

Yawanawahãu Xinãshu Raiá

YAWANAWA Life Plan

Capa



The Yawanawa Sociocultural Association (ASCY) has as its mission to fight for the rights of the Yawanawa people and to seek new alternatives that can socially and economically support and protect the indigenous territory of the Gregorio River, and strengthen cultural and spiritual traditions

"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 do you not do as you used to, we used to play like that, you sang like that" ... 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 ... "

"... This project, which we are calling the Yawanawa Life Plan, is a dream ... it is a dream that may some day come true. I would like to invite each of you to join and collaborate with us in this Yawanawa Project, that comes from our minds, and our ideas.... "

INDEX

1. PRESENTATION

2. OUR STORYTELLERS

3. OUR HISTORY

3.1. The past

3.2. The time of the captivity

3.3. Demarcation - The Fight for our Territory, part 1

OUR PROJECTS –ECONOMIC ACTIVITIES

4.1 Wood

4.2 - Urucum– Partnership with AVEDA

4.3 The vegetable leather

4.4. Andiroba oil

OUR INITIATIVES – CULTURE AND TERRITORY

5.1. Cultural revitalization and ethno tourism

5.2. Land Limits Review and Our Environment – The Fight for our Territory, Part 2

4. TIME LINE OF INDIGENOUS LAND OF GREGÓRY RIVER

5. ANNEX: YAWANAWA LIFE PLAN

PRESENTATION Who we are, our organization, and our current moment

Who we are

We call ourselves Yawanawa, the people of the wild boar. According to our ancestors, we have lived since time immemorial at the headwaters of the Gregory River, in the Indigenous Land, Acre State, southwest of the Brazilian Amazon.

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

The first contact with Western society took place around the sixteenth century, at the time of the leadership of our grandfather Antonio Luís Pekuti. It was a time marked by much genocide committed against our people. For more than two decades, we worked as slaves for the rubber-tappers, who claimed to own our land. We were not fairly paid for our work, in addition to having to deal with all kinds of atrocities in our own land.

The second contact happened with the Missionaries of the New Tribes Mission of Brazil - MTB, who came to "evangelize" the community. During this period, much of our rituals, dances, artistic expressions, cultural and spiritual traditions were left behind, giving way to Western customs brought by the rubber tappers and missionaries.

In 1977 the Indigenous land of Gregory River was identified and delimited. Even though our territory was delineated by the Brazilian government, our rights were never respected. Tired of so many atrocities, in 1982, our people expelled all non-indigenous people from our territory. Soon afterwards, we also expelled the missionaries from the New Tribes Mission of Brazil.

In 1983 the Indigenous Land of Gregory River was physically demarcated, with an area of 92,859,749 hectares. Because it was the first Indigenous Land demarcated in the state of Acre, it served as an example for all indigenous leaders of the State to claim the regularization of their territories.

Since 1977, this Indigenous Land was identified and delineated with wrong perimeters. Fearing reprisal of the rubber-tappers barons, our people did not have the courage to request the identification and delineation of our territory properly - much of our sacred cemeteries, woods and springs were left out of T.I. of Gregory River. Even though they were outside the boundaries of our land, these sacred places could be visited and enjoyed by the Yawanawa in recent years. However, after a deep reflection in 2002, our people awoke to the great danger they were experiencing: that of permanently losing the inalienable right to our sacred territories with the new development policy and the pavement of the BR-364 Highway, which had been developed in the state of Acre, southwest of the Brazilian Amazon, and which would have a direct impact on our people.

Concerned about this dilemma, in 2003, we prepared to face this battle and fight for the revision of the boundaries of our territory. We mobilized to claim the review of the boundaries of our Indigenous Land. With a petition signed by a majority of the deputies of the Legislative Assembly of Acre, counting on the support of senators and the federal bank of Acre, we went to Brasilia to request the National Indian Foundation - FUNAI and the Ministry of Justice review the limits of our territory. As a result of this visit, a team of FUNAI anthropologists visited the community in July 2003 and carried out a preliminary study of boundary review. The preliminary study covered a range of 92,254,000 hectares for the Yawanawá and Katukina people. In 2005, a working group was created by FUNAI to demarcate the revision of the limits of our Indigenous Land. In October 2008, the Demarcation of Limits Review of the Gregory River Indigenous Land was completed. With this revision, we doubled our territory.

The Yawanawa now comprise around 1250 people. Most of our population is composed of young people and children. We were very numerous in the past, however much of our elders died with the negative impact brought about by colonization. We live in a territory of approximately 200,000 hectares of land, and we still maintain 95% of our biodiversity intact.

Although we are located far from the urban area, our people have always been involved with governmental, non-governmental organizations and private companies, with which we seek to build partnerships to improve the quality of life in the forest and 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 company of cosmetic products, Aveda Corporation. This partnership has been important because it came about when our people were looking for an activity that could bring economic resources to our villages, but that would not destroy our culture and our environment. Urucum could consolidate these concerns into a positive project

that has created an economy for our communities by valuing and promoting the Yawanawá culture and people.

For the last 23 years, we have been working with different partnerships with local, national and international organizations. These have made it possible for our people to re-organize and create conditions for strengthening our culture and spiritual traditions.

As part of the process of cultural and spiritual recovery, in 2002 we gathered all Yawanawa people for the first time for a week of traditional singing, dancing, artistic expression, and cultural and spiritual celebration. We called the event YAWA. This event represented for our people the cultural and spiritual renaissance in the XXI century. We affirmed ourselves as an indigenous people with a strong culture and identity. We re-lived the time that we used to enjoy, in the middle of the forest, our original customs without any influence from Western culture.

Keeping alive the memory of the Yawanawá people is a responsibility of the entire community. A concern of our elders is to not forget our traditional culture which, in the course of contact with Brazilian society, has been suffering many processes of acculturation (interethnic marriages between indigenous and non-indigenous groups living outside the communities, etc.), which can change the norms and 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 Yawanawa people. This 55-minute documentary was originally produced in the Yawanawa language and was later translated into Portuguese, Spanish, English, German, Italian, Korean, Japanese and French. Our singing, dancing, artistic expression, cultural and spiritual traditions of the Yawanawa people encircled the world.

Anyone who visits the Indigenous Land of Gregory River will never be the same. They will bring back the memory of a happy people with a strong culture, living in an indigenous land blessed by God and the beauty of nature. They won't be able to describe the feeling of participating in a Mariri Circle, which invokes the strength and energy of the forest in harmony with its inhabitants.

Our Current Social Organization

Our people today are living a new moment of social organization. From time immemorial our people have been held together through our traditional organization of a tribal government. This traditional model of organization served to keep the Yawanawa people united in harmony, culturally and

spiritually strong, maintained order and respect among families and enabled us to have plenty of food for the whole community. Our tribal government was formed by the traditional chief and by a council of elders of shamans, healers and the warriors of the tribe.

Our traditional organization was never materialized as a legal entity, so in order to have a legal representation, we founded in 1993 the Yawanawá Farmers and Extractivists Organization of the Gregory River – OAEYRG to defend the interests of the Yawanawa people and serve as our political instrument. In 2003, the Yawanawa Agroextractivist Cooperative - COOPYAWA was founded, whose mission is to bring to market Yawanawa products produced in and out of the communities. Through COOPYAWA, the Yawanawá people have made great progress in selling their products.

In June 2008, the Yawanawa Sociocultural Association (ASCY) was founded to represent five of our communities: Mutum, Escondido, Tiburcio, 7 Stars and Matrixã. This new organization aims to strengthen the Yawanawá culture and seek mechanisms to make social and economic advances in the communities it represents. ASCY now represents seven communities, including Amparo and Yawarani.

Politically within the Gregório River Indigenous Land, there are two organizations representing the Yawanawa people, the Yawanawa Cooperative - COOPYAWA, which represents the community of Nova Esperança, and Yawanawa Sociocultural Association – ASCY which represents the other seven communities.

Current moment:

Through partnerships with governmental, non-governmental organizations and private companies, we have sought to develop innovative initiatives, and execute long-term collaborative planning processes to add to what we have already been developing

As part of this innovation process, the idea of the Yawanawa Life Plan came about through Yawanawa Sociocultural Association's partnerships with AVEDA Corporation Inc., which has a 23-year partnership with Forest Trends and Native Energy.

The purpose of the project was to explore the potentialities in the indigenous land of the Gregorio River, and strengthen the activities already developed by the Yawanawá. In order to support the projects and activities carried out in the communities, without interfering in the daily life of the people, it was necessary to use a process that could support and strengthen what already exists, and builds on activities that the Yawanawá already do naturally since time immemorial, developing sustainable activities that preserve Yawanawa territory and traditional knowledge.

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

This publication is an instrument to share a little of the achievements and advances that have been made in the Indigenous Land of Gregorio River. With this we hope to contribute to our world so that it continues to be green and able to sustain health of our people -- our people made red by the color of urucum and protected by the blue ink of jenipapo.

Caring for our planet, is to take care of the future of our future generation, is a task and responsibility for each of us that we live on this planet.

By Tashka Yawanawa

2. OUR STORYTELLERS

In this book we tell our story and talk about our projects and initiatives. Registering this information and sharing our life plan is a source of happiness for us! So we present the storytellers that you will read from now on:

Tashka Yawanawa, *Yawanawa leader and ASCY President*

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

Raimundo Sales Yawanawa, *Yawanawa leader*

Luis Brasil Yawanawa, *leader and medicine man*

Leda Matilde, *teacher and leader of Matrinchã community*

Aldenira Pequena Luisa Yawanawa, *teacher and leader of Amparo community*

João Grosso Katukina, *leader of Timbaúba community*

Antonio Gilberto Yawanawa, *leader and líder and Indigenous Agroforestry Agent*

of Escondido community

Mariazinha Luisa Naiweni Yawanawa, *leader of Mutum community*

3. OUR HISTORY

The Past

In ancient times, before contact with the whites, we lived in the forest of the Gregorio river, in places of solid land, far from the banks of the rivers. "... My grandparents used to say that we used to live on the mainland, so that we could see the Incas when they attacked us. It was only after we made contact that we lived by the river ..." Francisco Luis Panahãi Yawanawa, professor and leader of the village Matrinchã

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

"... At that time, what my grandparents told me was that before contact our way of life was primitive, without clothes. The women wore only a traditional thong, and the naked men, only tying up the sexual organs in an envira rope. Everyone lived under the Shuvuã This way of life is no different from the isolated people of today, which is a life suffering, without the materials that facilitate life, such as a quarter, ax, fishmonger, scissors, clothes and blankets to keep warm. At that time they had to make a fire under their hammocks. It was like this until the time of contact arrived. What brought our people closer to the whites was the need to get those products that were much admired and needed for our daily lives. So after they made contact there was no way to get back to being isolated. This contact was made by two men; grandfather, Antonio Luis Pekuti, Quati, and his cousin. After that the rest of the people came together and even though they did not know their language, they began to work cleaning roads of syringes, opening paths, hunting ... in return they received the materials they needed, clothes ... "

- Raimundo Sales Yawanawa, Yawanawa leader

The ancient stories remind us of our ancestry and bring our traditional knowledge to the Yawanawa territory. An example is the story of some episodes of the life of the great pajé Muka Nawa, reported below, which demonstrates that our territory is even more encompassing than the demarcated land.

".... This is a story of a Yawanawa shaman, who made a mysterious diet and became a very powerful man, very strong on the spiritual side. I do not think we're going to be able to achieve that level anymore ... He was also very fierce, very brave. The story says that he

was a warrior himself, that nobody could play with this shaman. He foretold everything that was going to happen to the Yawanawa People. He predicted that people would appear dressed, some cloaked, but did not know what form there were their covers, only by meeting them we would know. He asked the Yawanawa 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 story would be well told.

When his daughter died, who he loved most, he became very angry. Despite being a very powerful shaman, he decided to make a damnation of his life. In the midst of that anger, he killed his servants and threw them in the river, which in the language was called Wakawã, the Yawanawa name of the Gregorio river. But because he killed the people the name of the river changed to Yuraia.

This is a story of the ancestors, but it is linked to our generation. We do not remember much because it's an old thing. Then he did it and went down that river, and all the streams where he came, it was not he who knew, it was more his spirit ... He arrived in the creeks, touched the waters and spoke - Ah the name of this stream is this, and he named the creek. Then he came down, and reached the edge of another stream. His sister came to running by the river, to catch fish, because in the old days there was no other work to do: to see the river and to kill fish to eat and to take the fish as well. When his sister arrived, she saw his brother, Muka Nawa, and said: "Utxin (brother in the Yawanawa language) - What are you doing here"? And he replied, "I'm here because your niece died and I did everything that is not good, so I'm thinking about everything I've done and the daughter I've lost, that's why I'm here to lose my life and wait for an animal to devour me. If I do not find someone to devour me, I'll come back. And so he did ... It is said that he passed the Apiurí and called it Kariá.

So he did in all the streams: he would come, drink water, and speak the name of the stream. In this part of the Tauari, around the Liberty River, the Tarauacá, the Spring, if we took in consideration all the land that Muka Nawa walked, where he commanded, we would have the right to the whole Tauari, including the áreas of Libertade, Forquinha, Primavera and also part of these rivers.

But since we can not do that, we just have this piece of land here. Where he hunted and fed his sons and his people, it is our place. So that's why here is our place. We have not come from another place, from another river, from another country, we are from the same place of the Gregorio River. That's why I say: this shaman is there, buried at the head of the Wakashesha, by the division between Riozinho and Gregorio rivers. This Muka Nawa predicted everything as it is today, everything he

said is happening .. He said that we could not go to another place, fighting, flattering, we would have to stay right here in this river.

The Katukina went to land on BR-364, but they were not from here either. It was what happened to the Yawanawa People and all the land that he walked belongs to us. He was the first shaman in the world within the Yawanawa People. I think it is very important to tell this story in this book, for the generation of today to not to forget our history ... "

- Luis Brasil Yawanawa, leader and Medicine Man of Seven Stars community.

With this chapter, and with the testimony of our leaders, we want to leave the message that the Yawanawa People, together with our brothers Katukina, have long been occupying the region of the Gregorio river, living in harmony with the forest and preserving it for the well being of Earth.

".... These stories are important for young people to learn about our past ... if they do not ask they will not know. For example, to ask: "Where is my grandmother from? Where did she come from? What native nation was she from?" The Yawanawa life plan has the same purpose; so students know what the story was like. If we let it go, in 10 to 20 years the students will not even know their past history. This is why it is good to have this book registered ... "

Leda Matilde, teacher and leader of the Matrinchã community

3.1. The time of the captivity

After contact with the surrounding society, we began to develop activities with the people from outside our community. Because we were not aware of how to form just work relationships, we were often deceived in the 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 cut rubber trees and made flour to sell. We did not have the freedom to sell the rubber, because the barons would not allow us. At that time there were a lot of exploitative river traders who bought rubber, and we sold it, hidden so the patrons did not know..."

- Francisco Luis Panahãi Yawanawa, leader of the Matrinchã community.

"... Life is history for all. Life in the time of the rubber plantation owners was difficult, because it was a slavery. We worked all the time and

received very little help. They mistreated us a lot. As much as we worked, they said that we were lazy With great effort, my father opened a community called Cachinauá, with all his people, in the headwaters of Gregorio river. The Cachinauá is a trunk from which all Yawanawa were born. No one came from another place, from another river. We have no other place outside the Cachinauá, it was there that we were born, survived ...

Until this generation everyone came from that place ... He was very hardworking with his people - he grinded sugarcane; He got up at two o'clock in the morning; grinds from 30 to 40 cans of syrup to make sweet, raw brown sugar to sell; made a hundred and fifty baskets of flour to sell and be able to survive ... After that the rubber barons forced us to work. And so we continued our lives, changing rubber barons, and instead of improving, life got worse and the captivity continued, in that bad suffering we lived ... "

- Luis Brasil Yawanawa, leader and Medicine Man of the Seven Stars community.

Even in the time of the patrons, we had our philosophy and our way of taking care of the environment. We were always looking for an equilibrium between using resources and thinking about tomorrow.

"... We were very careful about our land as well. We didn't cut down palm trees to make our houses. Sometimes, when we were in the forest, the right thing to do was not to cut down the trees, but to climb and to take the fruits, because if we cut them down, the forest was going to be lacking. If one year we had felled a tree, in the next year we would not have it. We could not make a large plantation. In the old days we had a control. We did not throw much "tingui" (plant that kills fish) in the river and lakes, and we are still controlling these things today ... "

- Francisco Luis Panahãi Yawanawa, *teacher and leader of Matrinchã community*

Although we had bosses, over time we have learned how to deal with them. Even unfairly, we managed to survive by maintaining our culture. The biggest problem was when there was a change of land ownership and the new company tried to prohibit us from carrying out our traditional and economic activities.

"... I could not do my plantation at that time. They prohibited us to make our plantations because company, PARANACRE had bought our land. These people, from the state of Paraná said that our land was their land, which they had bought and paid for and we could not plant in their land. And then I thought

about how could we stay and how could we live and feed our children. We could hunt, but we could not make our plantations and we had to live in that same place, we could not move from one place to another. We had no option but to stay in that little place ...

- Luís Brasil, leader of the Sete Estrelas community

"... At that time PARANACRE had bought these lands and no one could get rubber from the trees or make plantations without their authorization. Even cutting, we could not sell rubber to the exploitative river traders that passed by here. That is why it was very important to demarcate our land, to get out of this situation ... "

- Francisco Luis Panahãi Yawanawa, *teacher and leader of Matrinchã community*

Francisco Luiz -Panã, líder da aldeia Matrinchã

3.1. The demarcation - The Conquest of the Earth, part 1

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

"... I think the fight for the land really started because of that. If PARANACRE had not oppressed us so much, we might not have gone to fight at that time. This initiated a new movement to fight for our rights. By the year 1977, FUNAI came by and started talking to my dad about the situation of our people. Then came Terri, who went up, came from the headwaters of the Gregorio river and documented our testimony about the life we had in captivity ... From that time began the dream of fighting for the land and we had the help of many people. The CIMI helped, the Pro-Indian Commission ... At that time a girl named Shirley Torres Araujo was sent, who helped a lot ... Then, during the process we were fighting for our land, there was a confrontation, with even danger of death. There was a very brave boss, named Pernambuco, who was the manager of PARANACRE. When we began to demand our rights, our freedom, and to be able sell our products, he came down to the Sete Estrelas community and brought reinforcement from another rubber baron named Correa, saying that we would invade their storage ... After he went down river, the community decided to go and take all our rubber that was stored there ... When he arrived and saw that we had taken the rubber, he despaired, and went down river again and said that the Indians had invaded the storage and taken all the rubber ... It was then that we met with the Katukina people, who were warrior men, and ready for war. We went together to ask the barons to leave our land But there was no confrontation, because we crossed the river to negotiate peacefully their expulsion from our land. Otherwise they could have harmed us.

It was me, Dr. Osvaldo from FUNAI and a boy named Antônio, who now lives in Campinas, who was the leader of the Katukina ... we went there and we talked - We have no other choice but you to leave our land, without it there is no negotiation, there will be no retreat on our part. Pernambuco, who was very brave, spoke 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 ... So after this last event, the barons alerted the rubber tappers that they had to leave. Some rubber tappers were taking things from us and some did not want to leave. From there, a commission from the community was formed to go there and tell the rubber tappers, if they left peacefully, there would be no conflict ... All this led to the acceleration of the demarcation process. As most whites had already left, there was no option for FUNAI other than to speed up the demarcation process. The demarcation itself was in 1984 ... The process of the fight had all of these moments of danger. It wasn't like denouncing something in the media, newspaper or internet, it was an armed confrontation. At that time, we were very afraid, but there was no other way ... "

- Raimundo Sales, leader Yawanawa

"... One day, Terri arrived. No one knew him. There was me and Arnaldo and we asked him where he came from. He said he was arriving from Alagoas, from Tarauacá river ... He had been traveling by canoe from there to the Cachinaua and said he was coming to make a recording. We did not even know what that was. We thought - to record what? No one wanted to receive him, but I was very curious. We were afraid to speak up against the rubber barons, because if they found out, they would get angry and do something.... But we decided - let's talk about what was happening. Daddy did not want to talk, Raimundo did not want to talk, only the one who spoke was Arnaldo ... So after a long time, there was a call from FUNAI to Raimundo, he was very scared but he went. It was a call to go to Brasília and we did not even know why he was going there or what he was going to do there?

But it was to confirm that the recording was true and speak in favor of our people. God was blessing that word in our defense ... Then Raimundo went and we stayed making rubber, always with that suffering, going hungry and living in that situation. Until one day he came back and said – "They called me, so FUNAI could demarcate our land for us to live in peace, without a rubber baron". I did not even know who FUNAI was. For me he was telling a story that about something that no one has ever seen ... So that's what happened.

He was called often by FUNAI. He would come and go and it was becoming a good thing for us, because we expected an improvement for our life ... "

- Luís Brasil, leader and Medicine Man of Sete Estrelas community

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

"... The history of the Yawanawa is a very long story. For all of life we have lived in this Gregorio river and we continue until this day. The Katukina have always lived here, too. At that time, the number of people were few. We were only 79 Yawanawa people, with all the families, and Katukina were more than us. This is why the indigenous land was demarcated Katukina and Yawanawa ... "

- Aldenira Pequena Luisa Yawanawa, teacher and leader of the Amparo community.

"...I grew up without father and mother. I did not know how to cut a rubber tree, to be able to survive, I had to learn from the white people. We used to work and live here by Gregorio river, in the community ... I worked here, working on a way for animals. This Majara stream here, I worked at the headwaters of the whole stream, and I was tired of it. When that job was over, the maximum left over for me was five cents ... That's when the Americans came from the missionary church to Sete Estrelas, where there is this old runway. We got to work and we had another difficulty. Those who worked from 6 am to 6 pm earned 10 cents, cleaning and carrying clay. Then came a person named Marcelo. It was the first time I saw him here. At that time, our shaman, who was Tobias, asked to call the elders, the oldest people, to make a recording ... It was a great struggle for us to win our land. The whites who lived here, the barons here in the Sete Estrelas, one called Zacarias, we worked for him from 6am to 6 pm and only earned almost nothing, working all day. Sometimes we worked to pay only the debt we already had with him, so after we got our rights to our land, our life was improved by a hundred percent ... "

- João Grosso Katukina, leader of the Timbaúba community.

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

Raimundo Sales, leader Yawanawa

4. OUR PROJECTS - ECONOMIC ACTIVITIES

Land demarcation allowed us to initiate economic projects and accumulate experiences in territorial management. Some experiences did not work were important lessons, others had many positive results, and all this experience strengthened us to reconcile our ideals in the relationship with the surrounding society.

"...After the demarcation, we were able, with the support of our projects from partners, to buy merchandise and set up our first cooperative, a little storage that had salt, sugar, soap and working materials. And the process of continuing cutting rubber was maintained, but there was no longer a rubber baron ... "

- Raimundo Sales, Yawanawa leader

4.1 The wood

"... In the time of wood no one knew how to work with it, no one knew what a chainsaw was. The first sawyer here of the Yawanawa was I, who learned from the whites. When I started working, we put together a piece of wood right there in Nova Esperança. 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 ... This was the first activity we tried here, after the demarcation of our indigenous land ... "

- Luís Brasil, leader of Seven Stars community

"... The social projects of the Yawanawa departed from the point of producing rubber as a source that brought goods and supplied communities' needs. This activity went bankrupt in 1992 to 1993, when the rubber lost value. It was devalued, which removed incentive for rubber trading and many rubber businesses went bankrupt. This was Yawanawa's only source of income. So the Yawanawa were left with no options for work. This was when we sought new alternatives that could socially and economically mobilize our indigenous land, without damaging our culture, the environment and our spirituality. We had already come from the hangover of a logging project, done together with FUNAI in 1986, which did not work and was a great frustration ... "

- Tashka Yawanawa, Yawanawa leader and President of ASCY

4.2 - The annatto - Partnership with AVEDA

The partnership with AVEDA, maintained for 23 years, was one of the developments of the Yawanawa articulations of the Rio Summit; ECO-92, in search of alternatives and support for sustainable activities in the Gregorio River Indigenous Land.

"... From this disappointment, the Yawanawa did not lose hope and that was when, at the 92' ECO Summit, the Yawanawa made contact with the company AVEDA, and created a partnership where the Yawanawa would produce the natural coloring from Annatto that the company could use in their cosmetics. The partnership was agreed upon, and in 1993 we planted many Annatto trees. This made the Yawanawa who were living in the Cachinaua community, to move and open a new community called Nova Esperança, or New Hope, where they all came to live. Along with this social project also came other social projects such as school, education and health ... "

- Tashka Yawanawa, Yawanawa leader and President of ASCY

"... At that time the project we started was with AVEDA. At first we started to plant Annatto. We had already tried to work with rubber and wood. We liked the work with Annatto, because everybody worked with their own family and slept in their own homes, so we gathered the people from all all over and they got excited and started to plant ... Then Bira brought the seeds and we agreed to live down river where today is the Nova Esperança community, to help take care of the seedling nursery of the AVEDA project ... A technician came from Rio Branco, with seeds of guarana, coffee, chestnut, annatto, pupunha palm. There was an office in Tarauacá, who helped manage these things. We did the planting and started the production of these plants, some worked well and others were temporary. The chestnut I remember, gave fruits after 13 years, the guarana and the coffee died ... Only annatto, pupunha palm and the chestnut survived. With this project, we began to improve our health and education. At that time we still did not have a school or a health center, but the project brought these things to us ... Today this project continues, it's already 23 years old ... "

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

4.3 Vegetable leather Rubber

Rubber work has been closely linked to the recent history of the indigenous peoples of the Gregorio river. Therefore, in the 90s, we established partnerships to try to reactivate rubber work by creating products that could add value to our culture

"... Over time, the vegetable leather project of the Amazon also emerged, with partnership with a Brazilian company, Tree Tap. This partnership unfortunately lasted little time and did not continue because of several problems with the company itself and the deficiencies of the community, but we had incredible

experiences in the production and insertion in the market together with the communities ... "

- Tashka Yawanawa, Yawanawa leader and President of ASCY

"... After starting the vegetable leather project, we went back to work with the rubber to make the vegetable leather. We already knew how to cut and learned the technique for making the leather, but for some reason, there was not much financial return to the communities and the people were discouraged. It worked out for a while and it was great to learn these techniques ... "

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

4.4 Andiroba oil

From these lessons, we developed other partnerships that evolved our communities and the environment in sustainable activities, and thus the Andiroba oil extraction project emerged.

"... After the work with the company TreeTap, we started an Andiroba project with AVEDA, with the support of the National Environment Fund. A factory was set up here in Tarauacá. It worked for two years very well, until 2008, when some of the activities ended and the factory was closed ...

- Tashka Yawanawa, Yawanawa leader and President of ASCY

"... The Andiroba oil project was a great project, which gave a good name and image to the Yawanawa people, but after a while it did not go ahead, due to lack of preparation and lack of training ... The team that led the project was younger, inexperienced and with a lot of vanity ... But it served to promote our people ... "

- Raimundo Sales, Yawanawa leader

5- OUR INITIATIVES - CULTURE AND TERRITORY

5.1. Cultural revitalization and ethnotourism

In the early 2000s the Yawanawa and Katukina felt that our way of life was greatly altered and that we were going through transformations that were different from our ancestry as indigenous peoples. This evaluation was very important and led us to begin a series of activities to reconnect with our purposes and values.

"... A big step was in 2002, when we reflected on what we were in the past, how we were today and what we would be like in the future and how we saw each other in the future. So on October 4, we held a big meeting at the old andiroba factory together with the elders.

From this reflection we saw that we had left many of our cultural and spiritual traditions dormant and we were more connected to Western culture. So we asked my father, Raimundo Tuin Kuru, and shaman Tatá, and other elders from the other communities, like uncle Luis and uncle Chicó, what we could do to be able to rescue and strengthen our culture. What they told us was to organize a big annual celebration. And so in 2002, we organized the Yawanawa week of celebration of singing, dancing, art, healing and spiritual traditions... This week of Yawanawa celebration had a very big impact inside the community and we also made the documentary "Yawa, the History of the Yawanawa People ... This Yawa documentary went around the world in 9 languages: Yawanawa, Portuguese, English, Spanish, Italian, Korean, German, Hindu and French ... Then came a rediscovery , the Yawanawa renaissance! I remember that my father, very touched at the first celebration, when he saw everyone painted, with a headdress, said - "Now I can die in peace, that I had already seen the Yawanawa like this in my dreams and today I really saw ... I know they will never be those Yawanawa that we have been ... "

Tashka Yawanawa, Yawanawa leader and President of ASCY

"... Also the idea of the Yawanawa fashion line appeared, from the observations of several traditional drawings of our body paintings. We launched in 2006 the Yawanawa fashion line collection of clothes with Yawanawa designs. This fashion line exploded in the national market, was a great success, and brought great benefit to the community and helped to promote our people, who began to be better known in the world All this awakened in Acre the opportunity to make new politics with indigenous peoples. It showed that Indigenous People had their value and, with that, we began to gain the respect of the government of the state of Acre, as a result the governor visited our community. Before, no governor had visited our land ... So a Yawanawa movement was created with the outside world ... We also produce the documentary with the actor Joaquin

Phoenix who had an experience in the indigenous land of Gregorio river. His coming as a famous Hollywood actor gave a great visibility because the documentary "4REAL Yawanawa" was shown in 166 countries, which gave a much greater visibility to the Yawanawa ... We have always looked for new partnerships like this.. We also created the "Mariri Yawanawa". The first was made in 2008. In 2009 there was an alternative to favor the communities ... The Mariri continues happening every year in July. This year we had the fourth Mariri. So all the communities come together, with few visitors... During this process, we created the Yawanawa Ceremonial Center for Healing and Therapy, a school, and a learning center of Yawanawa spirituality. The Ceremonial Center is commanded by Paulo Matsini and Tatá Txanu, who is the oldest and wisest shaman of our people, in addition to Mariazinha and Hushahu the first Yawanawa women to be initiated as spiritual leaders or shamans by Tata ... This is our culture, which is not static, it is changing ... We have created a policy of valuing women, elders, and children ... "

Tashka Yawanawa, Yawanawa leader and President of ASCY

"... Cultural revitalization took place in general from the festivals and our spirituality. When we went back to study the shamanic science, medicine, and all aspects of the material, and spiritual world, they linked us to our culture, and language.

For example, I started to speak our language after adulthood, as a child I did not speak, as a child I did not know, and as a young man I listened and thought - "I'll have to learn to speak my language!". Knowing the value the language has and the stimulation we received by admiring the people practicing our culture, as I did, many people have had this interest, many Yawanawa adults are talking, 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. Our father already had a feeling in his blood of 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. He asked, when he saw somebody doing that - Who cut down that tree of "bacaba", that piece of fruit?.

He had a vision of the future. For example, about our culture: even in the old photos, there is one photo where he is putting a feather headdress on Paulo, my younger brother ... He was a passionate about our culture. He said, "My children, why don't you do like in the past?, we used to play like that, you sang like that, you used it like this ... 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 have to honor him in this book ... "

- Raimundo Sales, Yawanawa leader

Among the projects we have developed from the process of cultural revitalization, is Ethnotourism. First we started with the festivals, reconciling our cultural expressions by sharing it with non-Indigenous people. By perfecting 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.

"... In 2011 we started a first experiment with 15 English people who came to visit us, and it worked very well, because we managed to distribute the funds collected to everyone who participated. Now we have the Visitors Center that we are leading here at Mutum and we intend to set up another one at Matrinchã, which can be used for other events. Just like people take courses there at the Poyanawa, at the Katukina of Campinas and Caucho, they can also do here ... For tourists, each community can offer an attraction: in Tibúrcio there is the red ravine; In the community of Escondido there are stones that are linked with our Yawanawa history; in Matrinchã they have their lakes. Arriving at Mutum we have the Ceremonial Center; and now we can include Amparo and Timbaúba, which have their own attraction, because it belongs to other people, the Katukina, and we still have the community of Yawarani ... We created another place recently, the Medicinal Planta Center in the community of Sete Estrelas. We have there uncle Luis, who is a traditional medicine man who knows most of medicinal plants and who has also been receiving visitors ... "

- Tashka Yawanawa, Yawanawa leader and President of ASCY

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

Although we have our territory demarcated, we always knew that our boundaries were wrong. Our sacred sites from the time of the Muka Nawa shaman were outside, failing to contemplate essential sites for our Katukina and Yawanawa Peoples. At the same time, in our territory we perceived great threats, such as logging and predatory practices. In this scenario, we again decide to fight for our ancestral rights.

"... So we created new communities, because when the indigenous land was demarcated in 1986, with 92,860 hectares, many sacred sites, as well as hunting and fishing áreas remained outside the demarcation. So we asked for the review of limits, which was our need. One way for us to reaffirm that this land belonged to us, it was to occupy it, so we founded seven more communities along the Gregory river, to show our traditional territorial occupation. That is why in 2003 we began a struggle to review our limits and in

2005 it was published in the official union newspaper, recognizing this revision of our territory. That is why we are the first indigenous land in Brazil that has been revised and we were also the first indigenous land demarcated in the state of Acre. "

Tashka Yawanawa, Yawanawa leader and President of ASCY

"... The review studies of the boundaries of the Gregory River Indigenous Land began in 2004, ending up delimiting about 190,000 hectares as the current extension of indigenous land. After the recognition by FUNAI of this new extension, in 2006, this land was recently declared by the Ministry of Justice ... "

Synthesis Report of Ethnozoning, ACRE, 2006

We are aware that we do not live alone in this region of Acre, so we take care to establish good relations with our surrounding neighbors, at the same time that we remain alert with projects that can damage our environment.

"... We always had good relationship with the river dwellers who lived in our land. When we have our anual celebration they are available to work. When any Yawanawa needs help at the river's beach, the engine breaks, they always help, they offer it with a lot of affection. We even have strong family relationships, marriages, children of rubber tappers with Yawanawa and vice versa, all the way to São Vicente. The surroundings for us is to work with the politics of the good neighborhood. This is a local policy of those who live near our land ... Another great policy that we have faced and tried to deal with dialogue, whether in a diplomatic or protesting way or in a campaign, is about those big landowners who claim to be the owners of the land.

Many people do not even know Acre, they have never stepped in here, like this television presenter, Ratinho, who has been involved in large issues since the time of Paranacre ... It has to do with the fall of the rubber, the road closed and the lands were sold. When the road reopened they returned, making several negotiations, which made this Mouse want to explore wood in the region. We managed to prevent this exploitation and this was part of the struggle of our review of limits ... But I want to say that we are attentive to these projects of government policies, roads, oil prospecting, oil, natural gas ... We are Very attentive to always preserve our territory "

Tashka Yawanawa, Yawanawa leader and President of ASCY

6- TIME LINE OF THE INDIGENOUS LAND OF GREGORIO RIVER

THE PAST (END OF CENTURY XIX AND EARLY TWENTIETH CENTURY)

- Our traditional life in the original territory of Gregório River
- Contact with the Nawa (White people)

THE TIME OF THE RUBBER BARONS (1910 to 1970)

- The foundation of the Cachinauá community
- Working with the rubber and the rubber barons
- The arrival of the Nawa of PARANACRE

THE LAND FIGHT - PART 1 (1970 TO 1984)

- Our reaction to PARANACRE's prohibitions
- The search for partners in the fight
- The bosses' confrontation
- Finally, the demarcation (first TI of Acre)

OUR FIRST PROJECTS (1992 to 2002)

- The attempt to work with wood
- The partnership with AVEDA
- Working with Vegetable Leather
- The Return of Our Culture
- The Andiroba Factory
- Our work with our surroundings
- The new expanded Territory

OUR CURRENT PROJECTS (2004 until the present day)

- The Yawanawa Sócio Economic plan
- Ethnotourism
- The Life Plan
- Our Governance

7. THE LIFE PLAN OF THE INDIGENOUS LAND OF THE GREGORIO RIVER

The Yawanawa Life Plan is the unfolding of various initiatives of our communities, with a vision of the future for the new generations. The process is the continuity of our Territorial and Environmental Management Plan. It involves all of the interested communities and we consider it our most important project.

"... This project that we are calling the Yawanawa Life Plan, is a dream, it is a dream that may someday come true. I would like to invite each of you to work together, to take part in an original, and organic Yawanawa Project, a project that comes from our heads and from our ideas ... We will be working on this project for the next 10 years, we are working for the 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 here to listen and participate, because it is for them that we are working. We want to create a mechanism that secures our people in our territory, living a dignified life in the forest We can not reinvent the wheel again, it has to be something that supports what the Yawanawá have been doing since time immemorial. For example, we Yawanawá have already provided an environmental service, a service of nature to protect and use it, without degrading the environment. This is already an environmental service "

- Tashka Yawanawa, Yawanawa leader and President of ASCY

"... For me it is the greatest project of our of all times. It is greater than any of the other projects that were thought up in our lives, or in our history ... Only a project this big can bring us dignity. What is living in dignity? It is living as a human being. A person who walks wearing shoes, walks with dignity, a person who walks barefoot is taking a risk, on the ground that he is walking barefoot. Due to lack of resources, he can not buy sandals. The lack of resources leaves a person without dignity, while living and interacting with the society around them. When you are sick, you can not buy a medicine. If you want to go to somewhere, you do not have a boat. Your life is a life without dignity ... So this great project is to bring back our dignity, for those of us still living. It is a project that is concerned with the future of our people for the protection of our territory, the strengthening of our culture, and rescuing what is important, what we lost, and the of quality of four education. It is not a project that harms the environment. It is not a deforestation project; instead, it is a project that helps us protect our environment even more. But this preservation does not change our way of life, it will not change at all. We will not stop planting. We will not stop fishing in our rivers. We won't stop hunting. Nothing will be changed ... Today the lack of water in the world because of global warming that is making the world get warmer ... Look at this flood that just happened. It has never been the same in all our history. The 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 and finance projects that protect the environment, so that those hectares of land are preserved, so that virgin forests no one touches. They are partnerships that come to help us and not enslave us as did the rubber barons, who forced us to open rubber trails ... "

- Raimundo Sales, Yawanawa leader

"... If we make a mistake in this project and need to start over, we will begin again, as many times as is necessary until we get it right. We will not stop for fear of making a mistake. This serves as a motivation for this new generation, who will remain in our place. The youth will be proud of our bravery and courage and not of our cowardice. Let's go, young people! Because in a while you will continue this work. So I want to say that. You are not my relatives, you are my family! "

Mariazinha Yawanawa, Mutum community leader

"... The Yawanawa life plan is like a tree. It has several branches. One of the branches is the work we are developing together with AVEDA, that has other partners such as Forest Trends, the Pro-Indian Commission ... We will not invent anything different from the everyday, from what we already have lived or what we already do. We will only improve so that we can strengthen our activities and bring good fruits, bring benefits to our people. So that is the Yawanawa 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 invite new partners ... Our idea of the life plan is to put together all the demands to achieve self sustainability of the community. We do not have the values yet defined, but each activity will have a project, thinking together as a People in a new economy. We will not solve all our problems, but we will apply what is feasible, according to our studies and our partners ... This project is our challenge to think and plan in the long term, as a People ... "

-Tashka Yawanawa, Yawanawa leader and President of ASCY

To make our Life Plan participatory and autonomous, we have created a governance structure with the representations of all the communities involved in this project. We call this group the Yawanawa Life Plan Leaders 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 costs. We are also afraid, for us the Yawanawa, to have millions of dollars in the account and fight for money among us. We can not lose the connection we have with nature, with our spirituality, so that we don't transform the community into a model of a city ... "

The money has to come to the community with a destination, to be applied for the life plan, so we created the Council, who is the Yawanawa leadership council, which will govern the Yawanawa life plan. I, as president of the association, will not be able to decide anything about the project, about the resources without first going through the board. We will create the Yawanawa fund and not a penny will be spent without the Council agreeing to where the resources will go. Each community will present their proposal to the council and the council will review it for approval. If the community applies at the end of the year and it has performed as it has promised, the community may apply the following year. Otherwise it will have to finish and then think of another ... Our vision is that communities have autonomy and the Council is not the boss, only the guide of this process ... "

- Tashka Yawanawa, Yawanawa leader and President of ASCY

8- ANEXO

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. For this it will be important to have a traditional Indigenous school exclusively to teach the Yawanawa language Nuke Tsãï
- > Continue to hold our Mariri Yawanawa Festival, because it is based on the Yawanawa culture in essence, and organize a cultural calendar in each community of traditional dances, games, community work, food and other practices;
- > Build a Yawanawa museum to keep our historical materials and objects to keep the memory of our People, and also equipped art spaces in all communities.
- > Maintain our customs, that maintain the union and harmony of the Yawanawa people, by strengthening our Ceremonial Center for the training of shamans and build a Shuvu in each community and comfortable homes for our Elders, to learn the Yawanawa culture. It is important they have a home, to teach their traditional knowledge;
- > Promote cultural exchange activities between the Yawanawa and Katukina peoples;
- > Carry out training activities for the audiovisual registering of Yawanawa knowledge;

II- YAWANAWA HOLISTIC EDUCATION

- > Strengthen traditional Yawanawa education (MESENAI), which includes everything: language, respect for the elders, stories. All this is passed on from father to son and teachers have to 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 that are strengthened in the indigenous language;

- > Ensure resources to pay the community "teachers", shamans, women-artisans and traditional painters, to enrich the classrooms with cultural education;
- > Ensure equipment and logistical support for the Elders to move to obtain their medicinal plants and other cultural resources;
- > Build and found a Yawanawa traditional school of culture, which brings together all the elders and teachers for the teaching of traditional culture. This school can be the Ceremonial Center;
- > Support the Yawanawa youth to enter university. These young people must be committed to return to work in the community;
- > Elaborate political pedagogical projects at the level of basic education and apply existing projects from grades 5-8;
- > Install indigenous libraries in all of the schools of the communities, with the history of the Yawanawa people, and support the indigenous teachers to research the forest and its resources;
- > Establish the regionalization of school meals, because it is more appropriate for our young people and also strengthens food production in the communities;
- > Create regulations that give the Yawanawa / Katukina schools autonomy to hire support staff (cooks, and other support staff);
- > Construct schools with adequate structure and equipment (audiovisual materials, including datashow) that meets the needs of our students and allows 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 equipment for pedagogical advisors to travel;

III-CAPACITY BUILDING

The communities of Indigenous Land of Gregorio River have large projects, but we need more support to improve our activities, such as environmental

education courses, organic agriculture, handicrafts, associativism, agroforestry systems and extraction of forest oils.

Artcrafts: In our forests, we have many seeds to make handicrafts, but we do not have good training and equipment. There is a lot of handicraft production in the Yawanawa communities, made by women and men, but we need to improve the product quality with the following actions;

- > Strengthening the Yawanawa Women's Cooperative;
- > Capacity building and equipment for making Yawanawa handicrafts from the raw materials we have in our communities, build partnership with designers to create art pieces, by installing sewing machines and other equipment and reactivating the Yawanawa fashion designer label;
- > Training on indigenous sculptures made with recycled wood for communities, including benches, tables and other furniture.

Mechanics of Engines and Manufacturing:

In the communities there are many boat engines, which are broken due to lack of repair. The communities buy many boats from Cruzeiro do Sul, we need to learn to manufacture and maintain our own boats. For this, training actions should be carried out, such as:

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

Traditional Medicine: Traditional medicine is not used much and is being forgotten because few people know how to use it. We need to encourage young people to learn to use the traditional medicine and to value and respect internally the Elders who have this knowledge.

- > 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 the midwives, by respecting and including traditional customs and provide the midwives a health kit for all the communities, and build an equipped and sanitized midwife home in each community.

Agroforestry Agents: Agroforestry agents need to have definitive contracts and training. They also need materials such as: uniform, boat, motor boat, fuel, tools, brushcutter, chainsaw, GPS, photographic machines, and radio communication among communities and institutions (FUNAI, SESAI, IBAMA, etc.).

- > Formation of agroforestry agents in each community of the indigenous land;
- > Support cultural exchanges of agroforestry agents inside and outside the state of Acre;
- > Organize agroforestry agents workshops in the indigenous land, about environmental legislation.

Other Additional Capacity Building:

- > English language courses for Yawanawa youth;
- > Robust computer courses;
- > Electrician courses;
- > Audiovisual recording courses;

- > Carpentry courses, with the installation of a mini-sawmill for each community, for the use of recycled wood and farming, and also a blacksmith shop equipped for each community;
- > Courses on the cultivation of small animals (fish, poultry, swine, bees, mellifers, etc.)
- > Courses of improvement of flour quality.

IV-HEALTH

- ↪ Elaborate a Yawanawa Health Program for the training of health agents and midwives and the cataloging of Yawanawa medicinal plants, together with the implementation of 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 warn about problems caused by eating foreign food coming from outside the indigenous land;
- ↪ Accelerate training to have Yawanawa doctors and nurses, (who must also learn traditional medicine) as well as a microscopist, Yawanawa 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 equipped in the city of Tarauacá, for Katukina and Yawanawa use, with a small vehicle to transport the patients inside the city.

V- HUNTING AND MANAGEMENT OF WILD ANIMALS

Game animals are the primary nourishment for our families. Just like the palm trees and other resources are becoming more scarce, the game animals we hunt are distancing themselves. As our population increases, there is a greater demand for game meat. This is why they are disappearing. To bring back the game animals closer, we need to breed chickens, ducks, and fish.

- ↪ Strengthen the agreements we already have with regards to game hunting, such as:

- No hunting with dogs. Hunting with dogs is only allowed in the traditional plantations, to kill and scare the animals that eat the plantations, like agouti and others;
- No selling game meat because it is only for the consumption of the families;
- no hunting predatory birds for making headdresses for commercialization;
- When herds are found in the woods, we can only hunt the animals that we will eat, we do not kill a whole herd, because killing a lot of hunting game was a Yawanawa and Katukina tradition, but now we have to do animal management.
- No hunting the young alligator anymore because they are almost extinct at the Indigenous Land of Gregorio River, they only exist 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 Gregorio River. During their visit they can consume traditional food and take hunting game only in small quantities for their return trip;

↪ Perform hunting game management near the houses and rotate the places and pikes used to hunt, ensuring rest for the game. No cutting the fruit trees that feed the game;

↪ Monitor the fauna to verify the least abundant species and define a period of time to stop hunting those animals. The monitoring will also indicate if the population of that animal is increasing or decreasing;

↪ Establish an area of refuge at the Katukina area, from the headwaters of the Igarapé Pessoa.

↪ Reinforce the surveillance of the turtle nests on the beaches and implant more trays. Most of the communities no longer hunt or collect turtle eggs and we are already seeing good results.

VI-FISHING

↪ Fishing in the Lakes – Take up again the tradition of community fishing in the lakes, which is a Yawanawa tradition linked to our stories and culture (for example, it was during the community fishing that marriages were arranged) and make an agreement for all communities to fish in the lakes together again.

↪ Fishing with poison - Keep our traditional forms of fishing, and come with a community agreement of how we will keep using Tingui, Assacu and Shata, which are very strong natural poisons.

The use of Tingui in the river is prohibited, being allowed only in the streams;

The Assacú will be only used in fishing in the lakes directed to large gatherings and cultural festivals in order to maintain the tradition, but with moderate use. We will give one year of rest to the lake. Families should take care of the lakes near their communities to strengthen our supervision;

Fishing with Shata was done in 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 the Gregorio River;

It is also forbidden to use any poison in the two main lakes of the territory;

↪ In order to avoid wasting fish, when making a large fishing in the lakes, Katukina families, which are reduced, will invite some Yawanawa families, and vice versa;

↪ No deforestation of the surroundings of the lakes, igapós, streams and grottoes and no clearing of trees on the river's edge; we must leave a minimum distance of 30 meters, since deforestation near the streams takes the food from the fish;

↪ Support fishermen with fishing nets, casting net and also training to manufacture these fishing tools;

VII-FOREST RESOURCES

↪ Implement initiatives and actions of agroforestry and environmental education, for our children, our families and our communities, so that fruit trees and palm trees are always kept close to our homes;

↪ Improve the palm trees management, so when we harvest the fruits and the straw we can keep near our communities the buriti, the bacaba and the coconuts, which provides us the straw that we use to cover our houses. In this way we can maintain our tradition of building our houses;

↪ Collect seeds, plant seedlings and reforest our fields and our communities, with the active participation of the forest agents and volunteers, and by expanding our efforts to have more technical assistance, learning from the reforestation experience;

IX- YAWANAWA SOCIAL AND ECONOMIC PROJECT

- ↪ Install the Yawanawa Oil and Essences Processing Center, using the floristic resources of the indigenous land and the surrounding area;
- ↪ Expand and strengthen the Ethno tourism Program and establish one attraction for each community, with an adequate accommodation to receive visitors and build a traditional Inn at each community,
- ↪ Install a complete açai factory in the communities, for our own consumption and sale;

X-USE OF THE TERRITORY

- ↪ Establish a boundary between the community of Sete Estrelas and Marajá stream, to be used exclusively by the Katukina. The Indigenous Land of Gregorio River does not only belong to the Yawanawa, but it is also shared with the Katukina, which are located between two Yawanawa communities;
- ↪ It is forbidden, by common agreement among the Yawanawa and Katukina peoples, the entry of non-Indigenous people into the indigenous land to hunt or fish, and it is established that this decision should be passed on to the 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 communicate the others, and these visitors must sign the existing Commitment Statement. 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 demonstration against these guests, except when damages are caused by drugs, other customs, bio piracy, etc. to the Yawanawa / Katukina population as a whole;

XI-MONITORING AND SUPERVISION

- ↪ Set up an equipped surveillance station, 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 (headwaters of the Gregory river);
- ↪ Equip and train the forest agents and communities with boats, engines, GPS, and photographic machines, for the activities of surveillance of the territory;
- ↪ Reopen the trails every 2 years;

XII-TRANSPORT AND COMMUNICATION

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

XIII- COMMUNICATION

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

XIV-INFRASTRUCTURE

- ↪ Organize the infrastructure of each community / organization with autonomy, ensuring that each organization has its own headquarters.
- ↪ Seek support and projects to structure the villages, with ASCY support especially those who do not have basic infrastructures. Projects should also focus outside the community, in the city, for the construction of a lodging house for each community;
- ↪ The same support we get for the Yawanawa will be extended to the Katukina of the Timbaúba community.

XV- WATER RESOURCES / ENVIRONMENTAL EDUCATION

- ↪ Do not dirty the river because we use its water to wash and cook. It is forbidden to throw garbage, such as tin cans, glass, plastic, broken palette, oil-burned, batteries, and other pollutants in the river and streams and banks. Put signs to remind people in the communities, informing about the ban on littering in the river;
- ↪ Reinforce the work about the management of garbage that already exists in the communities, where there are landfills to deposit the non-organic garbage. Landfills should be built farther from the communities, so as not to disturb the residents;
- ↪ Ensure support for environmental education actions in indigenous land, to avoid, for example, problems of disease caused by Rotavirus, resulting from the accumulation of garbage in the communities, which is taken to the river when it rains;
- ↪ Make better use of the wood and the remains of milled wood, based on what we learned from the courses of 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.

