentally-sustainable future for the Amazon:

- Strengthen legislation that protects Indigenous peoples and local communities' land rights in all Amazonian countries.
- Acknowledge the role of protected areas (broadly understood) in climate change mitigation and adaptation efforts.
- Recognize and value Indigenous and local knowledge regimes integrated with territorial autonomy.
- Develop policies, programs, and funds to support territorial management and development, guaranteeing the conditions for community social organization and the elaboration and implementation of territorial management instruments by communities.
- Incorporate conservation and sustainable management objectives for protected areas, Indigenous lands, and local communities' territories in investment plans and legislation related to the development of particular sectors in all Amazonian countries.

- Anticipate the design and implementation of biocultural and/or ethnoecological corridors connecting and integrating different types of protected areas and other forms of protection.
- Strengthen the connection between social territories and municipal or departmental headquarters to promote networks and supply chains to support agro-extractivist production and commercialization.
- Implement inclusive public policies related to economic development, based on socio-biodiverse products and environmental services at micro-regional and local scales.
- Seek a progressive transition of financing models associated with territorial management and development towards arrangements that allow autonomous management aligned with local practices to manage resources, thus ensuring the direct, effective, and daily participation of Amazonian peoples and communities.
- Support the organization and institutional strengthening of local social actors in order to strengthen participatory management of territories and promote implementation and integration of public policies.
- Strengthen community organizations and local institutions for qualified participation in the decision-making processes that affect them.
- Recognize the important contributions of Indigenous and local communities' women's organizations in knowledge systems, territorial management, stewardship of specific resources, and defense of their territories and the Amazon as a whole, guaranteeing special support to women's participation in decision-making and management initiatives.
- Work with youth organizations, connecting social movements and initiatives across Amazonian countries.

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