

▶ T A C A N A INDIGENOUS PEOPLE ▶ L E C O INDIGENOUS PEOPLE

▶ MARKA COLOLO

TERRITORIAL MANAGEMENT AND THE STRENGTHENING OF THE DEMOCRATIC PARTICIPATION OF INDIGENOUS PEOPLES



INDIGENOUS TERRITORIAL MANAGEMENT

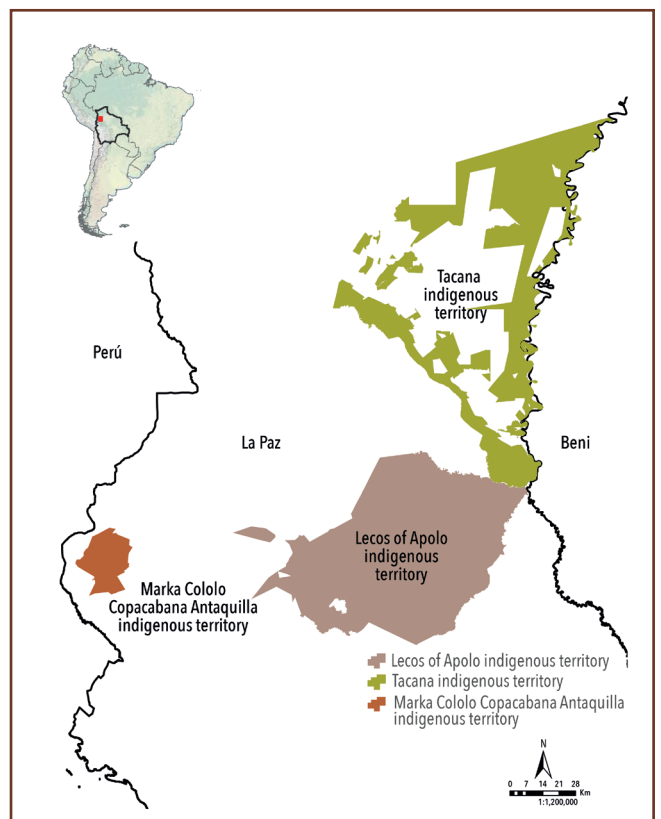
Indigenous territories are founded on the essential principles of life and sustainability, both now and in the future. Territorial management is not only an administration model, but also a means to recover and affirm the rights, identity, and core values of indigenous peoples. Land forms a fundamental part of their spiritual and collective individual identity. Activities within these territories combine to encompass a cultural, social, political, and economic entity.

The importance of territorial management for indigenous people

- Promotes the recovery and strengthens ethnic-cultural identity as part of a territorial appropriation and ownership process.
- Strengthens governance systems that ensure collective rights and exercise democratic participation in decision making.
- Orders and regulates land use and natural resource use through compatibility of communal uses and territorial zoning.
- Regulates access and use of natural resources through traditional norms and standards that respond to current needs.
- Contributes to improving the quality of life of indigenous communities by promoting economic activities based on the conservation of natural resources.
- Establishes monitoring systems that measure the state of health of the territory and the impact achieved through territorial management.
- Puts in place the conditions necessary for the development of territorial autonomy and self-government, within the framework of norms and the exercising of rights.

TERRITORIAL MANAGEMENT RECOVERS AND REAFFIRMS THE RIGHTS, IDENTITIES, AND ESSENTIAL VALUES OF INDIGENOUS PEOPLES

Indigenous territories of Tacana, Leco of Apolo and Marka Cololo Copacabana Antaquilla





Eleanor Briggs/WCS

Cultural recovery, an essential component of indigenous territorial management

In 1990 the Moxeño, Movima, Yuracaré, Sirionó, Tsimané´ and Tacana indigenous peoples took part in the March for Territory and Dignity. The march led to the recognition of indigenous people as actors in the Bolivian political arena, laying the foundations for the promulgation of different legal norms on their territorial, social, and cultural rights. This began a process for the legalization of indigenous territories to protect access and use of natural resources by indigenous peoples and encourage respect for their traditional forms of social organization and self-government.

In this context, the indigenous peoples of northern La Paz decided to reconstitute and organize themselves for the legal recognition of their ancestral territories and ensure a role in plans for their development. The Tacana People's Council (CIPTA) was formed in 1992; the Leco People of Apolo People's Council (CIPLA) in 1996, and the Indigenous Authority (Marka) of Cololo Copacabana and Antaquilla in 1999. These organizations led and represented their people in their demands for land titling and territorial management.

For indigenous people, land tenure security for their territories is intrinsically connected to the preservation of their cultural and ethnic identity. That identity was an essential part of their territorial proposals, since their territory is regarded as a collective cultural space governed according to traditional norms and customary practices.

The experiences of indigenous territorial management originated from the formulation of comprehensive life plans or territorial management plans, with an emphasis on natural resource management. Although the cultural dimension was an integral part of the plans, its implementation was a learning process and an exercise in self-determination, allowing for the cultural recovery of the territory.

The development of indigenous territorial management tools contributed to a governance system that, within a unique and representative organizational structure, linked different preexisting and recently created organization entities such as community enterprises and territorial organizations. This enabled the fulfillment of development objectives, the consolidation of territory, and the reaffirmation of ethnic and cultural identity.

An assessment of territorial management in the Tacana indigenous territory

The Tacana indigenous peoples' territorial management experience is a valuable example of territorial consolidation and autonomy in Bolivia, identifying a critical pathway for implementing management tools: planning, zoning, regulation, demarcation, and territorial control. The process began in 1997 when CIPTA submitted a land claim for an indigenous territory to the National Institute of Agrarian Reform (INRA) for 769,000 ha. Between 2003 and 2008 land titles were secured for 389,303 ha. The land titling and demarcation process, as well as the control of illegal natural resource extraction, established collective ownership recognized by the government.

Territorial zoning provided CIPTA with an instrument for administering and regulating land use through a participatory mapping process of current and potential land use areas and by analyzing the compatibility of those uses. Following land titling, micro zoning was carried out in each community assigning areas for agricultural and livestock use, hunting and fishing, and for commercial purposes linked to community productive associations, as well as wildlife reserves. A competitive fund was established for the development of income-generating initiatives based on economic and social sustainability. These actions strengthened the legitimacy of CIPTA among the Tacana indigenous territory communities.

Community development plans provided a first step to analyze identified problems and to define the development priorities contained in the Tacana indigenous territory strategy. The resulting Sustainable Development Strategy Based on the Management of Natural Resources was based on the conservation and consolidation of the territory and the strengthening of organizational capacities and processes. It includes the development of natural resource management projects that contribute to improving the livelihoods of Tacana families and reaffirming Tacana culture. The Natural Resources Access and Use Regulation for the Tacana indigenous territory enabled the Tacana people to recover and build on communal practices and traditions related to natural resource management, resulting in a normative framework.

The territorial titling process and the elaboration and application of territorial management tools have been important in territorial administration and self-government. Also, because of the way in which they were implemented, they created space for communication and dialogue between the Tacana communities themselves, as well as with their territorial organizations. Dialogue was facilitated in social conflict situations with those against the recognition of indigenous rights and land, thereby strengthening the Tacana identity.

The Tacana people are positive about their territorial management experience, though that experience has been felt differently by women and men. The land titling process is the most valued result for both, but is valued higher among women than men. Men consider the development of management tools and the promotion of commercial productive ventures as more important, while women value the secure access to natural resources for household subsistence. Opinions about aspects perceived as insufficiently developed by territorial management were; education (men and women), organization (mostly women), and productive project implementation (mostly men).

"We have worked on the zoning and regulation of our territory. We are taking steps to build an indigenous territorial management model ..."
(Robert Cartagena, former president of CIPTA, Tumupasa).

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Territorial management and cultural recovery in the Leco indigenous territory

The Leco of Apolo People have promoted the reconstitution of the Leco nation through the recovery of their ethnic and cultural identity and their ancestral territories. It was a difficult decision to leave the Single Federated Trade Union of Farm Workers Tupak Katari of the Franz Tamayo Province, made up of Quechua communities. This move led to the creation of their own organization, the Leco of Apolo Indigenous People's Council (CIPLA), and their submission of a territorial claim to INRA.

In 1997, CIPLA, representing 17 communities, presented a territorial demand to INRA for 654,000 ha, obtaining in 2008 a land title for 238,162 ha for one of the three requested polygons (231,000 of these titled hectares overlap with the Madidi National Park). Land titling is still pending for the 292,264 ha for polygons 2 and 3. For the Lecos of Apolo, legalizing their territory meant reclaiming their indigenous origin and identity, and the opportunity to create new development strategies for 21 communities (4,000 inhabitants) that currently comprise their territory.

The advances made by the Lecos of Apolo to construct their own vision of development and identity are based on the development milestones outlined in their Life Plan (CIPLA, 2010). These milestones include organizational strengthening, the capacity to convene and advocate policy, the legal consolidation of the territory, land management planning, the development of sustainable livelihoods, the development of autonomous regulations, the monitoring and implementation of the Life Plan, and the achievement of indigenous territorial autonomy.

The Leco Life Plan *Wesra Leco Chajlasin* defines territorial planning at the community, intercommunity, and indigenous territory level. It is based on current and potential communal uses and contains a strategic development plan that is built on the vision and development expectations of the Leco people. It also has a strategic institutional plan aimed at guiding the strengthening and consolidation of CIPLA.

Referring to their Life Plan, CIPLA prioritized some alternative sustainable productive activities to benefit their communities, among them coffee, incense, tourism, livestock, and handicrafts. CIPLA also developed sufficient administrative capacities to allow it to execute resources channeled from different sources of national financing and from international cooperation. This is an important activity for achieving autonomy as an indigenous people.

The Madidi National Park and Protected Area zoning was integrated with the Leco of Apolo Indigenous Territory zoning proposal. This enabled the identification of priority zones for joint protection, and in 2013 a shared management agreement was signed between CIPLA and the National Protected Areas Service (SERNAP). Within the agreement, it was agreed that CIPLA would provide equipment for park rangers, establish a camp on the Hondo River, and carry out joint patrols involving park guards and CIPLA community members.

For the successful implementation of the Life Plan, CIPLA designed an integrated monitoring, reporting, and evaluation system. The system generated six reports, analyzing 20 indicators, that verified the territorial and livelihood impacts. To ensure equal access and use of natural resources, as well as strengthen community relations, CIPLA developed a policy that not only regulates this access and use, but also regulates the distribution of benefits to improve the living conditions of the communities.

"For us (indigenous peoples) the forest is life. Our way of life is based on the forest and the idea of "protector-provider." That is, we work to protect it and sustainably use the natural resources it provides. Before we didn't know all the good we were doing while caring for the forest. We are proud of our work, culture, and traditional knowledge" (Ángel Durán, CIPLA, 04/02/2011).

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Territorial management and cultural recovery in the Marka Cololo Copacabana Antaquilla

The reconstitution of the Marka Cololo Copacabana Antaquilla indigenous organization, made up of eight Ayllus, faced several challenges in the recovery of its indigenous identity and history as a Pukina nation. The first step was the reestablishment in 1999 of the parent organization of the Marka and the presentation to INRA of a territorial claim for a collective communal land of over 40,000 hectares, which overlaps with the Apolobamba National Natural Area of Integrated Management. The overall purpose of the organization was to achieve autonomy and self-determination. It set out to obtain the recognition of ancestral rights of the original Ayllus over their traditional territory. Other objectives included the participatory development of territorial management tools and the implementation of alternative sustainable productive activities.

After the first polygon covering an area of 32,914 hectares was titled, efforts were focused on consolidating the territory. Firstly, the territory organizational structure and community capacity was strengthened so that they could build their own development and ensure the democratic participation of all Ayllus in decision making. The Life Plan included a diagnostic analysis, a territorial

zoning plan, an integral development plan, and a strategic institutional plan born from a common vision and development objectives and shaped by their ethnic and cultural identity. The underpinning principles of the indigenous territories are based on unity and organizational capacity, transparency, full and democratic participation, gender equality, autonomy, representativeness, and legitimacy. The main challenge is the ability to promote economically productive projects that improve living conditions and ensure biodiversity conservation.

Overall an evaluation of the territorial management experience by the Marka indigenous leaders and community members, highlights achievements such as strengthened community participation in decision making, judicial security of their lands, and their rights as an indigenous people to continue managing their territory.

"I think that we are united, we have our identity, land title, territory..." (Callancho, 2014). "(The Life Plan exists) to provide a suitable management plan. How are we going to manage and leave are children and grandchildren without finishing things?" (Córdova, 2014).

Eleanor Briggs/WCS



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