

THE EXPERIENCE OF THE GATI PROJECT IN INDIGENOUS LANDS



INDIGENOUS
PARTICIPATION
AND LEADERSHIP



PROJETO GESTÃO
AMBIENTAL E
TERRITORIAL
INDÍGENA



TECHNICAL DATA

ORGANIZATION OF SYSTEMATIZATION

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The use of images of indigenous individuals of Reference Areas of the GATI Project for dissemination purposes was agreed under Terms of Commitment signed by participating communities during the clarification process, when the responsibilities of the parties were established.

photo base for previous page:
Toré in the sacred yard in Potiguara IL, PB (2014)
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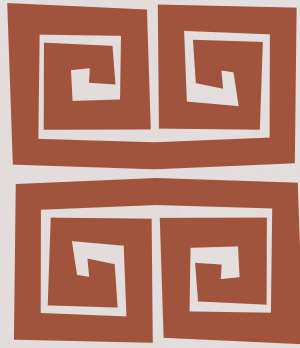
INDIGENOUS PARTICIPATION IN THE DISCUSSION AND IMPLEMENTATION OF THE GATI PROJECT: LESSONS LEARNED AND CHALLENGES

Coordination of Indigenous Peoples of Brazil (APIB)^I

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^I For further information about APIB, please see: <https://mobilizacaoanacionalindigena.wordpress.com>

INTRODUCTION



The fight for the guarantee of their territories has long been the main cause of Brazilian indigenous peoples. It was fought during the constituent, in the period democratization of Brazil, and provided for by a dedicated chapter in the **1988 Federal Constitution**.

The Constitution reaffirmed social and historical rights comprised in previous Constitutional Charters, but innovated by including important advances, especially the permanent ownership of Indigenous Lands and lands of traditional occupation, granting indigenous peoples with the **original** right to lands traditionally occupied, i.e., a right which expresses indigenous presence and occupation **before the arrival of non-indigenous peoples to the continent**.



According to the Constitution, the State has the responsibility to demarcate, protect and secure these territories to exclusive use of indigenous peoples. This is a key milestone in this fight, as the protection of indigenous territories is directly related to safeguarding their identity and the continuation of their ways of life. Without these guarantees, especially the exclusive use of the land, threats to indigenous peoples would be even more severe, and cultural differences, the indigenous way of life, as well as the necessary resources for their existence would be fatally destroyed.

In the 1990s, the indigenous legislation was gradually enforced, with significant progress in the demarcation of indigenous lands, but mainly in the North Region, especially in the Amazon Biome. This increase in the number of demarcations was only possible through intense mobilization of indigenous organizations, with the support of international cooperation through the **PPTAL Program**², which worked closely with Funai in the demarcation of most of the land in that region. However, although regulated, much of these territories suffered (and still suffer today) serious invasions, either by way of illegal mining, timber extraction, agricultural and livestock-raising expansion, or invasions by the State itself through the deployment of large infrastructure projects, such as roads and hydroelectric plants. All these threats have

endangered the lives of many indigenous peoples, generating conflicts, and causing concern to the indigenous movement.

Despite increased demarcation of indigenous lands in the Amazon in that period, there were (and there still are) many lands without any delimitation studies or no presence of the State. The situation is even more serious in the Northeast, Midwest and South regions. Political barriers and the constant judicialization of demarcation processes hinder the enforcement of legislation and cause or aggravate violent conflict against indigenous peoples in these regions. However, albeit unsatisfactorily, the legislation was being enforced, slowly and gradually, with Indigenous Lands being recognized and guaranteed.

During this advance, the indigenous movement understood new tools were required to protect regularized lands from constant invasions. Indigenous leaders began to discuss the expansion of the demarcation struggle (which never ceased to be part of the agenda and is always alongside other demands) to include the management and protection of territories.

The claims of the indigenous movement were strengthened by several studies about environmental degradation on the planet, proving something indigenous peoples have always known: **that their way of life and Indigenous Lands provide a great environmental preservation service.**

² The Integrated Program for Protection of Indigenous Lands in the Legal Amazon (PPTAL) was designed to help advance the demarcation process, at least regarding the Legal Amazon. The program was funded by international cooperation with counterpart contribution by the Brazilian government, and it is the indigenous arm of the PPG7 - Pilot Program for the Protection of Tropical Forests in Brazil.

According to a study by the National Institute for Space Research - INPE, between 1997 and 2000, it is proven, by a survey by Instituto Socioambiental, that the total deforestation in the Amazon for the period was 16.83 %, while inside indigenous territories the rate was only 1.10%, even lower than the deforestation rate in Reserves or in Forest Conservation Units, i.e., 1.52% for federal units, and 8.96% for state units.³

However, this finding was not enough for the State to expedite the process of recognition of Indigenous Lands, keeping the inconsequential developmental logic, which cuts forests, dams rivers, and pierces the earth in search of mineral wealth without taking into account the huge environmental and social impacts.

Thus, in 2003, after much mobilization by the indigenous movement, the opportunity arose to put pressure on the **Global Environment Facility - GEF**. The Facility was originally established as a financing plan for the execution of projects in developing countries, targeted at solutions to problems of environmental degradation and global biodiversity protection.

The Global Environment Facility - GEF - was established in 1991, initially as a World Bank pilot project to finance environmental conservation and sustainable development initiatives in developing countries. In 1992, GEF was restructured, during the United Nations Conference on Environment and Development, held in Rio de Janeiro, the so-called Earth Summit. It then became an independent institution, serving as a financing mechanism for projects proposed during the United Nations Convention on Biological Diversity (UNCBD) and the United Nations Framework Convention on Climate Change (UNFCCC), both held during the Earth Summit. GEF was also the funding mechanism for the Vienna Convention for the Ozone Layer Protection (1985), the Stockholm Convention on Persistent Organic Pollutants (2001), the United Nations Convention to Combat Desertification (1994), and the Minamata Convention on Mercury (2013).

The strategy adopted was to think of mechanisms to assist the elaboration of projects on the management and protection of natural resources in Indigenous Lands, promoting the social inclusion of indigenous peoples, as well

as bringing the participation of leaders of indigenous organizations in such Facility, putting pressure on international bodies regarding the establishment of a specific line of projects related to indigenous peoples, an **Indigenous GEF**.

³ Article on the relation between deforestation and indigenous territories, Estadão newspaper: <http://ciencia.estadao.com.br/noticias/geral,desmatamento-e-menor-em-terras-indigenas-do-que-em-unidades-de-conservacao,20030804p73358>



“INDIGENOUS LEADERS, THROUGH THEIR REGIONAL ORGANIZATIONS, DISCUSSED STRATEGIES FOR CREATING THE INDIGENOUS GEF. A SPECIFIC LINE AIMED TO ENCOURAGE AND STRENGTHEN EXISTING MANAGEMENT INITIATIVES, SO AS TO MAINTAIN THE AUTONOMY OF INDIGENOUS LANDS AND SAFEGUARD RIGHTS.”

Sonia Guajajara,
executive coordinator of the
Coordination of Indigenous Peoples of Brazil (APIB)

On that occasion, indigenous leaders took the opportunity of the meetings held for the establishment of the **Indigenous GEF** and managed to establish a broader national organization, focusing strategically on issues regarding management and protection of their territories as well. In turn, regional indigenous organizations were strengthened, and new ones were created, enabling the establishment of a national organization, known today as the Coordination of Indigenous Peoples of Brazil - **APIB**: the national body of deliberation and coordination of the indigenous movement. APIB brings together the various regional organizations such as **ARPINSUL** (Coordination of Indigenous

Peoples of the South Region), **ARPIPAN** (Coordination of Indigenous Peoples of the Pantanal), **ARPINSUDESTE** (Coordination of Indigenous Peoples of the Southeast Region), **COIAB** (Coordination of Indigenous Organizations of the Brazilian Amazon), **AtyGuasu** (Known as the Guarani and Kaiowá Great Assembly), and **APOINME** (Coordination of Indigenous Peoples of the Northeast, Minas Gerais and Espírito Santo).

The discussion between the indigenous movement and the government began in 2004, debating the need for a broader land management policy, encompassing the whole country.

The Multi-Year Plan – PPA – is developed by the Ministry of Planning, of the Federal Government, comprising action plans for all government areas, describing initiatives, goals and challenges. The plans are intended to guide government action, listening to different areas and members of society to define the axes and priorities of State action.

During the first debates about the Indigenous GEF, it was not clear who would manage resources and perform the actions comprised in the projects. There was great

expectation that the indigenous movement would carry out this management, since the resources were made available after many years of hard work and debate.

“WE COULD SEE THAT THE OTHER PROJECTS SUPPORTED BY INTERNATIONAL COOPERATION WERE ISOLATED AND GENERALLY TARGETED ONLY AT THE AMAZON; PROJECTS DID NOT LAST, THEY ENDED JUST AFTER STARTING; SO, WE WANTED TO CHANGE THIS; TO BUILD A BROAD NATIONWIDE PROJECT, WITH INVESTMENTS FROM VARIOUS PARTNERS, BOTH INTERNATIONAL AND THE BRAZILIAN GOVERNMENT ITSELF THROUGH THE MULTI-YEAR PLAN.”

Chico Apurinã/Coordination of Indigenous Organizations of the Brazilian Amazon (COIAB)

Therefore, it was natural that indigenous organizations expected to manage and implement projects. However, with the progress of discussions and bureaucratic obstacles posed by funders, it was decided that Funai would be the manager and executor of funds, and not indigenous organizations. This frustrated part of the organizations involved, which could not envision the full autonomy in meeting their needs as desired. When the Project finally started, this initial frustration was gradually overcome by the creation of a **Steering Committee**, which became the deliberation body of indigenous peoples, and not just consultation, as often occurs. The committee includes equal participation by indigenous peoples and government agencies.

The Project's Steering Committee comprises representatives of each association of the five regions of the country (**ARPIN-SUL ARPIPAN, APOINME, APIB, Coordination of Mato Grosso and COIAB**), three members of the **Ministry of the Environment**, and three members of **Funai**. The United Nations

Development Programme (**UNDP**) and the international organization The Nature Conservancy (**TNC**) participate as observers in the process. The project covered **32 Indigenous Lands**⁴ which should receive the resources to support actions in conservation, protection and management in Indigenous Lands.

⁴ The 32 indigenous lands are divided into 8 regional centers. The Southern Atlantic Forest Center comprises the following Indigenous Lands: Ibirama (SC); Mangueirinha (PR); and Ava Guarani Oco'y (PR), encompassing the Guarani, Kaingang, and Xokleng peoples. The Southeastern Atlantic Forest Center comprises the ILs: Guarani Ribeirão Silveira (SP); Bracuí (RJ); Tenondé Pora (SP); and Araribá (SP), covering the Guarani Mbyá; Nandeva, Guarani and Terena peoples. The Pantanal / Cerrado Center comprises the ILs Pirakuá (MS); Jaguapiré (MS); Sassoró (MS); Taunay (MS); Lalima (MS); and Cachoeirinha (MS), covering the Guarani Kaiowá, Nandeva, Terena, Kadiweu and Kinikinawa peoples. The Amazon / Cerrado Center comprises the ILs: Xerente (TO), Xambioá (TO), and Bakairi (MT), covering the Xerente, Guarani, Karajá and Bakairi peoples. The Eastern Amazon Center comprises the ILs: Juminã (AP), Galibi (AP), Uaçá (AP), Waiãpi (AP), and Trincheira Bacajá (PA), including the Galibi, Karipuna, Waiãpi, Apiterewa, Araweté, Assurini, and Xikrin peoples. The Central / Western Amazon Center comprises the ILs: Mamoadate (AC), Igarapé Lourdes (RO), and Andirá-Marau (Amazonas and Pará), covering the Machineri, Jaminawa, Sateré-Mawé and Gavião people. The Northeast 1 Center comprises the ILs: Entre-Serras de Pankararu (PE), Kiriri (BA), Caiçara/Ilha de São Pedro (SE and AL), Potiguara (PB), and Córrego João Pereira (CE), covering the Pankararu, Kiriri, Xoco, Potiguara, and Tremembé peoples. The Northeast 2 Center comprises the ILs: Caramuru-Paraguaçu (BA), Xacriabá (MG), and Caieiras Velhas II (ES), covering the Pataxó Hãhãhãe, Xacriabá, Tupinikim and Guarani Mbyá peoples.



GATI Project's Steering Committee at a regular meeting in November 2013

The main criteria to select the regions was to strengthen and support Indigenous Lands that already had territorial and environmental management plans in operation. The choice of areas was very difficult and troubled, as all of them needed investments and support for their own initiatives, whereas resources were scarce and insufficient. Therefore, the choice of territories required long discussions with regional, local and national leaders, in consultations specific for this purpose.

Besides the selection of the 32 Indigenous Lands, there was some confusion in the attempt to distinguish them between **Reference Areas** and **Experience**

Networks. This distinction was intended to improve the use of resources, fostering areas with projects in place and providing incentives to those that not yet had a territorial and environmental management project - among other specific criteria. Subsequently, the Steering Committee decided to treat all 32 Indigenous Lands as Reference Areas, thus, giving equitable treatment to project resources and implementation mechanisms in each area. On that occasion, this was considered a move which would facilitate the implementation of what would later be called the GATI Project. GATI is the Portuguese acronym for Indigenous Environmental and Territorial Management.

The 32 Indigenous Lands were divided into eight Regional Centers. Such centers aimed to implement the GATI Project's actions in these regions, promoting dialogue, experience and knowledge exchange among the peoples in the Indigenous Lands covered. Each Regional Center, in turn, has a Regional Council as a deliberative body, with representatives chosen by their own communities. Each Regional Council was intended to coordinate GATI actions in their areas, guiding project implementation based on the development of regional action plans. The Council was also in charge of maintaining the social control of the project, following and monitoring the effectiveness of its implementation, ensuring the participation of local indigenous populations.

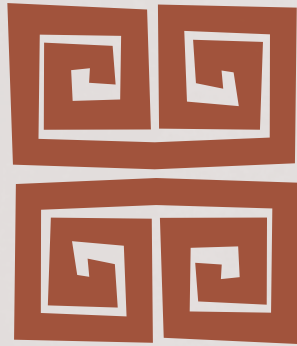
“THE INDIGENOUS MOVEMENT WAS EUPHORIC [WITH THE GATI PROJECT], BECAUSE IT WAS THE FIRST TIME A PROJECT FOCUSED ON VALUING INDIGENOUS LANDS, RECOGNIZING AND STRENGTHENING INDIGENOUS PEOPLES’ CONTRIBUTION TO THE ENVIRONMENT. THIS IS PART OF THE INTENTION OF SHOWING TO BRAZIL THE IMPORTANCE [OF INDIGENOUS LANDS] IN PRACTICE, THROUGH THE IMPROVEMENT OF EXPERIENCES UNDERWAY.”

Ceição Pitaguary/Organization of Indigenous Peoples and Communities of the Northeast, Minas Gerais and Espírito Santo (APOINME)

Over time, the Steering Committee ended up reviewing the project's name. The change of names from Indigenous GEF to GATI Project reflected a discussion that was slowly constructed, culminating in an important decision for the indigenous movement: the management and protection of already secured territories should become the core of the movement's activities at the national level. At a later stage, this decision led to the formulation of a national policy, the **PNGATI**, addressed later in this document.

Thus, indigenous leaders decided to name it **Project for Environmental and Territorial Management of Indigenous Lands**, or in short, the **GATI Project**. Even today, many people think the Indigenous GEF and the GATI Project were two different things, but actually they are the same Project to promote environmental protection and territorial management.

THE GATI PROJECT AND PNGATI POLICY



During the GATI Project discussions, it was found that the need for projects on management of indigenous lands went well beyond the limits initially outlined by the GEF / GATI Project, which included only 32 Indigenous Lands or “Reference Areas”. Therefore, it was necessary to foment the formulation of a national policy aimed exclusively at these themes.

“AS OF THE CREATION OF THE GATI PROJECT WE STARTED TO FEEL THE NEED TO DISCUSS AN ACTUAL POLICY GOING BEYOND THE PROJECT, THE NEED FOR A NATIONAL POLICY ON INDIGENOUS COORDINATION. THE GATI PROJECT PLAYED AN IMPORTANT ROLE, BEING A KIND OF TRIGGER FOR THE DISCUSSION OF THE NATIONAL POLICY ON ENVIRONMENTAL AND TERRITORIAL MANAGEMENT OF INDIGENOUS LANDS. THIS IS SO TRUE THAT, AT A CERTAIN TIME, THE [REGIONAL] GATI KIND OF STALLED, NOT DOING SO WELL, BECAUSE THE INDIGENOUS MOVEMENT, WITH ITS PARTNERS AND FUNAI, BEGAN TO INVEST IN BUILDING THE PNGATI.”

Sônia Guajajara/APIB

Shortly after the establishment of the GATI Project, because of the pressure of the indigenous movement and the favorable national political context, the opportunity emerged to start the fight over territorial and environmental management policies at the national level. It started with the creation of an **Interministerial Working Group** approved in September 2008, precisely to address these national policies. The Interministerial Group was composed of representatives of the following organizations: the Coordination of Indigenous Peoples of Brazil, the Coordination of Indigenous Organizations of the Brazilian Amazon, the Coordination of Indigenous Peoples of the South Region, the Coordination of Indigenous Peoples of the Northeast, Minas Gerais and Espírito Santo,

the Coordination of Indigenous Peoples of Pantanal, the Coordination of Mato Grosso, the Coordination of Indigenous Peoples of the Southeast Region, the Ministry of Environment, the Chico Mendes Institute for Biodiversity Conservation, the Brazilian Institute of Environment and Renewable Natural Resources, the Brazilian Forest Service, the Ministry of Defense, and the Ministry of Justice through Funai. This group dedicated intense efforts towards the organization and implementation of **regional consultations** across the country, discussing with local leaders the instruments, axes, governance and organization of that which became the **National Policy of Territorial and Environmental Management of Indigenous Lands -PNGATI**, enacted by presidential decree on June 5th, 2012.

Five regional consultations were held until the closing of the final text, in all Brazilian regions: North, Northeast, Midwest, Southeast and South; with the participation of around 1,200 indigenous leaders, and representatives of 186 indigenous peoples. On that occasion, the leaders had access to the base document and could give their opinion according to the specificities of each region.

There was the expectation for PNGATI to be enacted during President Lula's administration, in 2010, but the decree was not signed until two years after the end of his term, in the second year of President Dilma Rousseff's administration, in 2012. This process generated some losses regarding some items originally

proposed in the discussion of the decree. There were changes in some themes, which showed the indigenous movement the limits of participation and deliberation in such spaces. Nevertheless, the PNGATI is an achievement of indigenous peoples, and it needs to be strengthened for the protection of our rights.

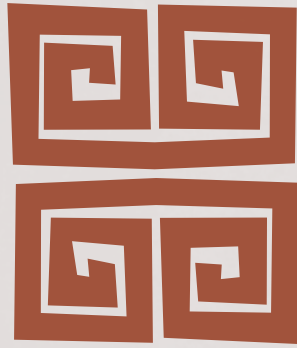
"DECREE Nr. 7.747 OF JUNE 5th, 2012, establishes the National Policy for Territorial and Environmental Management of Indigenous Lands - PNGATI, and other measures."

"Art. 1 This decree establishes the National Policy for Territorial and Environmental Management of Indigenous Lands - PNGATI, aiming to guarantee and promote the protection, restoration, conservation and sustainable use of natural resources in indigenous lands and territories, ensuring the integrity of indigenous heritage, improving the quality of life and the full conditions of physical and cultural reproduction of current and future generations of indigenous peoples, respecting their sociocultural autonomy, as per legislation in force."

4th Meeting of PNGATI Steering Committee,
in December 2014



IMPLEMENTATION OF THE GATI PROJECT



With the enactment of PNGATI in 2012, one resumed GATI's actions, which were partially suspended for a while. They were not totally halted, as consultants were hired for the preparation of preliminary studies of the actions to be implemented in the indigenous lands selected. Also in that period, further discussions took place, as other demands of local indigenous leaders upstaged those raised at the time of discussions of the GATI Steering Committee, generating discomfort and misunderstanding. This is because part of the funds were earmarked for consulting services, and, even though these activities

were essential to leverage the actions, there was broad demand in the regions for clarification of information on GATI Project's mechanisms. For a moment, leaders thought it was unreasonable to focus on consulting and preliminary studies, given the absence of concrete actions by the projects at that stage. At the same time, other leaders requested consultants to support indigenous organizations, clarify issues in the villages, systematize organizations' actions, and to support Funai's Regional Coordinations to access funds from this and other projects.

“THERE HAS NEVER BEEN AN EASY CONSENSUS ON THE HIRING OF CONSULTANTS TO SUPPORT THE REGIONAL CENTERS. WHEN WE REALIZE IT IS TIME TO IMPLEMENT THE ACTIONS, THAT IS IT, THE MONEY IS GONE. AND THAT QUESTION ARISES: WHAT DO WE DO NOW? BUT, THERE IS NO EASY SOLUTION TO THIS PROBLEM. ANYHOW, IT WAS A VERY BIG PROGRESS THAT COMMUNITIES ORGANIZED AND PREPARED THEMSELVES AND FOR THEM TO HAVE THE MANAGEMENT PLAN. THUS, THEY HAVE A CLEAR VIEW OF WHAT HAPPENS IN THEIR TERRITORIES, AS WELL AS FOSTERING AGREEMENTS AND IMPORTANT DEBATES WITHIN COMMUNITIES. TODAY, WE HAVE A SERIES OF ASSESSMENTS AND MANAGEMENT PLANS PREPARED, WHICH MAY CULMINATE IN THE SEARCH OF OTHER SUPPORTERS OR INVESTMENTS. NO DOUBT, THE GATI PROJECT SECURED THAT INITIAL SUPPORT.”

Sônia Guajajara/APIB

One of the mechanisms used to facilitate the implementation of the GATI Project was the incentive brought by GATI Micro-projects. This component aimed to finance small initiatives to be implemented in the villages and regions. Micro-projects provided support up to 4 thousand Reals, deposited directly into the bank accounts of local leaders or representatives, in

order to finance actions in indigenous communities, organizations and associations. These projects improved the political coordination by local indigenous leaders without the need of a prior formal institutional structure, such as associations or cooperatives. Proponents of micro-projects had to be formally assigned by their communities.

Micro-projects constitute a funding category within the GATI Project aimed at small initiatives for collective benefit, involving agroforestry plantations, agro-ecological crops, environmental education, and valuing traditional practices and knowledge. Micro-projects were developed in Indigenous Lands considered Reference Areas.

Another line of support during the implementation of the GATI Project came from the **Small Indigenous Projects**, which began in 2015. This other GATI mechanism aimed to support mid-sized actions for the 32 Indigenous Lands considered Reference Areas. The initiative resulted from the Agreement Letter signed by the GATI Project, through the National Foundation for Indigenous Peoples (Funai), the United Nations Development Programme (UNDP), and the Institute for Society,

Population and Nature (ISPN). Indigenous associations could submit projects worth up to R\$40,000 to develop initiatives and strengthen their institutions.

Along the process of building GATI policies, the need for comprehensive management of territories became increasingly clear, rather than just specific projects and regions, thus, giving rise to the development of the **Plans for Territorial and Environmental Management of Indigenous Lands - PGTA**.

“IT SEEMS LITTLE, BUT IN SOME CASES IT WAS ENOUGH TO TRIGGER MAJOR ACTIONS. THIS FUNDS WERE USED EVEN TO ORGANIZE INDIGENOUS ASSEMBLIES. WE KNOW THE LOGISTICAL DIFFICULTIES FOR INDIGENOUS PEOPLES TO MEET, EVEN WITHIN ONE SAME INDIGENOUS LAND - ESPECIALLY IN THE AMAZON REGION. SO, THESE FUNDS OFTEN ENABLED POLITICAL GATHERINGS IN PLACES INVOLVING HUGE DISTANCES AND TRAVELING EXPENSES. MICRO-PROJECTS WERE, WHEN WELL USED, VERY POSITIVE FOR MANY COMMUNITIES.”

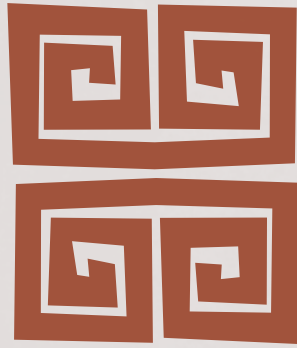
Sônia Guajajara/APIB

The Plans for Territorial and Environmental Management of Indigenous Lands - PGTA, were important tools for PNGATI implementation, serving to qualify and prepare the participation of indigenous peoples in the PNGATI policy formulation, valuing traditional knowledge and complementing it with new knowledge and tools on territorial management and protection.

✓ Indigenous representatives of the Guarani IL of Bracuí prepare their PGTA with support of GATI Project (2014)



LESSONS LEARNED



Ten years after the GATI Project, the indigenous movement evaluated the accomplishments in the period. Many points can be remembered about this process that was so important for the national indigenous movement. Of the many dialogues among indigenous leaders and their consequences, we highlight just a few points about the process of implementation of the GATI Project, getting nowhere near exhausting the subject.

"THE GATI WAS INSTRUMENTAL TO GIVE VISIBILITY TO THE INITIATIVES UNDERWAY IN THE COMMUNITIES. THE PROJECT ACCOMPLISHED THIS GOAL SUCCESSFULLY. I MAKE A POSITIVE EVALUATION OF THE VISIBILITY PROVIDED BY GATI OF THE INITIATIVES HAPPENING ON INDIGENOUS LANDS. IT ENCOURAGED THOSE WORKING WITH FISH, PRODUCING TRACAJÁ, COMMUNITIES PRODUCING BANANA, HONEY, CASSAVA, ETC. THUS, THESE INITIATIVES WERE VERY POSITIVE TO BREAK THE MYTH, FOR NON INDIGENOUS PEOPLE, THAT INDIGENOUS PEOPLE DO NOT WORK, DO NOT PRODUCE, REVEALING THE CULTURE, THE RICH DIVERSITY PRESENT IN INDIGENOUS LANDS. IT ALSO SERVES TO IMPLEMENT AND STRENGTHEN THE GROUNDS AND THE ARGUMENT FOR LAND DEMARCATION. SO , 'WHAT DO INDIGENOUS PEOPLES WANT LAND FOR?' TO KEEP PRODUCING. AND GATI SHOWED THIS."

Marcos Sabaru/APOINME

The process of establishing the GATI Project and the PNGATI policy was unprecedented and very relevant to indigenous policies, as it managed to ensure wide and qualified indigenous participation, being considered by the movement itself as the best participatory process ever conducted. It was even an inspiration and basis for other public policies that require broad social participation of

people directly involved in government decisions. This is due to the reach of discussions and debates, i.e., because they reached the bases of the indigenous movement, communities and villages. The social participation methodology used for establishing these policies is considered by the indigenous movement as the greatest achievement of the last decade.

"AS POSITIVE AND INNOVATIVE POINTS, WE HAVE THE INSTITUTIONAL AND ORGANIZED PARTICIPATION OF THE BRAZILIAN GOVERNMENT, WHICH USED TO BE MISSING OR TO HAVE SPARSE AND FRAGMENTED ACTIONS AMONG THE VARIOUS BODIES. IT IS WORTHY OF MENTION THAT THIS HAPPENED ALONG WITH THE STRENGTHENING OF THE BRAZILIAN INDIGENOUS MOVEMENT ITSELF. TODAY WE HAVE THE APIB IN BRASILIA, SPEAKING FOR OUR RIGHTS, BECAUSE OF ALL THIS MATURITY ACHIEVED BY THE LEADERS REGARDING THEIR ORGANIZATION, ENCOURAGED BY THE GATI PROJECT."

Chico Apurinã/COIAB

Another important step for indigenous organizations was the holding of **preparatory meetings** before official meetings with government agencies, such as the committees of the GATI Project and the National Commission for Indigenous Policy - CNPI. These meetings helped prepare indigenous leaders for a qualified discussion with state institutions. It is also worth noting the importance of the Terra Livre Camp (Free Land), which became a milestone in

the movement and in the organization of indigenous peoples at the national level. It was strengthened, in a certain way, during the preparatory meetings for the PNGATI and in the implementation of the GATI Project. The preparatory meetings enabled the indigenous movement to ensure that indigenous requests were forwarded to meetings with government agencies, according to what had been previously agreed upon.

“BEFORE, WE USED TO COME TO THESE MEETINGS, ARRIVING STRAIGHT INTO THE MEETING, WITHOUT PRELIMINARY DISCUSSIONS. THEN, WITH THIS ORGANIZATION AROUND THE GATI PROJECT, WE COULD SEE THE NEED FOR A PREPARATORY MEETING BEFORE GOING INTO THE COMMITTEE’S AGENDA OR ANY OTHER. SO, WITH SUBJECTS RELATED TO THE GATI PROJECT, THERE WAS THE ASSURANCE THAT INDIGENOUS REPRESENTATIVES WOULD ARRIVE BEFORE, AT LEAST ONE DAY BEFORE, MAKING IT POSSIBLE FOR INDIGENOUS PEOPLES TO HAVE A FULL DAY OF TALKS AMONG THEMSELVES, WITHOUT THE PRESENCE OF OTHER INSTITUTIONS. IF WE WANTED TO, WE COULD EVEN HAVE AN ADVISORY, ACCORDING TO OUR DECISION AND OUR NEEDS. IN PREPARATORY MEETINGS, WE COULD DISCUSS, EVALUATE, LOOK AT THE AGENDA OF DISCUSSIONS, ALL ORGANIZED, AND WORK TO REACH A CONSENSUS AND TAKE INDIGENOUS PROPOSALS TO A PARTICULAR MEETING MORE FIRMLY.”

Sônia Guajajara/APIB

The Terra Livre Camp - ATL is a national space of mobilization; for over a decade in the federal capital, it has gathered thousands of representatives of indigenous peoples from all regions of the country. It shows the diversity and sociocultural wealth, as well as the way the State relates to indigenous peoples in regard to their rights enshrined in the Constitution and in international law for the protection and promotion of human rights, including Convention No. 169 of the International Labour Organization (ILO) and the UN Declaration on the rights of Indigenous Peoples. It is traditionally convened by the Coordination of Indigenous Peoples of Brazil - APIB, and gathers indigenous organizations, leaders and their allies and partners.



The National Commission on Indigenous Policy - CNPI was created by Presidential Decree on 22nd March, 2006 and installed in 2007, during the second term of President Luiz Inacio Lula da Silva. The Commission was chaired by the National Foundation for Indigenous Peoples and composed of representatives of indigenous organizations and entities; its goal was to propose updates in the indigenous legislation, and to formulate and prioritize public policies targeted at indigenous peoples. The Commission, which was temporary, was recently transformed into the National Council for Indigenous Policy (CNPI), a collegiate body of an advisory capacity, responsible for the preparation, monitoring and implementation of public policies for indigenous peoples. It was created by Decree No. 8593 of 17th December, 2015 and is composed of 45 members, 15 of which are representatives of the federal executive branch, all with voting rights; 28 representatives of indigenous peoples and organizations, 13 with voting rights; and two representatives of indigenous organizations, with voting rights.

"ONE CAN SAY THE GATI PROJECT WAS SUCCESSFUL AND POSITIVE FOR INDIGENOUS PEOPLES, AS IT PROVIDED FOR THE EXCHANGE OF EXPERIENCES IN INDIGENOUS LAND MANAGEMENT IN DIFFERENT REALITIES OF THE COUNTRY, PROMOTING MEETINGS AND ALLIANCES AMONG STAKEHOLDERS IN EACH REGION, AS WELL AS GREATER KNOWLEDGE ON THE PECULIARITIES AND DIFFERENCES OF SELECTED LANDS. IN ADDITION, INDIGENOUS ORGANIZATIONS WERE STRENGTHENED, AND MANAGED TO GET ORGANIZED TO ACCESS OTHER FUNDS, IN ADDITION TO GEF / GATI, AND TO BUILD WITH THEIR PEOPLES A DIFFERENT VIEW OF HOW TO WORK SUCH PROJECTS, CREATING SOME INDEPENDENCE FROM STATE POLICIES BY FUNAI OR SESAI."

Ceíça Pitaguary/APOINME



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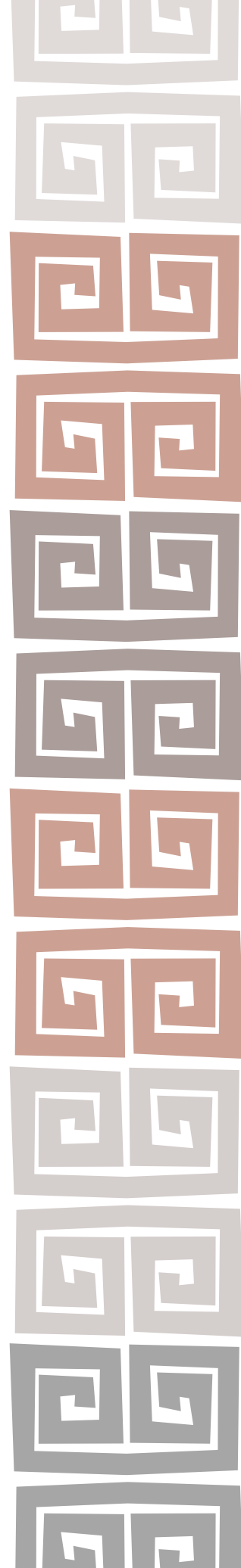
Ceíça Pitaguary in the installation of the Regional Council Northeast I of the GATI Project in Paulista-PE (2012)

The expansion of the network of alliances and experiences on the implementation of the GATI Project and regional consultations for PNGATI enabled indigenous organizations to create a broader political organization, encompassing the entire national territory, and contributing to the strengthening of the Association of Indigenous Peoples of Brazil - APIB.

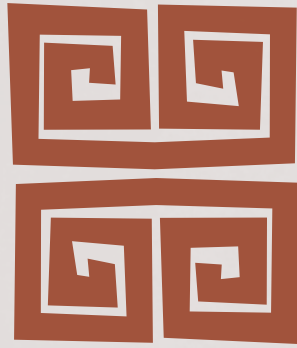
Of course, some problems occurred during GATI's implementation, but they will become lessons learned for the next steps. One problem was the criteria adopted for the choice of the 32 Reference Areas. At the time, such criteria were not clear and it was difficult to explain why some states were not included, such as, for example, Maranhão and Roraima. It is true that almost all lands needed protection, development of planning mechanisms, the establishment of agreements and management. This is precisely why it is difficult to determine fair and effective criteria to differentiate them. And it was the indigenous movement itself that made such choices, so, it was a flaw that will become a lesson for the next projects.

Another major difficulty faced was the financial limitation of the GATI Project, which imposed major problems regarding the hiring of consultants to initiate the projects. Each Regional Center hired a consultant, but the need was for one consultant per Indigenous Land, so as to produce more qualified and precise work. Part of the indigenous movement was deeply dissatisfied with this situation, and because of this problem, there was some difficulty in approaching communities with clarifications on the scope and possibilities of the GATI Project.

Another problem was to disseminate among all communities of the 32 indigenous lands information about the GATI project and how to operate it. In the Amazon, where the distances between villages are great, even within the same Indigenous Land, it was difficult to inform and mobilize indigenous peoples as swiftly as necessary for GATI meetings and actions.



CHALLENGES



The GATI project is coming to an end, but the PNGATI and their PGTAs are available to be used and applied. It is a huge challenge to make this national policy take effect, with the need of dedicated resources to actually materialize it. It is necessary to increase the autonomy of Indigenous Lands, and also to implement and execute what was agreed and planned in the national committees for each area.

For all this, the indigenous movement cannot stop fighting. It needs to reinvent itself constantly, pursuing new political alliances and the involvement of more leaders. It should also adopt new strategies and methodologies for a truly participatory involvement, which can respect and dialogue with political basis, taking into account the wide diversity of peoples, languages, ways of thinking and living, as well as their different ways of political articulation.



In this context, where indigenous organizations are encouraged by significant achievements, we witness today a number of attempts to destroy or do away with rights conquered with much suffering and hard work. Brazil experiences systematic attacks on indigenous laws and other laws important for indigenous peoples, such as the Forest Code and the Mining Code. These attacks aim to facilitate the exploitation of protected territories and end the demarcation of indigenous lands in Brazil. These setbacks are promoted by rich people, farmers and miners widely represented in Congress, who can end the few mechanisms for social participation and consultation of indigenous peoples regarding actions in their territories. This

will make it possible to decide on the implementation of large development works by imposing these projects, such as hydroelectric plants, dams, roads, etc. Among the major and most dangerous attacks on indigenous rights, one can mention: the proposed constitutional amendment 2000/215, the so-called PEC 215, and the latest and retrogressive Mining Code. Both carry other complementing agendas and constitute a package of death and destruction for the indigenous peoples of Brazil. Once this bill and constitutional amendment are approved, not a single demarcation will take place in the future and all territories already secured will be in danger.

“ALL THIS BRINGS ABOUT A GREATER RESPONSIBILITY FOR LOOKING AFTER THESE TERRITORIES AND THE ENVIRONMENT. WE ALREADY DO THIS NATURALLY, JUST EXPRESSING OUR WAY OF LIFE, OUR WAY TO RELATE TO THE FOREST AND ALL THAT LIVES IN IT. BUT THE PRESSURE IS GROWING! COMING BOTH FROM EXTERNAL AGENTS SUCH AS LOGGERS, FARMERS, MULTINATIONAL MINING COMPANIES, AND FROM THREATS BY THE GOVERNMENT ITSELF WHEN IT TRY TO BUILD HYDROELECTRIC PLANTS AND ROADS, CAUSING HUGE ENVIRONMENTAL AND SOCIAL IMPACTS. TODAY, THE CONGRESS REPRESENTS THE GREATEST ENEMIES OF INDIGENOUS PEOPLES AND OF BRAZILIAN FORESTS! IT KEEPS PUTTING PRESSURE ON THE GOVERNMENT TO CHANGE THE LAW AND PREVENT ACCESS TO RIGHTS THAT HAVE BEEN ACCOMPLISHED WITH MUCH STRUGGLE. THIS CONGRESS TRIES TO REDUCE INDIGENOUS LANDS AND PREVENT THEIR DEMARCATION, AS IN THE EXAMPLE OF PEC 215. THIS REQUIRES GREAT EFFORTS ON OUR PART, INDIGENOUS PEOPLES, IN ORDER TO PROTECT OUR RIGHTS. WE HAVE TO JOIN FORCES TO PREVENT THE REDUCTION OF LANDS AND TO PREVENT THE RELAXATION OF THE LEGISLATION. THIS MISSION SHOULD ALSO BE THE GOVERNMENT’S RESPONSIBILITY, TO CREATE AND MAINTAIN MECHANISMS TO PROTECT SOMETHING THAT IS NOT ONLY OURS, BUT BELONGS TO ALL THE BRAZILIAN PEOPLE. ALSO, TO PROTECT INDIGENOUS LANDS FOR THE VALUE THEY HAVE NOT ONLY FOR US INDIGENOUS PEOPLES, BUT THE VALUE THEY HAVE FOR THE PLANET. OFTEN, IT SEEMS THAT THIS RECOGNITION EXISTS ONLY OUTSIDE BRAZIL. IT IS SAD TO SAY THIS, BUT IT IS PRECISELY THE IDEA CONVEYED BY THE REPRESENTATIVES IF OUR STATE. IN CONGRESS THERE ARE ONLY EFFORTS TO REDUCE SUPPORT, REDUCE PROTECTION AND REDUCE THE SPACES OF SOCIAL PARTICIPATION OF INDIGENOUS AND TRADITIONAL POPULATIONS”

Sônia Guajajara/APIB

Sônia Guajajara during the 1st National Conference on Indigenous Policy, held in Brasília in December 2015



© Lauro Padilha

One of the main objectives and challenges of the indigenous movement today is to give visibility to the service rendered by Indigenous Lands and people to Brazil, to Brazilians and to the planet. Environmental protection, which keeps forests standing, healthy rivers, and biodiversity preserved is increasingly dependent on the demarcation and protection of Indigenous Lands and forest reserves. As stated at the beginning, Indigenous Lands have helped very effectively to contain climate change on the planet - a concern that is at the core of international debate. It is necessary to raise awareness of the Brazilian society about the need for protected areas, and the role of indigenous peoples in this process, directly and indirectly. The survival of the planet and all that lives in it is at stake right now.

We need to change the belief of Brazilian society that indigenous peoples are a hindrance to the country's development - in fact, a very old, dated vision, from the late nineteenth century. The term "development" has been used by part of society, especially the rich and shortsighted politicians, with the false idea that it will suddenly improve the life of all Brazilians. However, these people actually want their own development (or enrichment, if you prefer). They want to plant monocultures, increase their cattle herds in the Amazon forest, open more mining projects, and build roads, not caring if they kill rivers and whole forests - important to remember the recent case of killing of the Doce River by mining companies - and build more hydro plants to sustain this process of devastation of human life and nature.

“THERE IS URGENT NEED FOR GREATER POLITICAL UNDERSTANDING BY THOSE IN GOVERNMENT, AND FOR INCREASED NATIONAL AND INTERNATIONAL SUPPORT, LEADING TO BETTER UNDERSTANDING OF WHAT INDIGENOUS LANDS OFFER AND HOW THEY HELP THE CLIMATE BALANCE, THE ENVIRONMENTAL BALANCE! IT IS CLEAR THAT WE ARE THE ONES WHO HAVE TO DO THIS. BUT WE ARE ALSO CLEAR THAT WE NEED THE HELP OF ENVIRONMENTALISTS, JOURNALISTS, TECHNICIANS AND SCIENTISTS, WHO PROVE EVERYTHING WE ALREADY KNOW. ON THE OTHER HAND, IT IS US OUT THERE IN THE FOREST WHO ARE FACING THE REAL THREAT OF LOGGERS, FARMERS, ETC., IT IS US, INDIGENOUS AND TRADITIONAL PEOPLES. SO, WE ARE THE DIRECT AGENTS, ACTUALLY CARRYING OUT THIS PROTECTION. WE NEED RECOGNITION, IN ORDER TO RECEIVE SUPPORT AND BE ABLE TO CONTINUE TO DO THIS WORK AND AVOID CHANGES IN LAWS, DETERRING THE ADVANCE OF DEFORESTATION, AND ENVIRONMENTAL DEGRADATION. WE NEED TO CONVINCE PEOPLE THEY CANNOT GROW ECONOMICALLY AT THE EXPENSE OF THE LIVES OF OTHERS. IT IS NOT POSSIBLE TO THINK ONLY ABOUT ‘GROWTH’ WITHOUT KNOWING WHERE IT WILL GET. IT IS NOT POSSIBLE TO IGNORE THAT THIS GROWTH AFFECTS LIVES AND PUTS THEM AT RISK. OUR ELDERS KNOW THAT IS NOT HOW ONE SHOULD GROW. INDIGENOUS PEOPLES, THE ELDERS, THE SHAMANS ARE WARNING US ABOUT THIS LACK OF CARE FOR OUR NATURE. SO WE HAVE TO FIGHT FOR OUR FORESTS, FIGHT FOR THE ENVIRONMENT, FIGHT FOR THE PEOPLE WHO ARE THERE WORKING ON ALL THIS. AND ALL THIS INVOLVES PROTECTING OUR ORIGINAL RIGHTS.”

Sônia Guajajara/APIB

Sonia Guajajara,
Chico Apurinã and
Mario Nicácio in
the workshop for
construction of the
Integrated Plan for
Implementation of
PNGATI



©Isabella Ferreira

The GATI Project, so rich and useful, ends, leaving us the legacy of all the achievements, the learning and the strengthening of our struggle. This publication is intended to show the wealth of experience accumulated during the GATI Project, especially for the consolidation and expansion of the indigenous movement in Brazil.

“WITH THE ACCUMULATION OF EXPERIENCES BROUGHT BY THE GATI PROJECT, WE ARE EVEN MORE PREPARED TO FACE THE CHALLENGES AHEAD. WE ARE TOGETHER AND WE WILL CONTINUE OUR ALLIANCES, PAVING THE WAY FOR THE IMPLEMENTATION OF THE PNGATI. WITH THE RIGHT CONDITIONS FOR IMPLEMENTATION OF THIS POLICY, WE CAN LOOK AFTER AND PROTECT OUR TERRITORIES, THUS ENSURING THE FULL RIGHTS TO INDIGENOUS LANDS, STRUGGLING FOR OUR RIGHTS TO BE ENFORCED AND FOR THE DEMARCATION OF ALL INDIGENOUS LANDS NOT YET REGULARIZED. THE GATI PROJECT WAS A POWERFUL FUEL FOR THIS, AND THE RESISTANCE, WHICH HAS LASTED OVER 500 YEARS, DEPENDING ON US, WILL NOT END ANYTIME SOON. IT WILL NOT BE A BUNCH OF RICH AND POWERFUL ONES WHO WILL DESTROY OUR WORLD AND OUR INDIGENOUS PEOPLES.”

Sônia Guajajara/APIB

The Project for Indigenous Territorial and Environmental Management (GATI) contributed to the recognition of Indigenous Lands (ILs) as protected areas essential for biodiversity conservation in Brazilian biomes, and strengthened traditional indigenous practices regarding management, sustainable use, and conservation of natural resources. In addition, it fostered indigenous leadership in the construction of public policies for environmental and territorial management of ILs.



The Project was a joint effort of the Brazilian indigenous movement, the National Foundation for Indigenous Peoples (Funai), the Ministry of Environment (MMA), The Nature Conservancy (TNC), the United Nations Development Programme (UNDP), and the Global Environment Facility (GEF).



Articulação
MATO GROSSO



MINISTÉRIO DO
MEIO AMBIENTE

MINISTÉRIO DA
JUSTIÇA E CIDADANIA

