

YAWANAWAHÃU XINÃSHU RAIÁ  
Life Plan **YAWANAWA**



Foto: Lica Donaire



The Forest Trends  
Communities Initiative supports  
indigenous peoples and traditional  
communities in guaranteeing their rights,  
promoting their well-being, and  
conserving their forests,  
cultures, and customs.



The mission of the Yawanawá Sociocultural Association (ASCY)  
is to fight for the rights of the Yawanawá people and seek new  
alternatives to make the Indigenous Land of Rio Gregório socially and  
economically viable, protect the Indigenous Territory of Rio Gregório, and  
strengthen their cultural and spiritual manifestations.



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"Our father, Raimundo Tuinkuru, already had in his blood a feeling of the causes that the world would embrace, the cause of the forest, the environment ... He had a vision of the future and he was passionate about our culture. He said, "My children, why don't you follow the ways of the past, we used to play like this, sing like this" ... He was the author, the mentor, the founder of all that we're seeing today, so we have to pay homage to him in this book ... "

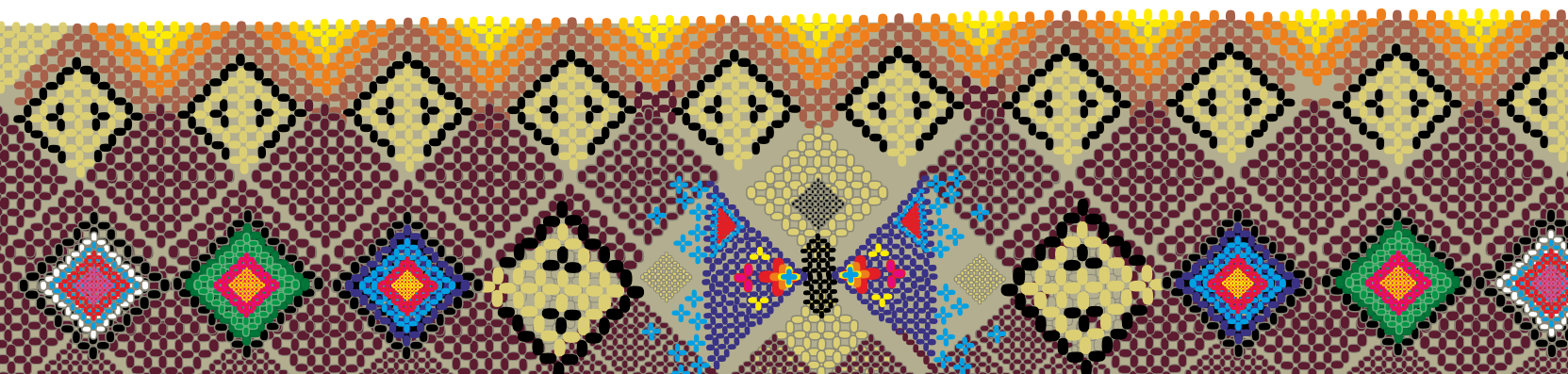
Raimundo Sales Yawanawá

"... This project, which we are calling the Yawanawá Life Plan, is a dream ... it is a dream that may someday come true.

I would like to invite each of you to join and contribute together, to create a real Yawanawá project. Coming from our minds, coming from our ideas ..."

Tashka Yawanawá

Indigenous Land of Rio Gregório  
Tarauacá - AC  
April 2016





Cover: painting by Pajé Katia Hushahu Yawanawa.  
It represents Vana,  
the spirit of water; the owner and protector of nature.

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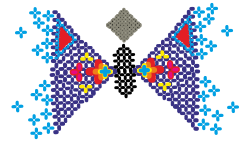
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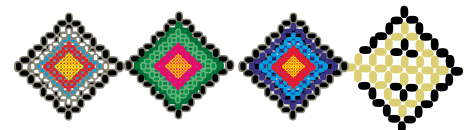
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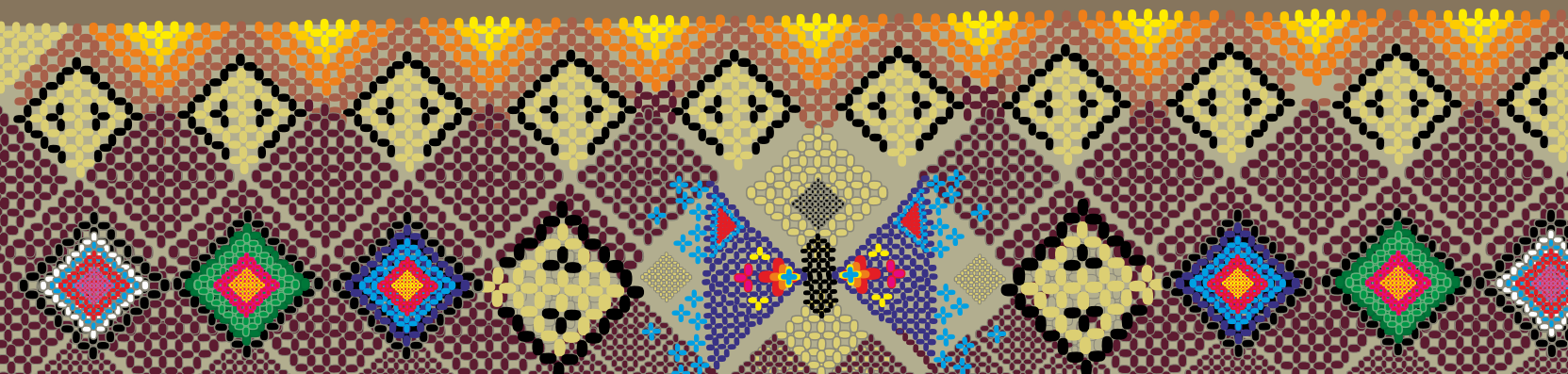
Yawanawá Life Plan



# PRESENTATION:

WHO WE ARE, OUR ORGANIZATION, AND OUR CURRENT MOMENT

Tashka Yawanawa



# WHO WE ARE

We call ourselves Yawanawá, the people of the wild boar. According to our ancestors, we have lived at the headwaters of the Rio Gregório for many generations, in the Indigenous Land of Rio Gregório, in the state of Acre, in the southwestern region of the Brazilian Amazon.

Unlike other Amazonian groups that are scattered across different locations, our people are unique because we all live in the same territory, and all speak the same language, which comes from the linguistic root Pano.

Our first contact with Western society took place around the sixteenth century, under the leadership of our ancestor Antonio Luís Pekuti. It was a time marked by atrocities committed against our people. For decades, we were enslaved by the rubber barons who claimed our land; we were not paid fairly for our work, and we were forced to cope with all kinds of atrocities in our own land.

Our second contact occurred with the Missionaries of the New Tribes Mission of Brazil (MTB), who came to "evangelize" our community. During this period, many of our rituals, dances, artistic expressions, cultural and spiritual manifestations were left behind, giving way to Western customs brought by the rubber barons and missionaries.

In 1977, the Indigenous Land of Rio Gregório was delineated. Although our territory was delineated by the Brazilian government, our rights were not respected. Tired of the many injustices brought by the outside world, in 1982, we expelled all non-indigenous people from our territory. Soon afterward, we also expelled the Missionaries of the New Tribes Mission of Brazil.

In 1984, the Indigenous Land of Rio Gregório was physically demarcated, with an area of 92,860 hectares. Because it was the first indigenous land to be demarcated in the state of Acre, it served as an example for all the state's indigenous leaders to claim the legal rights to their territories.





ASCY PHOTO COLLECTION



In 1977, our indigenous land was recognized and delimited using the wrong perimeters, leaving many of our sacred cemeteries, trees and springs out of T.I. Rio Gregório. Fearing reprisal from the rubber barons, our people did not have the courage to request the recognition and delimitation of our territory properly. Even though these sacred places were outside the boundaries of our land, the Yawanawá have often enjoyed visiting them in recent years. However, after a period of deep reflection in 2002, our people awoke to a great danger: we risked permanently losing the inalienable right to our sacred territories with the construction of a road, BR-364 that would cross through the state of Acre, in the southwest of the Brazilian Amazon.

Concerned about the direct impact this would have on our people, in 2003, we prepared to face this battle and fight to revise the boundaries of our territory. We mobilized with a petition to review the boundaries of our Indigenous Land signed by the majority of the deputies of the Legislative Assembly of Acre. With the support of senators and the federal bank of Acre, we went to Brasilia to request that the National Indian Foundation (FUNAI) and the Ministry of Justice review the limits of our territory. Because of this visit, a team of FUNAI anthropologists visited the community in July of 2003 and carried out a preliminary study of boundary review. The preliminary study covered 92,254,000 hectares of Yawanawá and Katukina peoples' land. In 2005, FUNAI created a working group to revise the limits of our Indigenous Land for demarcation. In October 2008, the Demarcation of Limits Review of the Indigenous Land of Rio Gregório was completed. With this revision of limits, we doubled our territory.

Today, our population is around 1,250 people, most of whom are young people and children. We were very numerous in the past, however many of our elders died during the period of colonization. We live in a territory of approximately 200,000 hectares of land and we maintain 95% of our biodiversity intact.

Although we are located far from any urban area, our people have always been involved with governmental, non-governmental organizations and private companies, with whom we seek to build partnerships that improve the quality of life in the forest while allowing us to continue to enjoy our traditional celebrations, rituals, customs and language.

One of the pioneering projects of our people has been the Urucum project, through a partnership with the American cosmetics company AVEDA. Urucum (*bixa orellana*) is a plant that produces a red extract used for coloring food and cosmetics. This partnership has been important because it came about when our people were looking for an activity that could bring an alternative source of livelihood to our villages without destroying our culture and environment. Urucum met both of these objectives, and has grown into a positive project that created an economy for our communities that values and promotes the Yawanawá culture and people.

For the last 23 years, we have formed partnerships with different local, national and international organizations. These partnerships have made it possible for our people to re-organize and create conditions and an environment to strengthen our culture and spirituality.

As part of the process of cultural and spiritual recovery, in 2002, we gathered all Yawanawá people for the first time for a weeklong celebration of singing, dancing, art, and cultural and spiritual expression. We called the event YAWA. The event represented our people's cultural and spiritual renaissance in the twenty-first century. We affirmed ourselves as an indigenous people with a strong culture and identity. We revived the time when our people lived in the middle of the forest, celebrating our original customs without any kind of influence from Western culture.



Keeping the memory of the Yawanawá people alive is the responsibility of the entire community. This has long been a concern of our elders: documenting our traditional culture, which, through contact with Brazilian society, has suffered acculturation (through interethnic marriages with non-indigenous groups living outside the communities, etc.), which has countered the norms and changed the culture of the Yawanawá people.

We have worked to document and record every aspect of our people's culture. In 2004, we produced a documentary entitled YAWA – History of the Yawanawá People. The 55-minute film, shows the artistic, cultural and spiritual expression of the Yawanawá people. The film was originally produced in the Yawanawá language and was later translated into Portuguese, Spanish, English, German, Italian, Korean, Japanese and French.

Anyone who visits the Indigenous Land of Rio Gregório will return home with a new perspective. They will bring back the memory of a happy people with a strong culture, living in an indigenous land blessed by God and with a beautiful natural environment. They will be unable to describe the feeling of participating in our annual Mariri Yawanawá Festival, because it carries the force, the energy of the forest in harmony with its inhabitants.



# OUR CURRENT SOCIAL ORGANIZATION

Our people today are experiencing a new era of social organization. For as long as our people can remember, we have always held together through our traditional model of organization. Our traditional organization kept the Yawanawá people united in harmony, culturally and spiritually strong; it maintained order and respect among families and ensured plenty of food for the whole community. We called our traditional organization a tribal government, which was made up of the traditional chief and a council of elders, shamans, healers and the warriors of the tribe.

Our traditional organization was never registered as a legal entity, so in order to have legal representation, in 1993, we founded the Yawanawá Farmers and Extractivists Organization of the Gregório River (OAEYRG). OAEYRG was created to defend our interests and serve as a political instrument for representing the Yawanawá people. In 2003, the Yawanawá Agroextractivist Cooperative (COOPYAWA) was founded, whose mission was to market Yawanawá products produced by our communities. Through COOPYAWA, the Yawanawá people made great progress connecting to the market and selling our products.

In June 2008, we established the Yawanawá Sociocultural Association (ASCY) to represent five communities: Mutum, Escondido, Tiburcio, Sete Estrelas and Matrixã. This new organization aims to strengthen the Yawanawá culture and seek ways to strengthen the societies and economies of the communities it represents. ASCY now represents seven communities, including Amparo and Yawarani.

Within the Indigenous Land of Rio Gregório, there are two political organizations representing the Yawanawá people: COOPYAWA, which represents only the community of Nova Esperança; and ASCY, which represents the other seven communities.

# OUR CURRENT MOMENT

Through partnerships with governments, non-governmental organizations and private companies, we have sought to create innovative initiatives, and are continually planning and adding to the work we have already developed.

The idea of the Yawanawá Life Plan came about as part of this process. It was developed through a partnership between the Yawanawá Sociocultural Association and AVEDA Corporation Inc., which has a 23-year ongoing partnership, as well as with Forest Trends and Native Energy.

The idea of the project was to explore potential ways to strengthen the activities already developed by the Yawanawá in the Indigenous Land of Rio Gregório. In order to support the communities without interfering with the daily life of the people, the idea was to support and strengthen projects and activities that already existed. The project supports activities that the Yawanawá have done for generations, developing sustainable activities that have preserved our territory and our traditional knowledge.

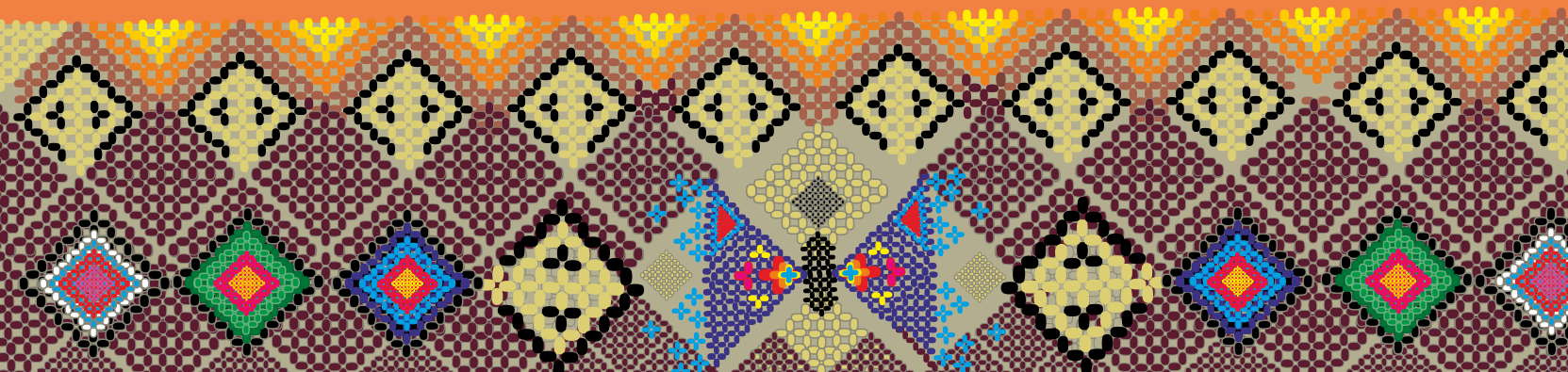
After taking time to reflect on the project and holding internal discussions with the leaders and thinkers of the Yawanawá people, in 2011 ASCY initiated the first workshop on Compensation for Environmental Services. This workshop brought together the leaders of six communities: Mutum, Escondido, Tiburcio, Sete Estrelas, Yawarani and Matrixã.

This Life Plan is an instrument to share some of the achievements and advancements that have been made in the Indigenous Land of Rio Gregório. With this Life Plan, we hope to help keep our world green and our people healthy, painted with the traditional red color of urucum and protected by the blue ink of jenipapo plant.

Caring for our planet means taking care of future generations, this is a task and a responsibility for each of us that live on this planet.

- TashKa Yawanawá

# OUR STORYTELLERS





In this book, we tell our story and talk about our projects and initiatives. Recording this information and sharing our Life Plan brings us great happiness! These are the storytellers whose words you will read:

FRANCISCO LUIS PANAHAI YAWANAWÁ,  
TEACHER  
AND LEADER OF MATRINCHÁ COMMUNITY



TASHKA YAWANAWÁ,  
YAWANAWÁ LEADER AND  
ASCY PRESIDENT



LUIS BRASIL YAWANAWÁ,  
LEADER  
AND MEDICINE MAN



JOÃO GROSSO KATUKINA,  
LEADER OF  
TIMBAUBA COMMUNITY



LEDA MATILDE,  
TEACHER AND  
LEADER OF  
MATRINCHÁ  
COMMUNITY



MARIAZINHA LUISA  
NATWENTI YAWANAWÁ,  
LEADER OF MUTUM  
COMMUNITY



RAIMUNDO SALES YAWANAWÁ,  
YAWANAWÁ LEADER



ANTONIO GILBERTO YAWANAWÁ,  
LEADER AND INDIGENOUS  
AGROFORESTRY AGENT OF  
ESCONDIDO COMMUNITY

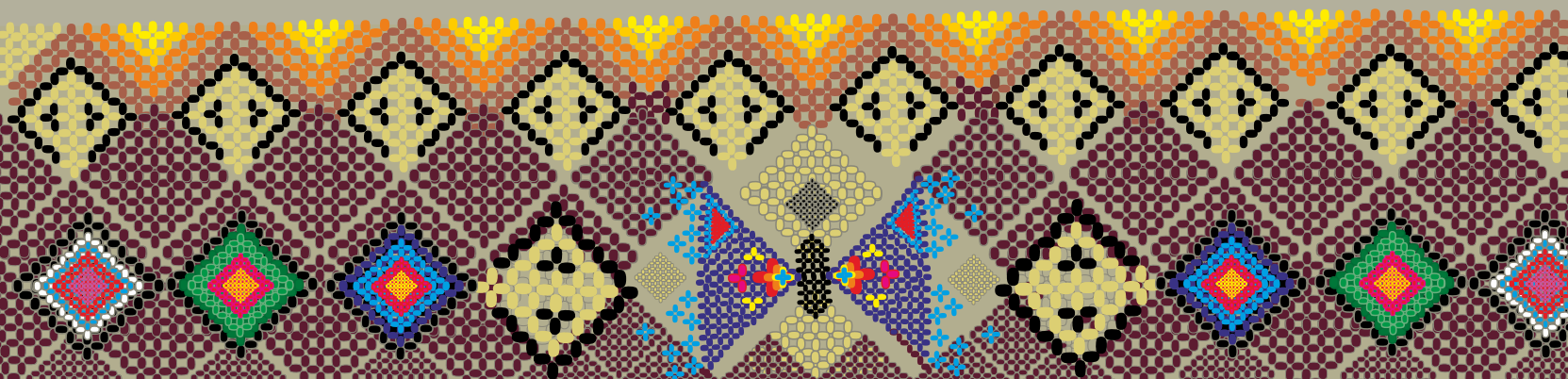


ALDENIRA PEQUENA LUISA YAWANAWÁ,  
TEACHER AND  
LEADER OF AMPARO COMMUNITY



1

# OUR HISTORY



# OUR HISTORY

## The Past

In ancient times, before contact with non-indigenous people, we lived in the forests of the Gregório River, in places of solid land, far from the banks of the river...

"My grandparents used to say that we once lived on the mainland, so that we could see the Incas when they attacked us. Only after we made contact did we live by the river..."

-Francisco Luis Panahãi Yawanawá, professor and leader of the village Matrinchã

At that time, we lived traditionally, like our isolated relatives of today. We realized that the whites had equipment and materials that attracted our interest and so our leaders chose to make contact with them.

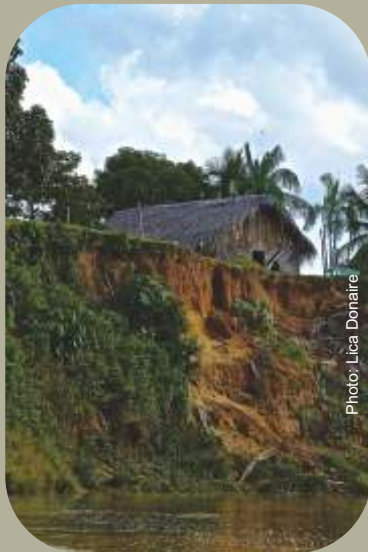


Photo: Lica Donaire



Photo: Lica Donaire

"... My grandparents told me that in the times before contact our way of life was primitive, without clothes. The women wore only a traditional thong, and the men were naked, except tying a rope around the sexual organ. Everyone lived under a large common house, a Shuvuã. This way of life is no different from the isolated peoples of today, which is a life where suffering is common, without tools that enable a comfortable life, such as a machete, ax, fishing tools, or scissors. Without clothes and blankets to keep warm, people had to make fires under their hammocks. This was the way of life until the time of contact with the non-indigenous people. What attracted our people to them was the need to get products like these, which were greatly admired and necessary for daily life. After they made contact, there was no way to go back to being isolated. Two men made this initial contact: my grandfather, Antonio Luis Pekuti, and Quati, his cousin. After that the rest of the people came together...and even though the Yawanawá people did not know the outsiders language, they began to work, clearing roads for rubber tapping, creating paths, and hunting ... in return they received the materials they needed, like clothes..."

– Raimundo Sales Yawanawá, Yawanawá leader

The ancient stories remind us of our ancestry and reveal our traditional knowledge about the Yawanawá territory. An example is this story from the life of the great shaman Muka Nawa, recorded below, which demonstrates that our territory encompasses more than the demarcated land.

"...This is the story of a Yawanawá shaman, who had a mysterious diet and became a very powerful man with great spiritual strength; we may not achieve that any longer ... He was also very fierce, very brave. The story says that he was a great warrior, and nobody could compete with this shaman. He could foresee everything that was going to happen to the Yawanawá People. He predicted that people would appear dressed, some cloaked, but did not know what their covers were; only by meeting them, we would know. He asked the Yawanawá to be friends with these people, telling them not to attack, kill, or criticize these people, that they should be their friends. At that time, he said he would not be alive any more, and that this story would be well told. Then it seems that his daughter died, whom he loved dearly. Her death made him very angry...In the midst of his anger; he killed his servants and threw them into the river that was then called Wakawã, now known as the Gregório River. But because he killed the people, the river's name was changed to Yuraia.

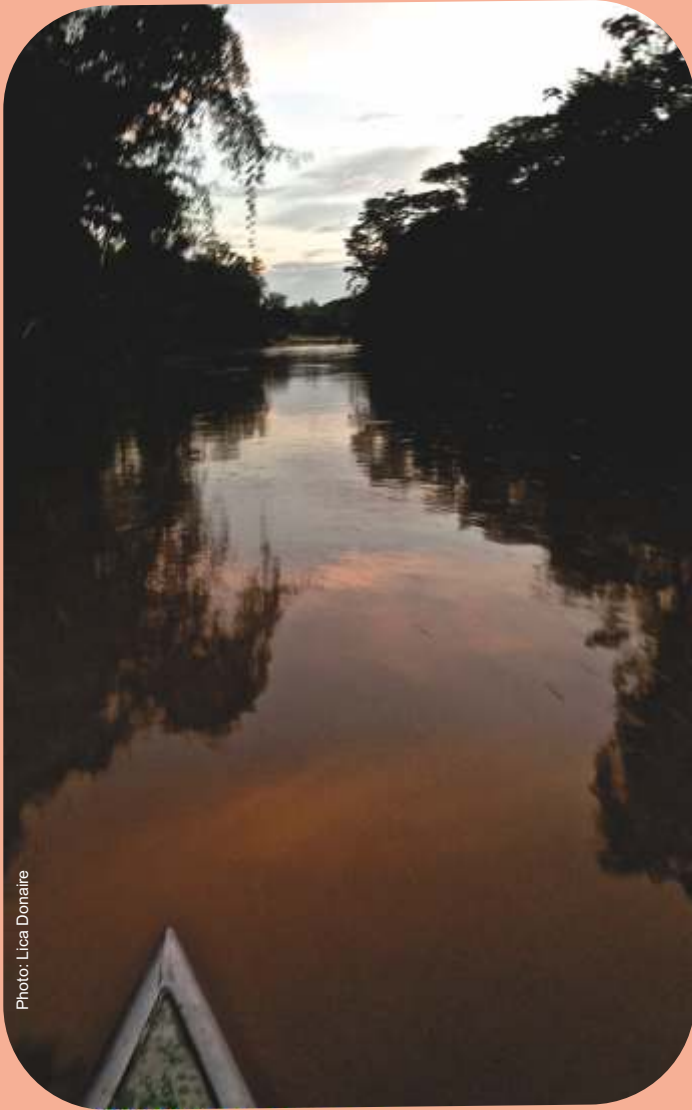


Photo: Léia Donaire

This is a story of the ancestors, but it is linked to our generation. We do not remember much because it is an old story. He went down that river and all the streams, it was not he himself who knew, and it was more his spirit...When he arrived in each creek, he touched the waters and spoke, 'Ah, the name of this stream is this.' And he would name the creek. Then he came down, until he reached the edge of another stream. His sister came, running by the river to catch fish because in the old days there was nothing to do except to take and kill fish from the river to eat. When she arrived, she saw her brother, Muka Nawa, and said, 'Utxin (which means brother in our tongue), what are you doing here?' And he replied, 'I'm here because your niece died and I did many things that were not good. I'm thinking about everything I've done and the daughter I've lost. That's why I'm here: to lose my life or for an animal to devour me. If I do not find an animal to devour me, I'll come back.' And so he did, [renaming the streams and rivers along the way].

It is said that he passed the Apiuri and called it Kariá. So he did with all the streams in this part of the Tauari, around the Liberdade River, the Tarauacá, the Primavera. He would come, drink water, and speak the name of the stream. If we considered all the land that Muka Nawa walked, where he commanded, we would have the right to the whole Tauari, including the areas of Liberdade, Forquinha, Primavera and parts of these rivers. But since we cannot do that, we just have this piece of land here. That's why here is our place. Where he hunted and fed his sons and his people, this is our place. We have not come from another place, from another river, from another country; we are from the place of the Gregório River. That's why I say, 'this shaman is there, buried at the head of the Wakashesha, by the division between Riozinho and Gregório rivers.' Muka Nawa predicted everything as it is today, everything he said would happen is happening... He said that we could not go to another place; we must stay right here by this river.



The Katukina people moved to land on the BR-364, but they were not from here. This was what happened to the Yawanawá People, and all the land that he walked belongs to us.

He was the first shaman of the Yawanawá People. I think it is very important to tell this story in this book, so that today's generation does not forget our history..."

Luis Brasil Yawanawá,  
leader and Medicine Man  
of Sete Estrelas  
community.

Painter: Katia Hushahu Yawanawa





Fotos: Lica Donaire

With this chapter, and with the testimony of our leaders, we want to leave the message that the Yawanawá People, together with our brothers the Katukina, have long occupied the region of the Gregório River, living in harmony with the forest and preserving it for the wellbeing of the Earth.

"...These stories are important for young people to learn about our past ... if they do not ask they will not know. Ask, 'where is my grandmother from? Where did she come from? What native nation was she from?' So the Yawanawá Life Plan is for the students to know their story, because if we do not record it, in 10 or 20 years the students will not even know their history. This is why it is good to have this book..."

**Leda Matilde, teacher and leader of the Matrinchã community**





Fotos: Lica Donaire

## The time of captivity

After making contact with outside society, we began to develop new activities. Because we were not aware of how working relationships were supposed to be, we were often deceived in negotiations. Even with these problems, we have maintained the unity of our People.

"...Before the demarcation, we lived in Cachinauá and worked for the rubber barons. We would cut rubber trees and make flour to sell. We did not have the freedom to sell the rubber ourselves, because the patrons would not allow us to. At that time there were many river traders who bought our rubber, and we sold it, secretly so the rubber barons would not know..."

**Francisco Luis Panahãi Yawanawá, leader of the Matrinchã community.**

"...Life serves as a history for us all. Life in the time of the rubber plantations was difficult, because it was slavery. We worked all the time and received very little support. They mistreated us a lot. As much as we worked, they said that we were lazy... With great effort, my father established a community called Cachinauá with all his people in the headwaters of the Gregório River. The Cachinauá community is the trunk from which all Yawanawá were born. No one came from another place, from another river. We had no other place outside of Cachinauá; that was where we were born and survived..."

Until this generation, everyone came from Cachinauá... My father and his people were very hard working. He grounded sugarcane, got up at two o'clock in the morning to grind 30 to 40 cans of syrup to make sweet, raw brown sugar to sell. He would make 150 baskets of flour to sell in order to survive... After that, the patrons forced us to work. And so our lives continued, changing from patron to patron, and instead of improving, life got worse and the captivity and suffering continued..."

**- Luis Brasil Yawanawá, leader and Medicine Man of the Sete Estrelas community**



Even in the time of the rubber barrons, we held onto our philosophy and our way of caring for the environment. We were always looking for an equilibrium between using resources and thinking about tomorrow.

"... We were very careful about our land. It was not right just to cut down the palm trees to make our houses. Sometimes, when we were in the forest, the right thing was not to cut down the trees, but to climb them and to take their fruit, because if we cut them down, we would lose them. Because if we cut down a tree, the next year, we would not have it. We would not make large plantations. In the old days, we had control, we only threw very little "tingui" (a plant that kills fish) into the river and lakes and we continue to use this resource management today..."



**Francisco Luis Panahãi Yawanawá, teacher and leader of Matrinchã community**

Although we have had bosses, over time we have learned how to deal with them. Even under unfair conditions, we managed to survive by maintaining our culture. The biggest challenge was when the landowners changed and a new company arrived that tried to prohibit us from carrying out our traditions and economic activities.

"... I could not plant my crops during that time. They prohibited us from planting crops because the PARANACRE company had bought our land. They said that our land belonged to them, that they had bought and paid it and we could not plant on their land. Then I thought about how we would be able to stay in that small area of land, and how we would live and feed our children. We could hunt, but we could not plant our crops. We would have to live in that same place, and could not move from one place to another. We had no option but to stay in that small place..."

**Luís Brasil, leader of the Sete Estrelas community**

"... At that time, PARANACRE had bought the land and no one could get rubber from the trees or plant crops without their authorization. We could not sell rubber to the river traders passing through. That is why it was so important to demarcate our land and to get out of that situation..."

**Francisco Luis Panahãi Yawanawá, teacher and leader of Matrinchã community** 25







# The Demarcation

## The Fight for our Land, Part 1

With the situation of the Yawanawá and Katukina people becoming very difficult, we began the struggle to have our territory demarcated with the help of our partners and friends.

"...If PARANACRE had not oppressed us so much during that time, we might not have gone to fight. I think the fight for the land really started because of that. This oppression initiated a new movement to fight for our rights. By the year 1977, FUNAI came and started talking to my father about our people's situation. Then Terri came from the head of the Gregório River and recorded our testimony about our life in captivity... That is when the dream of fighting for the land began, with the help of many people. The CIMI helped, and the Pro-Indian Commission ... At that time, a woman named Shirley Torres Araujo was sent, who also helped a great deal...

Then, during this process of fighting for our land, a dangerous, even life-threatening confrontation occurred. There was a very strong boss named Pernambuco, who was the manager of PARANACRE. When we began to put pressure, for our freedom, and for the ability to sell our products, he went down river to the town of Sete Estrelas to seek reinforcements from another boss, named Correa, saying that we were going to invade their storage. After he went down river, the community decided to go and take all the rubber that was stored there. When he returned and found that we had taken the rubber, he went down river again to report that the Indians had invaded the storage and taken all the rubber...

It was then that we met with the warrior men of the Katukina and, ready for war, we went together to ask PARANACRE to leave our land. However, there was no confrontation, because when

we crossed the river we negotiated peacefully to expel PARANACRE from our land. Had we not gone in peace, they could have harmed us. There were three of us who went there to talk: Dr. Osvaldo from FUNAI, a man named Antônio, who was the leader of the Katukina and now lives in Campinas, and me. We said there is no other choice but for you to leave our land. Without this, there will be no negotiations; there will be no retreat on our part. Pernambuco, who was very angry, said to Dr. Osvaldo. "You are encouraging the Indians to invade the storage. You are creating problems." He replied, "No, the Indians have the right to their land. This land belongs to all the Indians and you have to give it back to them"

...After the negotiations, that is what happened – the patrons decided that there was no other way, they had to leave. Some rubber tappers were taking things from them and others did not want to leave. Then a commission from the community was formed to go and tell them to leave, that there would be no conflict ... All this accelerated the demarcation process. With most whites already gone, FUNAI had no option but to speed up the demarcation process. The demarcation was finalized in 1984...In the process of demarcating our land, there were moments of danger, and we did not publicly denounce the company in newspapers or other media. It was an armed confrontation. At that time, we were very afraid, but there was no other way..."

Raimundo Sales, leader Yawanawá

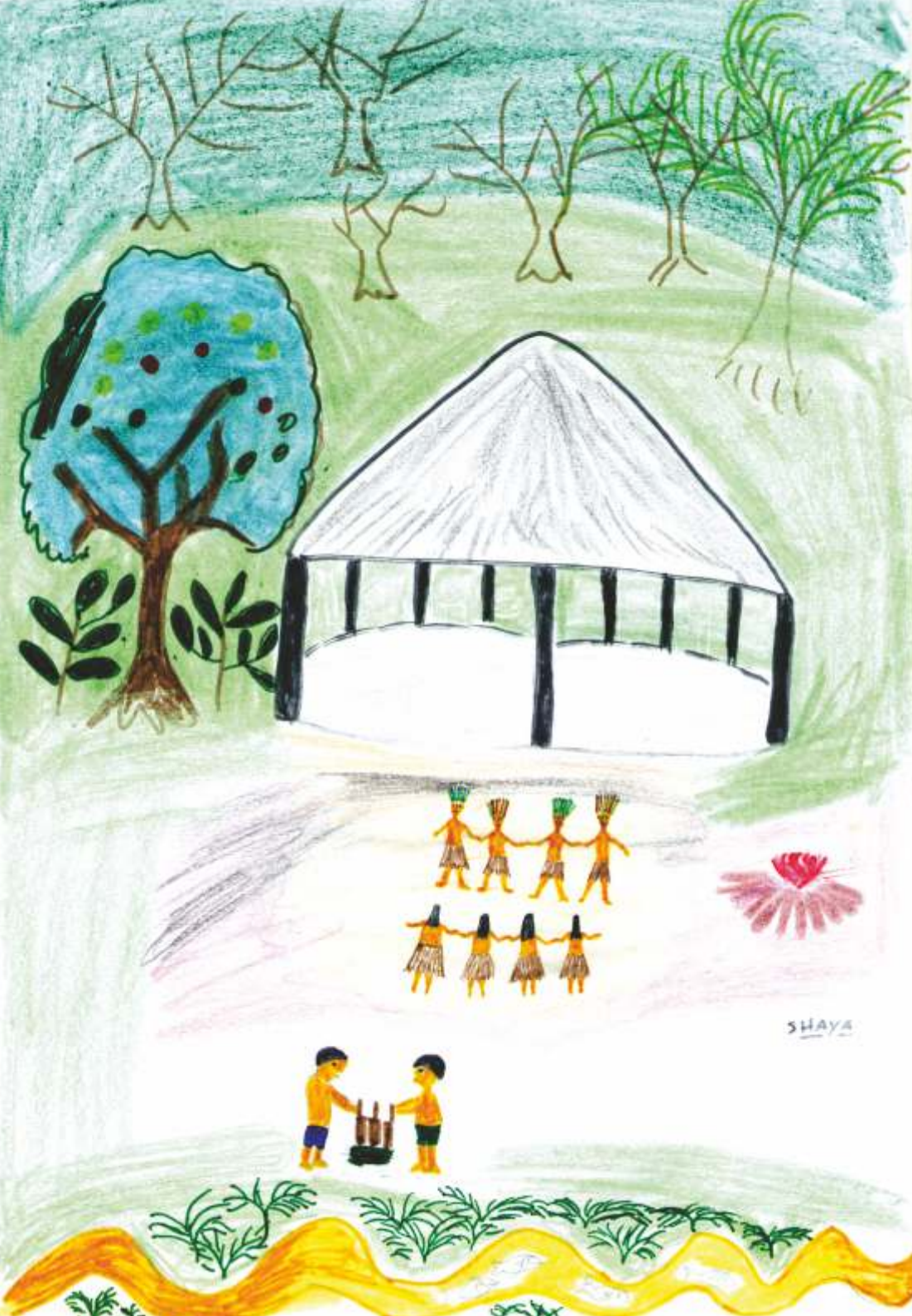


"...Then one day, Terri arrived. No one knew him then. Arnaldo and I asked him where he came from. He said he was coming from Alagoas, from the Tarauacá River... that he had been traveling by canoe to the Cachinaua and had come to make a recording. We did not even know what that was – we thought, 'to record what?' No one wanted to allow him in, but I was very curious. We were afraid to speak up against the patrons, because if the patron knew he might get angry... But we decided, 'let's talk.' My father did not want to talk, Raimundo did not want to talk, the only one who would speak with Terri was Arnaldo ... After a long time, Raimundo received a call from FUNAI to go to Brasilia. He was very scared, but he went anyway. We did not even know why he was going – what was he going to do there?

But the trip was to confirm that Terri's recording was true and to speak out in favor of our people. God was blessing his words in our defense ... While he was away, we stayed behind, making rubber, still suffering, going hungry. Until one day, he came back and said, 'They called me to Brasilia so that FUNAI could demarcate our land and we can live in peace, without a boss.' At that time, I did not even know what FUNAI was. For me, he was telling us something that none of us had ever heard ...But that's what happened.

After that he was called often by FUNAI; he would come and go, which was good for us because we expected an improvement in our life..."

Luís Brasil, leader and Medicine Man of Sete Estrelas community





The moment of demarcation was also important for the union of the two indigenous peoples of the Gregório River: the Yawanawá and the Katukina.

"... The history of the Yawanawá is a very long story. All of our lives we have lived in this land, and we are still here today. The Katukina have always lived here, too. At the time of demarcation, our numbers were very few. There were only 79 Yawanawá people, including all the families, and there were more Katukina than us. This is why the indigenous land was demarcated for both the Katukina and Yawanawá peoples..."

**Aldenira Pequena Luisa Yawanawá, teacher and leader of the Amparo community.**

"...I grew up without a father and mother. In order to survive, since I did not know how to cut a rubber tree, I had to learn from the whites. We used to work and live here by the Gregório River, in our community; I worked here, tending to the animals. This Majara stream here, I worked tirelessly, in charge of the whole stream. When that job was over, I was left with no more than five cents... That is when the Americans came from a missionary church here at Sete Estrelas. There, there is an old plot where we worked under very difficult conditions. Those who worked there cleaned and carried clay from 6 am to 6 pm, earning 10 cents a day. Then came someone named Marcelo. This was the first time I saw him here. At that time, our shaman, Tobias, asked to call the elders to make a recording...It was a great struggle for us to win our land. We worked for the whites who lived here, the bosses here in Sete Estrelas, one called Zacarias, from 6 am to 6 pm and earned almost nothing. Sometimes we worked only to pay the debt we already owed, so after the demarcation of our land, our lives improved one hundred percent..."

**João Grosso Katukina, leader of the Timbaúba community**

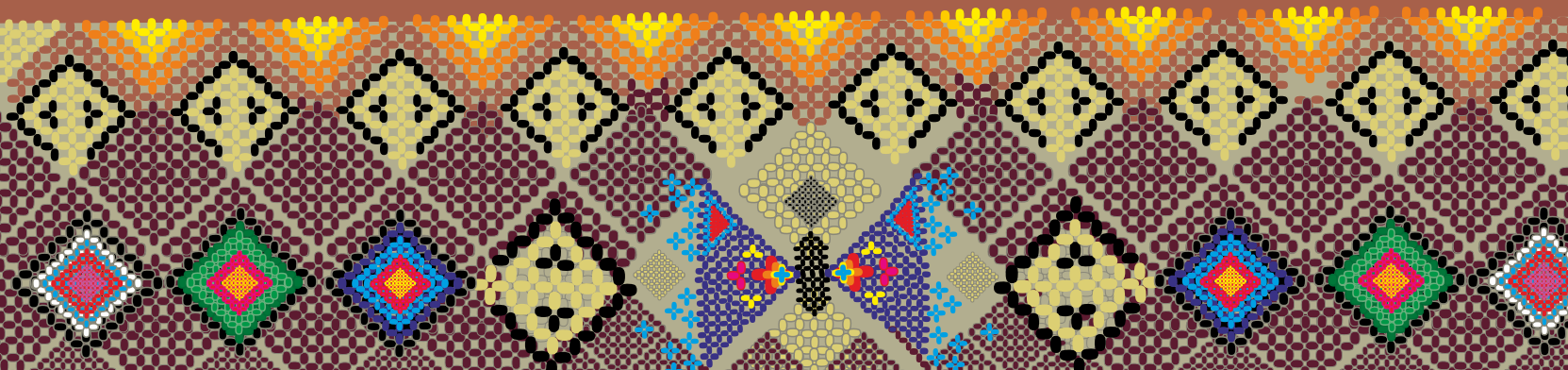
"...The struggle for our land united the Katukina and the Yawanawá. It was a moment of unity and gave the Katukina equality, because before that the Yawanawá felt superior to them...All this improved with the fight for our land and we began to collaborate a lot with the Katukina; we joined together like relatives and friends and this relationship remains to this day..."

**Raimundo Sales, leader Yawanawá**

2

# OUR PROJECTS

ECONOMIC ACTIVITIES





## OUR PROJECTS – ECONOMIC ACTIVITIES

Demarcating our land allowed us to initiate economic projects and gain experience managing our territory. Some experiences did not work, and became important lessons, while others brought many positive results. All these experiences have given us the strength to assimilate our ideals into the way we relate with the surrounding society.

"...After the demarcation, with the support of our partners, we were able to buy merchandise and set up our first cooperative, a little store with salt, sugar, soap and working materials. And the process of tapping rubber continued, but there were no more rubber barons..."

Raimundo Sales, Yawanawá leader

### Logging

"... At the time that logging began, no one knew how to do it; no one knew what a chainsaw was. I was the first person in our tribe to use a chainsaw, which I learned to do from the whites. When I started working, we gathered wood right in the Nova Esperança village. Unfortunately, I do not know what happened, it gave nothing to us or to the community ... Just a little bit of merchandise and a lot of sacrifice...That was the first activity we tried here after the demarcation of our indigenous land..."

Luís Brasil, leader of Sete Estrelas community

"...The social projects of the Yawanawá began with producing rubber, which brought goods and supplied the communities' needs. In 1992–1993, rubber lost value. With the incentive to produce rubber taken away, many of the Yawanawá's rubber businesses went bankrupt. At the time, this was the Yawanawá's only source of income, so the Yawanawá were left with no opportunities for work. That is when we began seeking new alternatives that could promote social and economic growth on our indigenous land without damaging our culture, the environment or our spirituality. We were also recovering from the failure of our logging project, which had been carried out with FUNAI in 1986, and had been a source of great frustration..."

Tashka Yawanawá, Yawanawá leader and President of ASCY

## Annatto Seed – Partnership with AVEDA

The partnership with AVEDA, which first began 23 years ago, was one of the developments that came out of ECO-92, where the Yawanawá articulated the need for alternative economic activities and support for sustainable activities in the Indigenous Land of Rio Gregório.

"...After the disappointment with rubber and logging, the Yawanawá did not lose hope. That was when ECO-92 and Rio-92 took place, and the Yawanawá first made contact with AVEDA. We created a partnership where the Yawanawá would produce a natural coloring from the annatto seeds that the company would use in their cosmetics. The partnership was agreed upon, and in 1993, we began a large planting of annatto. This made all of the Yawanawá, who lived in the Cachinaua community at the time, move and establish a new community together called Nova Esperança. Along with this project came other social projects, such as building schools, providing education and healthcare..."

TashKa Yawanawá, Yawanawá leader and President of ASCY



Photos: Tashka Yawanawa



"...This was when we started the project with AVEDA. First, we began to plant annatto. We had already tried to produce rubber and wood, and had gathered all the people that had scattered to different places. We liked the work with annatto, because everybody worked with their own families and slept in their own homes, so the people in the community got excited and started to plant...Then Bira brought seeds and we agreed to live downriver where the Nova Esperança community is today, to help care for the AVEDA project's seedling nursery... A technician came from Rio Branco, with seeds for guarana, coffee, Brazil nuts, annatto and pupunha palm. There was an office in Tarauacá, where people helped manage the project. We did the planting and started harvesting these plants. Some crops worked well and others were discontinued. The Brazil nuts, I remember, only gave fruit after 13 years; the guarana and the coffee died...Only annatto, pupunha palm and the Brazil nuts survived. Once the project began, we also began to improve our healthcare and education. At that time, we still did not have a school or health center, but the AVEDA project brought these things to us...The project has continued today; it's already 23 years old..."

Antonio Gilberto Yawanawá, leader and Agroforestry Indigenous Agent of the Escondido community



## Vegetable Leather

Producing rubber has been intertwined with the recent history of the indigenous peoples of the Gregório River. Given our experience growing rubber in the 90's, we established partnerships to try to revive this activity with products that could bring value to our culture through harvesting non-timber forest products.



"...Over time, the vegetable leather project of the Amazon also developed, with the company TreeTap in partnership with a Brazilian company. Unfortunately, due to problems within the company and deficiencies of the community, this partnership did not last. Still, our experience with the production process and bringing the market into our communities was incredible..."

**TashKa Yawanawá, Yawanawá leader and President of ASCY**

"...With the vegetable leather project, we returned to working with rubber to make vegetable leather. We already knew how to tap rubber and we learned new techniques for making vegetable leather, but because of some problems, the project brought very little return to the communities and people became discouraged. It worked out for a while and it was great to learn these new techniques..."

**Antonio Gilberto Yawanawá, leader and Agroforestry Indigenous Agent of the Escondido community**

## **Andiroba Oil**

After everything, we learned in previous projects, we began exploring partnerships that supported our communities and the environment through sustainable activities – this is how the andiroba oil extraction project came about.

"... After the work with TreeTap, we worked with AVEDA to start an andiroba project, with support from the National Environment Fund. A factory was set up here in Tarauacá. It worked well for two years, until 2008, when some activities were discontinued and the factory was closed..."

**TashKa Yawanawá, Yawanawá leader and President of ASCY**

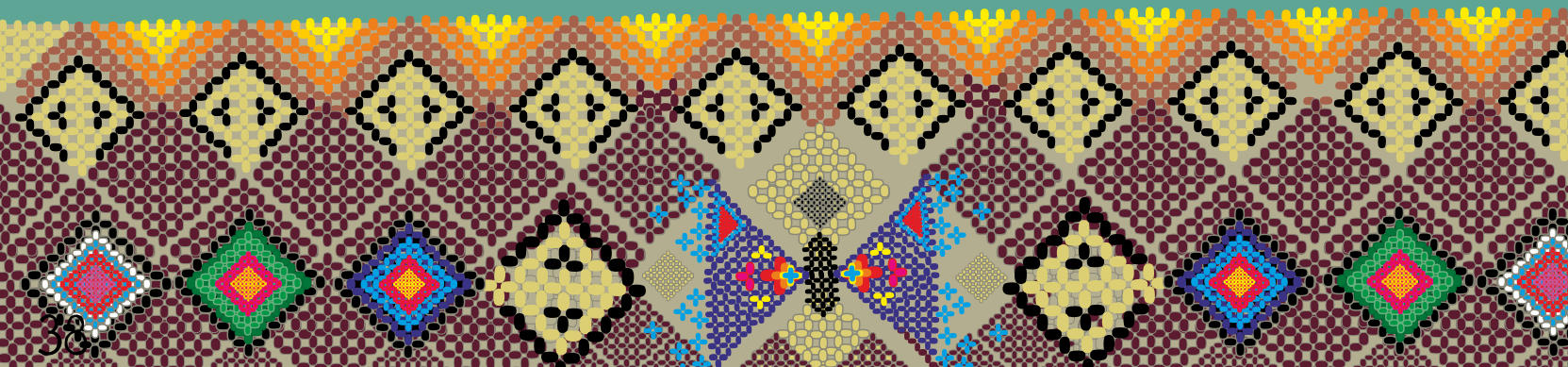
"... The Andiroba oil project was a great project; it gave the Yawanawá people a good name and image, but after a while, it was discontinued due to a lack of preparation and training... The team that led the project was young and inexperienced ... Still; it helped to promote our people ..."

**Raimundo Sales, Yawanawá leader**

3

# OUR INITIATIVES

CULTURE AND TERRITORY





# OUR INITIATIVES – CULTURE AND TERRITORY

## Cultural revitalization and ethnotourism

In the 2000s, we, the Yawanawá and Katukina, felt that our way of life was going through great transformations and was becoming greatly altered from that of our ancestors. This realization was an important step for us to begin a series of activities that allowed us to return to our purpose and values.

"... A big step was in 2002, when we held a meeting to reflect on how we were in the past, how we are today, what we would like to be in the future. That is why, together with the elders, on October 4, we held a big meeting at the old andiroba factory.

During this period of reflection, we saw that many of our cultural and spiritual customs had become dormant and we had become increasingly connected to Western culture. So we asked my father, Raimundo Tuin Kuru, and shaman Tatá, and elders from the other communities, like Uncle Luis and Uncle Chicó, what we could do to revive and strengthen our culture. What we decided was to organize a big annual celebration. We called it the Yawanawá week of celebration of singing, dancing, art, healing and spiritual manifestation, first organized in 2002 ... This week-long celebration had a major impact on the community, and was the subject of a documentary we made called "Yawa, the History of the Yawanawá People" ... This Yawa documentary went around the world; it was produced in 9 languages: Yawanawá, Portuguese, English, Spanish, Italian, Korean, German, Hindu and French ... The celebration inspired a rediscovery – the Yawanawá renaissance! I remember my father being very touched by this first celebration: when he saw everyone painted, with their headdresses on, he said, "Now I can die in peace; I have already seen the Yawanawá like this in my dreams and today I saw it in reality... I know they will never go back to being like the Yawanawá that we have been..."

Tashka Yawanawá, Yawanawá leader and President of ASCY



"...The idea for a Yawanawá fashion line also emerged during that time, after observing several traditional drawings of our body paintings. In 2006, we launched the Yawanawá fashion line: a collection of clothes featuring Yawanawá designs. The fashion line exploded in the national market; it was a great success, and brought great benefits to the community. It also helped to promote our people, who became better known across the globe... All this awakened in Acre an opportunity to change the status of indigenous peoples within politics; it showed that Indigenous People had value and, with that, we began to gain respect from the state. As a result, for the first time in history, the governor came to visit our community..."

So a Yawanawá movement was created in the outside world...We also produced a documentary with the actor Joaquin Phoenix, who travelled to the Indigenous Land of Rio Gregório. Having a famous Hollywood actor attracted further attention from the outside world; the documentary "4REAL Yawanawá" has been shown in 166 countries, which gave much greater visibility to the Yawanawá people... This is something we have always looked for in new partnerships.

We also created the "Mariri Yawanawá Festival." We held the first one in 2008 and in 2009, and became an avenue to value our culture.... The Mariri still happens every year in July; this year we held the fourth one. So all the communities come together, along with a few visitors... During this process, we created the Yawanawá Ceremonial Center for Healing and Therapy, a school, a learning center for Yawanawá spirituality. The Center is led by Paulo Matsini and Tatá Txanu, who is the oldest and wisest shaman of our people, as well as the first Yawanawá women to be initiated by Tatá, Hushahu and Mariazinha, both of them went through a rigorous cleansing ritual... This is our culture – it is not static, it is changing...We have created a policy of valuing women, elders, and children..."

TashKa Yawanawá, Yawanawá leader and President of ASCY





Foto: Belo Borges



Foto: Lica Donaire



Photo: Belo Borges



"... A broad cultural revitalization took place, incorporating the festivals, our spirituality, as we returned to studying shamanic science and medicine, and all aspects of the material and spiritual world, which are linked to our culture and language. For example, I did not start speaking our language until adulthood. As a child, I did not speak it, I did not know how, and as a young man, I listened and thought, "I have to learn to speak my language!" Knowing the value the language holds, and after seeing and admiring people practicing our culture, as I did, many people's interest grew. Now many Yawanawá adults use our language, and others are trying... And several other practices of our own culture, which we are trying to maintain, all of this was done with reference to our father to inspire people. Before this cultural revitalization, our father already knew in his heart the causes that the world was going to embrace, the cause for the rainforest, the environment ... He would not allow anyone to cut down a tree. When he saw someone cutting down a tree, he asked, "Who cut down that "bacaba" tree, that source of fruit?" He had a vision for the future and he was a passionate about our culture. For example, in our collection of old photos, there is one where he is putting a feather headdress on Paula, my younger brother ... He used to say, "My children, why don't you do the things we did in the past? We used to play like this, sing like this... It was from those ideas that the festivals were born. He was the author, the mentor, the founder of all that we are seeing today, so we are honoring him in this book..."

- Raimundo Sales, leader Yawanawá

Among the projects we developed through this process of cultural revitalization was ethnotourism. We started with the festivals, sharing our cultural expressions with non-Indians. In refining this initiative, we began to carry out activities in some communities with small groups of tourists who wanted to experience our customs and our culture.

"...Our first pilot [of ethnotourism] was in 2011 when 15 English people came to visit us. It worked very well because we managed to distribute the funds we collected to everyone who participated. Now we have a Visitors Center in Mutum and we plan to open another one in Matrinchã, which we can use for other events. Just as people can take courses in the Poyanawa community, or at the Katukina villages of Campinas and Caucho, they can also come here... For tourists, each community offers something different: in Tibúrcio, there is the red ravine; in the community of Escondido there are stones that are linked with our Yawanawá history; in Matrinchã there are lakes. For visitors to Mutum we have the Ceremonial Center, and now we can include Amparo and Timbaúba, which have their own attractions because they belong to another people, the Katukina, and the Yawarani... We opened another center recently: the Medicinal Plant Center in the community of Sete Estrelas. Uncle Luis is there, who is a traditional medicine man who has the greatest knowledge about medicinal plants in the community, and has been receiving visitors..."

Tashka Yawanawá, Yawanawá leader and President of ASCY

## A Review of Limits and Our Surroundings – Land Fight, Part 2

Although our territory had already been demarcated, we always knew that the boundaries were wrong. Essential sites for the Katukina and Yawanawá People fell outside the boundaries, like our sacred sites from the time of the shaman MuKa Nawa. At the same time, we observed great threats within our territory, such as logging and predatory practices. This is why we decided once again to take up the fight for our ancestral rights.

"... We created new communities, because when the indigenous land was demarcated in 1984, with 92,860 hectares, many sacred sites, as well as hunting and fishing areas, remained outside the demarcated area. So we asked for a review of the limits, which was necessary for us. One way for us to reaffirm that this land belonged to us was to occupy it, so to demonstrate our traditional territorial occupation, we founded seven more communities along the Gregório River. That is why in 2003 we began the struggle to review the limits of our land, and in 2005, the official union newspaper recognized this revision of our territory. That is how ours was the first indigenous land in Brazil to be revised, as well as the first indigenous land to be demarcated in the state of Acre."

TashKa Yawanawá, Yawanawá leader and President of ASCY

"... The studies to review the boundaries of the Indigenous Land of Rio Gregório began in 2004, and ended up delimiting a 190,000-hectare extension of our land. After FUNAI recognized this new extension, in 2006, the revision was announced by the Ministry of Justice ..."

Synthesis Report of Ethno zoning, ACRE, 2006

We are aware that we are not alone in this region of Acre, so we strive to maintain good relations with our neighbors, while also remaining aware of projects that may damage our environment.

"...We have always had good relationships with the river dwellers who lived on our land. They have come and worked at our annual celebrations. When any Yawanawá needs help, like when an engine breaks, they always help, and offer it warmly. We even have strong family relationships, with marriages between the children of rubber tappers and the Yawanawá. We have a policy of being good neighbors to the people living in surrounding areas. This is a local policy of those who live near our land ... Another great policy that we have is to negotiate through dialogue, whether in a diplomatic or protesting way or through a campaign, such as the one we have against those big landowners who claim to be the owners of the land.

Many people do not know Acre and have never been here, such as Ratinho a television presenter, who has been involved in major controversies since the time of the PARANACRE company... This began with the fall of rubber, when the road closed and land was being sold. When the road reopened, they returned, and after negotiations, Ratinho was granted permission to explore timber production in the region. We managed to prevent this exploitation, and this was part of the struggle of having our territorial boundaries reviewed... we are paying attention to projects like government policies, roads, oil prospecting, oil, natural gas...We are very committed to preserving our territory...

TashKa Yawanawá, Yawanawá leader and President of ASCY





Photo: Tashka Yawanawa

# TIMELINE OF THE

## THE PAST

(END OF NINETEENTH CENTURY AND EARLY TWENTIETH CENTURY)

- OUR TRADITIONAL LIFE IN THE ORIGINAL TERRITORY OF RIO GREGÓRIO
- CONTACT WITH THE NAWA, (NON-INDIGENOUS PEOPLE)

## THE TIME OF THE PATRONS

(1910 TO 1970)

- THE FOUNDATION OF THE CACHINAUÁ COMMUNITY
- WORKING WITH RUBBER AND RUBBER BARONS
- THE ARRIVAL OF THE NAWA OF PARANACRE

## THE STRUGGLE FOR LAND

PART 1 (1970 TO 1984)

- OUR REACTION TO PARANACRE'S PROHIBITIONS
- SEARCHING FOR PARTNERS IN THE FIGHT
- CONFRONTATION WITH THE RUBBER BARONS
- FINALLY, THE FIRST DEMARCATION OF INDIGENOUS TERRITORY IN ACRE

# INDIGENOUS LAND OF RIO GREGORIO



## OUR FIRST PROJECTS

(1992 TO 2002)

- OUR LOGGING ATTEMPTS
- PARTNERSHIP WITH AVEDA
- WORKING WITH VEGETABLE LEATHER
- THE RENAISSANCE OF OUR CULTURE
- THE ANDIROBA FACTORY
- WORKING WITH OUR SURROUNDINGS
- EXPANDING OUR TERRITORY

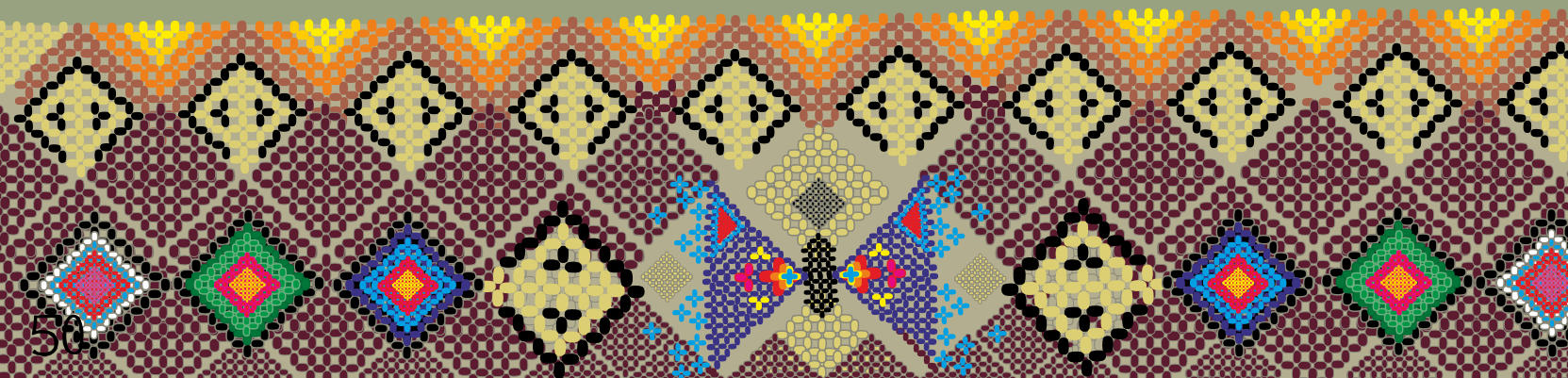
## OUR CURRENT PROJECTS

(2006 TO PRESENT)

- THE YAWANAWÁ SOCIO-ECONOMIC
- PLANE THNOTOURISM
- THE LIFE PLAN
- OUR GOVERNANCE

5

THE LIFE PLAN OF THE INDIGENOUS  
LAND OF THE GREGORIO RIVER



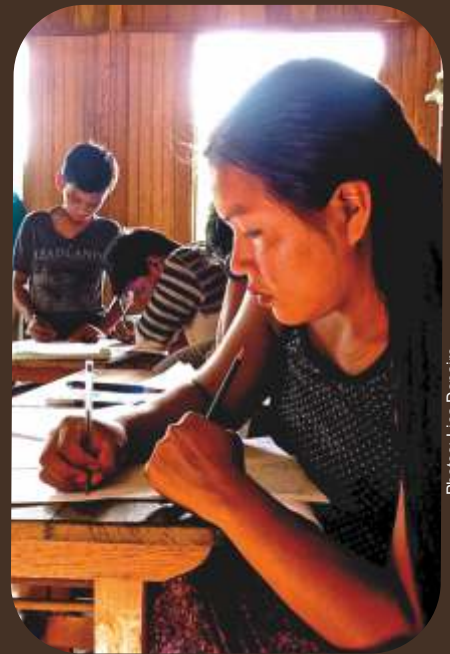


# THE LIFE PLAN OF THE INDIGENOUS LAND OF THE GREGORIO RIVER

The Yawanawá Life Plan is about carrying out our communities' many initiatives, bound together with a vision of the future for the next generations. The process follows our Territorial and Environmental Management Plan. It involves all the interested communities and we consider it our most important project.

“...This project that we are calling the Yawanawá Life Plan is a dream; it is a dream that may someday come true. I would like to invite each of you to join and work together, to create a project that is original and organic to the Yawanawá. This project comes from us, comes from our ideas ... We are working on a project that spans the next 10 years; we are working for present and future generations. Ten years from now, those who are 10 years old will be 20 years old. It is good that all the children come to listen and participate, because it is for them that we are working. We want to create a strategy that secures our people's existence in our territory, living a dignified life in the forest... We cannot reinvent the wheel; it must be something that supports what the Yawanawá have always done. For example, we Yawanawá have already provided an environmental service: to protect and not degrade the environment... ”

TashKa Yawanawá, Yawanawá leader and President of ASCY



Photos: Lica Donaire



"... For me this is the greatest project we have undertaken in all of our history, it is a project that was born in our land, which has belonged to us since time immemorial, the project came from our lives from our history... Only a big project can bring us dignity. What does it mean to live with dignity? It means living as a human being. A person who walks wearing shoes walks with dignity; a person who walks barefoot is taking a risk, of stepping on something on the ground. Due to lack of resources, he cannot buy sandals. This lack of resources leaves a person without dignity in their lives and in their interactions with the society around them. When you are sick, you cannot buy medicine. When you want to travel, you do not have a boat. Your life is without dignity... So this great project is to bring us back our dignity, for us who are alive today. It is a project that is concerned with the future of our people, through the protection of our territory, the strengthening of our culture, salvaging what is important, what we lost, a quality education. It is not a project that harms the environment, like deforestation. On the contrary, it is a project that helps us protect our environment even more. However, this preservation does not change our way of life. We will not stop planting. We will not stop fishing in our rivers. We will not stop hunting. Nothing in our way of life will change ... Today there is a lack of water all over the world, climate change is making the world warmer ... Look at the flood that recently happened: throughout all our history we have never seen a similar flood. Drought is taking over the planet. And good companies and governments want to do something good for the planet and for the people, they want to get ahead and say that their organization protects the environment, that they support, finance projects that protect the environment, so that land is preserved, so that no one touches virgin forests. They form partnerships that help us, and do not enslave us as the rubber barons did, who forced us to open rubber roadways..."

Raimundo Sales, Yawanawá leader







"... If we make a mistake in this project and need to start over, we will begin again, as often as necessary, until we get it right. We will not let the fear of making a mistake stop us. Our motivation is future generations, who will remain in our place. You will be proud of our bravery and courage and not remember us for our cowardice. Let's go, everyone! Because in a little while you will give our people continuity into the future. What I mean to say is this: you are not my relatives you are my family! .... "

**Mariazinha Yawanawá, Mutum community leader**

"... The Yawanawá Life Plan is like a tree. It has many branches. One of the branches we can develop together with AVEDA and other partners such as the state government, Forest Trends, and the Pro-Indian Commission ... We will not invent anything different from the way we already live, from what we already do. We will only improve so that we can strengthen our own activities and bring good fruit, bring benefits to our people. So that is the Yawanawá Life Plan we are working on now ... It is not something we are creating or inventing, it is a way to improve our lives ... Nobody works alone, just like in the community, nobody does anything alone ... So we need to add and call on new partners... Our idea for the Life Plan is to join all the things our community needs and to become a self-sustaining community. We have not yet defined the path, but each activity will have a project, thinking as one People, in a new economy. We cannot solve all our problems, but we will do what is feasible, according to our studies and our partners ... This project is our challenge to think ahead and plan for the long term, as one People..."

**Tashka Yawanawá, Yawanawá leader and President of ASCY**

To make our Life Plan participatory and autonomous, we have created a governance structure that represents all the villages involved in this project. We call this group the Yawanawá Life Plan Management Council, which will have autonomy to make decisions about how to use resources and monitor the actions of each community.

"... We have to see how much this plan will cost. We are also afraid of fighting over money; it doesn't matter having millions in the bank if we're fighting amongst ourselves. We cannot lose the link we have with nature, with our spirituality; so that we do not turn the village into a city ... Money has to come to the village for a specific investment that is applicable to the plan, so we created the Council, made up of the Yawanawá leadership council, which will govern the Yawanawá life plan. I, as president of the association, will not be able to decide anything about the project related to money without first going through the board. We will create the Yawanawá fund and not one penny will be used without the Council allocating it to a specific resource. Each community will present their project to the council and they will approve it. If at the end of the year the community has performed as they have promised, they may apply for another project in the next year. Otherwise, it will have to end and then they will have to think about another project... Our vision is that communities will have autonomy and the council is not the boss, they will only guide this process...

Tashka Yawanawá, Yawanawá leader and President of ASCY







Photo: Tashka Yawanawa

# LIFE PLAN





## I CULTURE



- Encourage the elders, who are the living memory of our People, to teach and pass on traditional knowledge to the young. To do this, it will be important to have a traditional Indigenous school exclusively to teach the Yawanawá language (Nuke Tsäi)
- Continue to hold our Mariri Yawanawá Festival, because it is based on the essence of the Yawanawá culture, and organize a cultural calendar in each community for traditional dances, games, community work, food and other practices;
- Build a Yawanawá museum to keep our historical materials and objects, which will hold the memory of our People, and ensure that each community has equipped art spaces.

- Maintain our customs, which ensure the union and harmony of the Yawanawá people, by strengthening our Ceremonial Center for the training of shamans, and building a Shuvu in each community and comfortable spaces for our Elders to teach the Yawanawá culture. It is important that they have a home where they can teach their traditional knowledge
- Promote cultural exchange activities between the Yawanawá and Katukina peoples
- Carry out training activities for the audiovisual recording of Yawanawá knowledge





Photo: Beto Borges

## II YAWANAWÁ HOLISTIC EDUCATION



- Strengthen traditional Yawanawá education (Mesenai), which includes everything: language, respect for the elders, stories. All this is passed down from father to son, and teachers must research and know how to pass it on to their students. For this, it is important to produce didactic materials in the community itself
- Support communities to strengthen their knowledge of the indigenous language
- Ensure resources to pay the community "teachers", shamans, women-artisans and traditional painters, to enrich the classrooms with cultural education
- Provide equipment and logistical support for the Elders to move to obtain their medicinal plants and other cultural resources
- Build a Yawanawá traditional school of culture, which brings together all the elders and teachers to teach traditional culture. This school can be held at the Ceremonial Center
- Support the Yawanawá youth to attend university. These young people must be committed to returning to work in the community
- Elaborate political pedagogical projects at the level of basic education and apply existing projects from grades 5<sup>th</sup>-8<sup>th</sup>
- Install indigenous libraries in all of the schools of the communities, with the history of the Yawanawá people, and support the indigenous teachers to research the forest and its resources
- Provide school meals from within the community, because it is more appropriate for our young people to eat our food, and this will strengthen food production in the communities
- Create regulations that give the Yawanawá and Katukina schools autonomy to hire support staff (cooks, and other support staff)





Photo: Beto Borges

- Construct schools with adequate structures and equipment (including audiovisual materials) to meet the needs of our students and allow them to learn in good conditions, with an architectural model decided by the community and constructed by the government
- Guarantee conditions for school transportation for indigenous students and adequate transportation for pedagogical advisors

### III-CAPACITY BUILDING

The communities of Indigenous Land of Rio Gregório have large projects, but we need more support to improve our activities, such as environmental education courses, organic agriculture, handicrafts, cooperatives, agroforestry systems and extraction of oils from the forest.

**Artisanal products:** In our forests, we have many seeds to make artisanal jewelry, but we do not have good training and equipment. There is a lot of handicraft production in the Yawanawá communities, by women and men, but we need to improve the quality of the products by taking the following actions:

- Strengthening the Yawanawá Women's Cooperative;
- Building capacity and obtaining equipment for making Yawanawá handicrafts from the raw materials we have in our communities, building partnership with designers to create art pieces, installing sewing machines and other equipment, and relaunching the Yawanawá fashion design label;
- Training community members on indigenous sculptures made with recycled wood, including benches, tables and other furniture.







**Engine Mechanics and Manufacturing:** In the communities there are many boat engines that are broken and in need of repair. The communities buy many boats from Cruzeiro do Sul. We need to learn to manufacture and maintain our own boats. In order to do this, we should carry out training courses, such as:

- Mechanic courses for aluminum boat and engine repair, with an equipped mechanic workshop in each village
- Courses for driving boats
- Courses for the construction of large wooden boats to transport our products, with a capacity to carry 2 to 3 tons

**Traditional Medicine:** Traditional medicine is not used often and, because very few people know how to use it, it is being forgotten. We need to encourage young people to learn to use traditional medicine and to value and respect the Elders who have this knowledge. In order to revive traditional medicine practices, we should carry out:

- Training and support for the creation of medicinal gardens in the communities and promote exchanges between the Elders of the different communities that have this knowledge.

**Midwives:** We have many midwives who need training on health care.

- We need a differentiated training for midwives that respects and includes traditional customs and provides the midwives with a health kit for all the communities, and to build an equipped and sanitized midwife house in each community.

**Agroforestry Agents:** Agroforestry agents need to have definitive contracts and training. They also need materials, such as uniforms, boats, motor boats, fuel, tools, brush cutters, chainsaws, GPS units, cameras, and radio communication between communities and institutions (FUNAI, SESAI, IBAMA, etc.).







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- Ensure that there are agroforestry agents in each community within the indigenous land
- Support cultural exchanges for agroforestry agents inside and outside the state of Acre
- Organize agroforestry workshops on the indigenous land, for example, on environmental legislation

## Additional Capacity Building:

- English language courses for Yawanawá youth
- Robust computer courses
- Electrician courses
- Audiovisual recording courses
- Carpentry courses, with the installation of a mini-sawmill for each community, to use for recycled wood and farming, as well as a blacksmith shop for each community
- Courses on the cultivation of small animals (fish, poultry, pigs, bees, etc.)
- Courses of improvement of flour quality

## IV-HEALTH

- Develop a Yawanawá Health Program for the training of health agents and midwives and the cataloging of Yawanawá medicinal plants, together with planting medicinal gardens in the communities (with the support of Dr. Paulo B. Alencar and other partners). A nutritionist should be included in the health program to teach about the problems caused by eating foods that come from outside the indigenous land;

- Accelerate training of Yawanawá doctors and nurses, (who must also learn traditional medicine) as well as a microscopist, Yawanawá dentist or oral health expert in each community.
- Build an equipped health clinic in each community, which can also be used to store medicinal plants;
- Acquire a health support facility in the city of Tarauacá, for use by the Katukina and Yawanawá, with a small vehicle to transport patients to and from the city.



## V- HUNTING AND MANAGEMENT OF WILD ANIMALS

Game animals are the primary food source for our families. Just as palm trees and other resources are becoming scarcer, we must travel farther and farther to find the game animals we hunt. As our population increases, there is a greater demand for game meat. This is why they are disappearing. To allow the game animals to return, we need to breed chickens, ducks, and fish.

- Strengthen our existing agreements that have to do with game hunting, such as:
  - No hunting with dogs. Hunting with dogs is only allowed in traditional plantations, to kill and scare animals that eat the crops, like agouti and others;
  - No selling game meat because it is only for the consumption of the families;
  - No hunting predatory birds to making headdresses for commercial use;
  - When herds are found in the woods, we can only hunt the animals that we will eat. We do not kill the whole herd, because although hunting many game animals was a Yawanawá and Katukina tradition, now we must practice animal management.
  - No more hunting young alligators because they are almost extinct in the Indigenous Land of Rio Gregório, they are only found in the lakes;
  - Campina relatives that are invited by the Katukina Leadership have the right to visit, hunt and fish in the Katukina area of the Indigenous Land of Rio Gregório. During their visits they may consume traditional food and take only small quantities hunting game for their return trips;
- Manage game hunting near our houses and rotate the places and routes used to hunt, ensuring rest for the game. No cutting the fruit trees that feed the game;





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- Monitor the fauna to verify the least abundant species and define a period to stop hunting those animals. This monitoring will also indicate if the population of that animal is increasing or decreasing;
- Establish a refuge area in the Katukina area, at the headwaters of the Igarapé Pessoa;
- Reinforce the surveillance of the turtle nests on the beaches. Many of the communities no longer hunt or collect turtle eggs and we are already seeing good results.

## VI-FISHING



- □ Fishing in the Lakes – Resume the tradition of community fishing in the lakes, which is a Yawanawá tradition linked to our stories and culture (for example, it was during the community fishing that marriages were arranged) and create an agreement for all communities to fish in the lakes together again.
- Fishing with poison – Keep our traditional forms of fishing, and create a community agreement for the use of Tingui, Assacu and Shata, which are very strong natural poisons.
  - The use of Tingui in the river is prohibited; it is only allowed in the streams;
  - The Assacú will only be used to fish in lakes for the purposes of large gatherings and cultural festivals, in order to maintain the tradition, but will be used in moderation. We will give one year of rest to the lake after the use of assacú. Families should take care of the lakes near their communities to strengthen our supervision;
  - Fishing with Shata was traditionally done for special celebrations, involving a ritual and a story. The "shata" is the most harmful poison because it kills everything and the lake takes about 5 years to recover. Therefore, it is forbidden to use the shata throughout the Indigenous Land of Rio Gregório;
  - It is also forbidden to use any poison in the two main lakes within the territory;
- In order to avoid wasting fish, when organizing large fishing outings in the lakes, Katukina families, which are reduced, will invite some Yawanawá families, and vice versa;



- No deforestation surroundings the lakes, igapós (Amazonian swamp forests), streams and ravines and no clearing of trees along the river's edge; we must leave a minimum distance of 30 meters, since deforestation near streams takes the food from the fish;
- Support fishermen with fishing nets, casting nets, and trainings to learn how to manufacture these tools.



## VII-FOREST RESOURCES



- Implement initiatives and activities related to agroforestry and environmental education for our children, our families and our communities, so that fruit trees and palm trees are always close to our homes;
- Improve management of palm trees, which provides the straw we use to cover our houses, so when we harvest the fruits and straw we can keep the buriti, the bacaba and the coconuts, near our communities. This will allow us to maintain our traditional methods for building houses;
- Collect seeds, plant seedlings and reforest our fields and communities, with active participation from forest agents and volunteers, by expanding our efforts to have more technical assistance, and learn from our experience with reforestation.



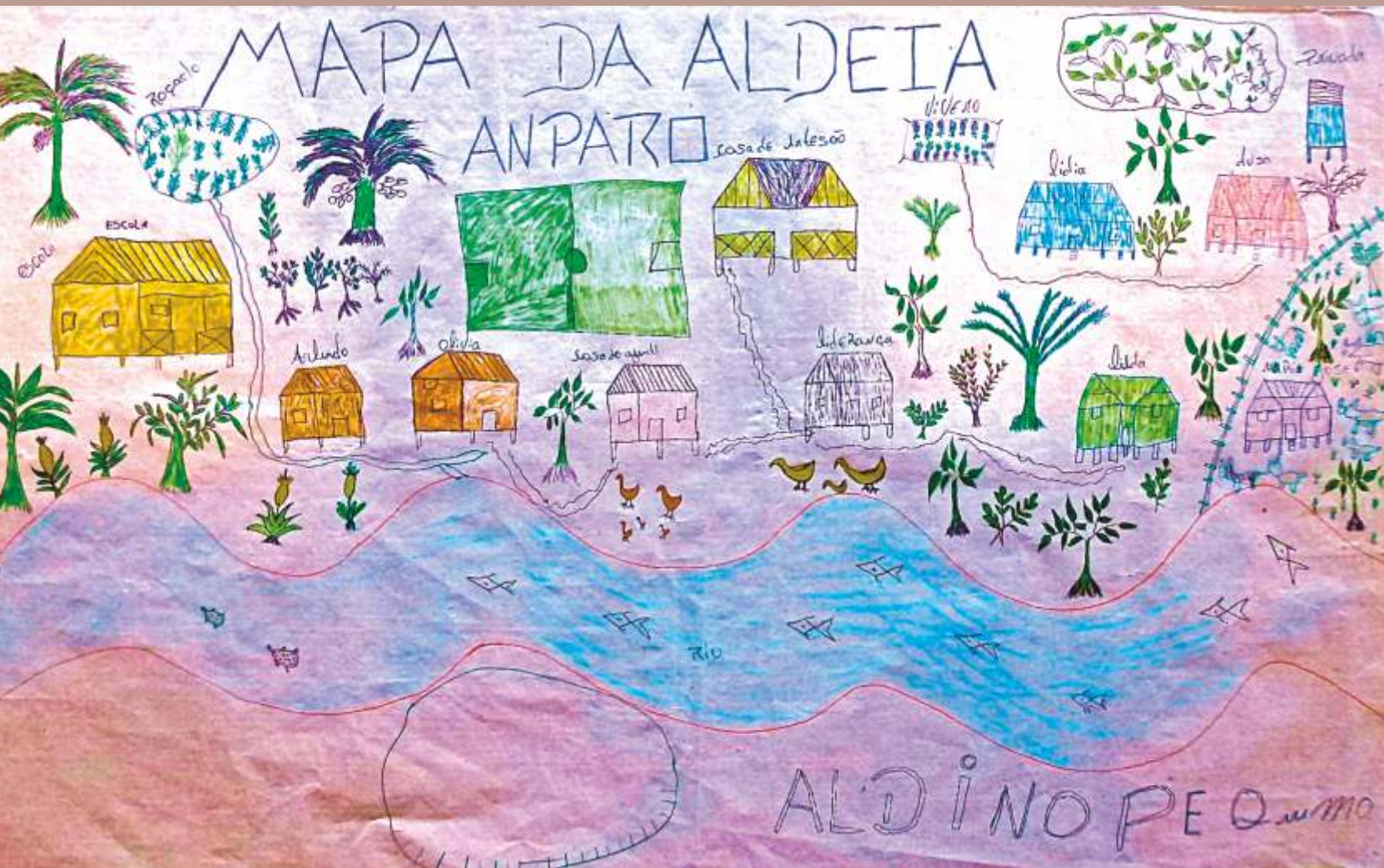




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## VIII- YAWANAWÁ SOCIAL AND ECONOMIC PROJECT

- Install a Yawanawá Oil and Essences Processing Center using resources from forests in the indigenous land and surrounding area;
- Expand and strengthen the Ethnotourism Program and establish one attraction in each community, with adequate accommodation to receive visitors and build a traditional guesthouse in the community of Matrixã;
- Install a complete açai factory in the communities, for our own consumption and sale.



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## IX-USE OF THE TERRITORY

- Establish a boundary between the community of Sete Estrelas and Marajá stream, to separate land to be used exclusively by the Katukina. The Indigenous Land of Rio Gregório does not belong only to the Yawanawá, but is shared with the Katukina located between two Yawanawá communities;
- According to a common agreement among the Yawanawá and Katukina peoples, the entry of non-Indigenous people into the indigenous land to hunt or fish is forbidden, and it is established that this decision should be passed on to residents of the surrounding area. In recent months, non-Indians have entered to hunt and fish illegally in indigenous land. This is why any leader that brings visitors to Indigenous Land must inform the others, and these visitors must sign the existing agreement. Each community will be responsible for collecting the signatures at the end of the visit;
- Respect guests (government, company, NGO or individual) of the other communities when their purpose is to support and assist the interests of these communities, preventing any kind of organized protests against these guests, except when they cause damage (such as through drugs, bio-piracy, etc.) to the Yawanawá/Katukina population as a whole.





## X- MONITORING AND SUPERVISION

- Set up a surveillance station, equipped with all the necessary instruments, at the entrance of the Indigenous Land, near the community of Matrinchã;
- Set up a surveillance system on the border of the indigenous land at the headwaters of the Gregório River;
- Equip and train forest agents and communities with boats, engines, GPS units, and cameras for use in surveillance of the territory;
- Reopen the trails every 2 years.

## XI-TRANSPORT AND COMMUNICATION

- Acquire a new fleet of boats and engines for the communities, with the following items:
  - 3-ton wooden boats for the communities that are producing products for sale, with diesel engines, for transporting the products;
  - A speedboat for emergency services for the communities and aluminum boats with a compatible motor for the health agents;
  - Aluminum boats with compatible engines for teachers' work;
  - Ensure the availability of fuel for all activities.



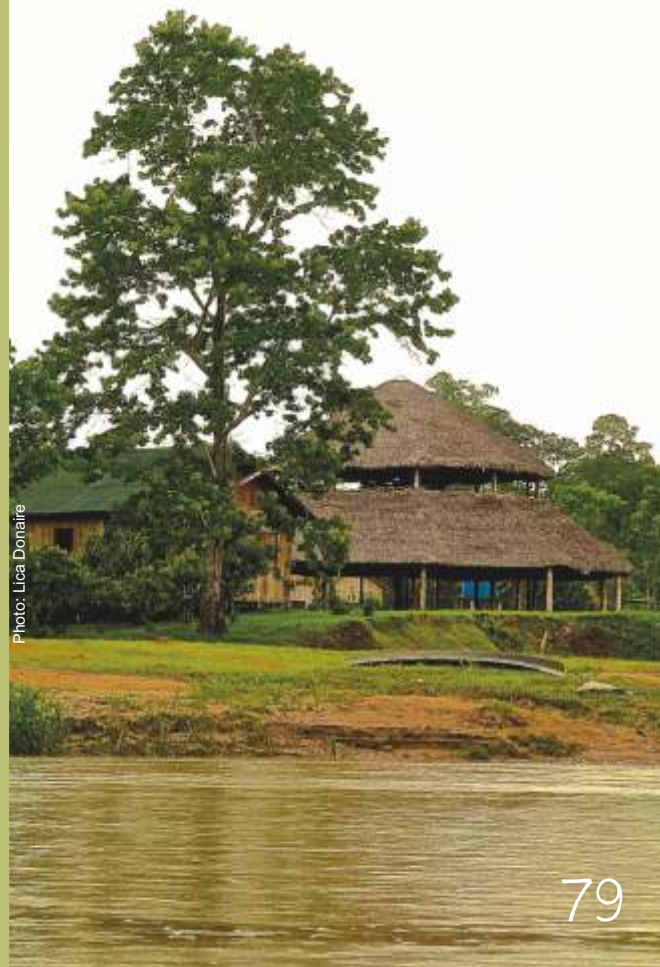
## XII- COMMUNICATION

- Install rural telephones in each community;
- Establish a radio communication system throughout the indigenous land that covers all the communities and the ASCY headquarters to communicate with FUNAI (National Indian Foundation) and SESAI.

## XIII-INFRASTRUCTURE

- Organize infrastructure to give each community/organization autonomy by ensuring that each organization has its own headquarters;
- Seek support and projects to ensure that each village has suitable infrastructure, with support from ASCY especially for those who do not have basic infrastructure. Projects should also focus outside the community, in the city, for construction of a guesthouse in each community;
- Extend the same level of support we receive for the Yawanawá to the Katukina in the Timbaúba community.

Photo: Lica Donaire



## XIV- WATER RESOURCES / ENVIRONMENTAL EDUCATION

- Not pollute the river because we use its water for washing and cooking. It is forbidden to throw garbage, such as tin cans, glass, plastic, broken palettes, burnt oil, batteries, and other pollutants, into the river and streams and their banks. Put up signs to inform and remind people in the communities about this ban on littering in the river;
- Reinforce the existing work on waste management in the communities, and the landfills that collect the non-organic garbage. Landfills should be built farther from the communities so as not to disturb the residents;
- Ensure support for environmental education in the indigenous land, to avoid, for example, the spread of diseases like Rotavirus, which results from the accumulation of garbage in the communities that is swept into the river when it rains;
- Make better use of the wood and the waste from wood mills, based on what we learned from the courses at the Pro-Indian Commission of Acre;
- Reinforce the need for communities to continue building their septic tanks 50 meters away from rivers and streams.

Mutum Community, March 20, 2014.



Photo: Lica Donaire









