

FOREST SOLUTIONS

**SHOWCASING SOLUTIONS BY INDIGENOUS
PEOPLES AND LOCAL COMMUNITIES FROM
THE AMAZON, CONGO BASIN, AND INDONESIA
FOR RIGHTS AND FOREST PROTECTION**

GREENPEACE

“Forest Solutions”

Showcasing Solutions by Indigenous Peoples and Local Communities from the Amazon, Congo Basin, and Indonesia for Rights and Forest Protection

October 2025

Cover image caption

Forest Expedition Trip in Lokolama, DRC
© Greenpeace / Junior D. Kannah

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INTRODUCTION

GREENPEACE PROMOTES GENUINE, JUST, AND SUSTAINABLE SOLUTIONS TO THE ECOLOGICAL CRISIS

Greenpeace promotes genuine, just, and sustainable solutions to the ecological crisis including forest and ocean protection and restoration, community non-timber forest product enterprises, eco-farming, marine protected areas, sustainable fisheries practices, direct financing for nature protection, and consumption shifts. We aim to build counterpower to corporate control and to support the rights and food sovereignty of Indigenous People and Local Communities (IP&LC), small-scale farmers/fishermen, and consumers, in alignment with human rights-based frameworks.

Protecting and restoring tropical forests—including their vast abundance of species and stored carbon—is critical to addressing the biodiversity and climate crises, and to fostering a liveable planet Earth for future generations. The key lies with IP&LC, the traditional rights-holders of these territories, who not only hold or manage much of the world's remaining intact forests, their biodiversity and carbon,¹ but have been the most effective ecosystems protectors. Community-owned forests are linked to lower carbon emissions and fewer wildfires, while areas under IP&LC management suffer less deforestation.²

Direct access finance (or finance channelled directly to IP&LC) has proven essential to effective forest protection and restoration. Decolonisation of conservation is also needed along with fundamental recognition of IP&LC rights to their territories. Here, we showcase a selection of IP&LC Forest Solutions to demonstrate that practical and effective pathways exist and are evidence of how direct access finance can be applied with real results.

¹ e.g. 36% of intact forest landscapes are found within IP lands Fa et al 2020

² Tauli-Corpuz et al 2020 <https://www.sciencedirect.com/science/article/pii/S0305750X20300498?via%3Dihub>



A FOREST SOLUTION IS:

- IP&LC rights-based, recognizes and strengthens their territorial rights (including participatory processes, Free Prior and Informed Consent), as well as their cultures and knowledge.
- Protects ecosystems, with positive social and environmental impacts, climate mitigation and/or adaptation.
- Led and governed by IP&LC, includes income generation, benefit distribution, and direct access financing to support their livelihoods and management practices.

A FOREST SOLUTION IS NOT:

- ✗ Destroying or degrading forests, waters, or their biodiversity.
- ✗ A large-scale monoculture, hydroelectric plant, or mining operation.
- ✗ A carbon or biodiversity offset
- ✗ Infringing on or disrespecting IP&LC territorial rights, imposing external values, causing unresolvable social division/conflict, or harming local populations.
- ✗ Extracting and exporting forest products without adding local value or providing fair benefit distribution.

THEMES OF INDIGENOUS PEOPLES AND LOCAL COMMUNITIES (IP&LC) FOREST SOLUTIONS:

Legal Recognition of IP&LC Rights

A foundational solution and precondition for nature-protection is the recognition of IP&LC's customary, territorial and human rights. Aligned with the UN Declaration on the Rights of IPs and ILO Indigenous and Tribal Peoples Convention, states are obligated to ratify and implement in local, regional, and national governments.

| **pages 10, 15, 18, 19, 22, 40 and 43** |

Participatory Mapping or Social Cartography

The active participation of IP&LC in mapping and demarcating their territories and waters is essential for rights recognition. The process led by IP&LC, with support partners, helps to identify physical boundaries and address disputes and conflicts.

| **pages 10, 18, 32 and 41** |

Women and Youth

Inclusive and equitable community development requires the full participation of women and youth in all processes and decision-making. To this end, it's vital to strengthen their capacities and establish representative community groups or institutions.

| **pages 11, 28, 34 and 41** |

Institutional Strengthening

Building on traditional and customary institutions, forest protection and management require strong local institutions and leadership with inclusive processes and decision-making. This means capacity building within existing IP&LC institutions as well as support for the creation of new institutions—often with partners.

| **pages 11, 22 and 41** |

Socio-biodiversity Value Chains / Village-based Natural Resource Enterprises

Generating sustainable income to support and improve IP&LC livelihoods is a priority. This involves ecologically sustainable production systems rooted in traditional knowledge and cultural practices, linked to equitable supply chains that ensure fair benefit sharing.

| **pages 11, 19 and 26** |

Community Forest Management

This solution allows local communities to manage their own forests for traditional uses, harvesting forest products, and generating ecosystem services. It requires a Forest Management Plan with training and monitoring.

| **pages 18, 28 and 41** |

Agroecology and Agroforestry Systems (SAFs)

Integrated with socio-biodiversity, natural resource enterprises, and Community Forest Management, agroecology polyculture and multi-tiered production systems are often practiced by IP&LC. These practices are based on local customary practices and knowledge, generally with local species and ecosystem restoration, and may connect with broader agrarian political movements.

| **pages 22, 31, 33 and 43** |

Forest Protection and Restoration

Territories, and waters are central to IP&LC lives, cultures, and identity. Environmental protection and restoration—through traditional systems and practices—are at the heart of forest solutions. This includes both community security and safeguarding ecosystems from various threats.

| **pages 11, 19, 20, 28 and 43** |

Direct Access Financing

Despite their key role in forest protection, IP&LC receive only a tiny portion of climate and biodiversity financing. Channeling Direct Access finance to IP&LC—while supporting and strengthening their capacity to manage these funds—is essential and interlinked with all other forest solution themes.

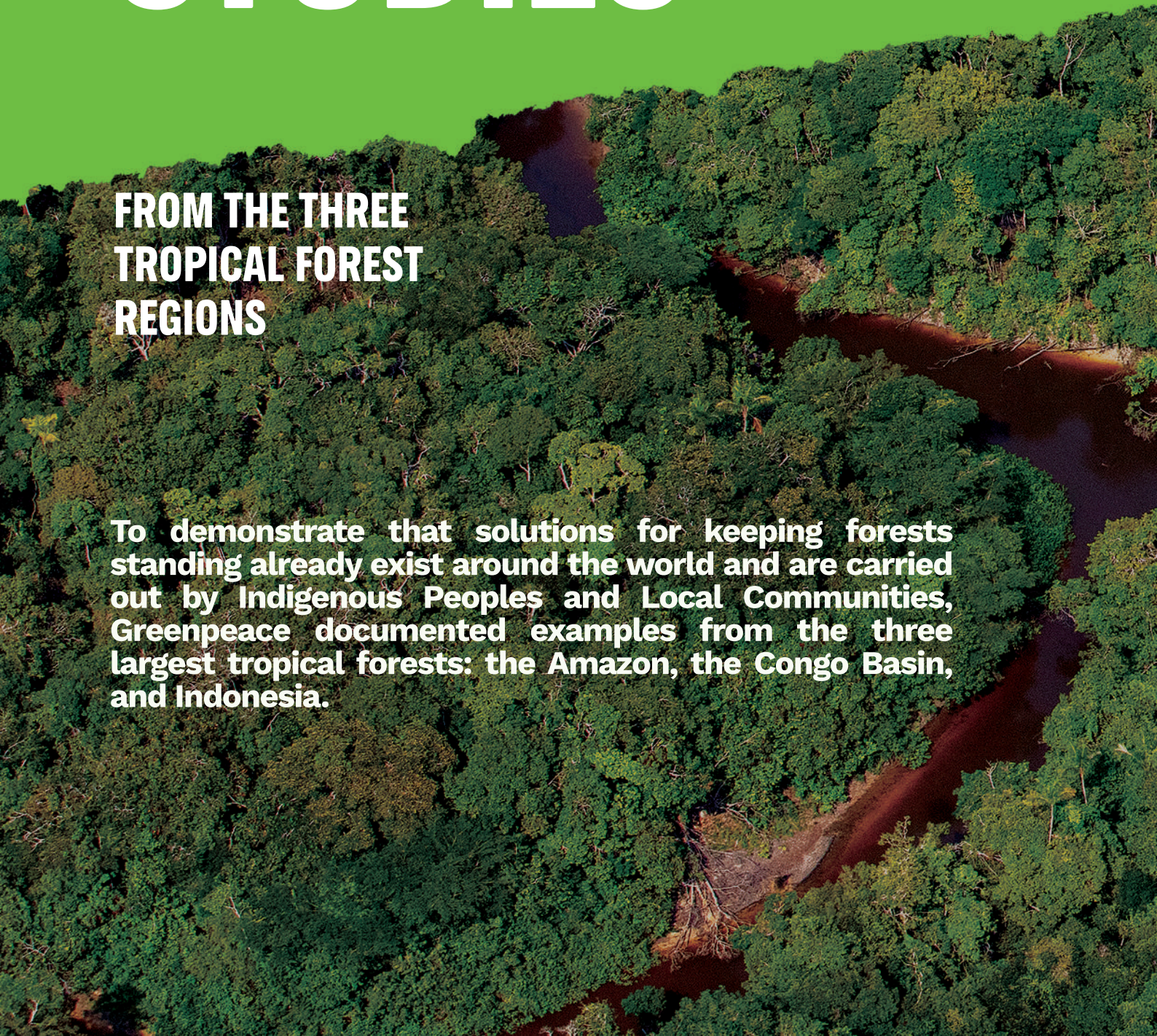
| **pages 13, 28, 40 and 43** |



SHOW CASE STUDIES

**FROM THE THREE
TROPICAL FOREST
REGIONS**

To demonstrate that solutions for keeping forests standing already exist around the world and are carried out by Indigenous Peoples and Local Communities, Greenpeace documented examples from the three largest tropical forests: the Amazon, the Congo Basin, and Indonesia.



INDONESIA FOREST SOLUTIONS SHOWCASE 1 - KNASAIMOS-TEHIT TRIBE IN SOUTHWEST PAPUA

“THE FOREST IS OUR MOTHER”

Community/Project/Initiative Name:

Knasaimos-Tehit

Location:

Southwest Papua Province, Indonesia

Area:

97,411 hectares

Forest Solutions:

Participatory Mapping

Legal Recognition of IP&LC Rights

Women and Youth

Village-based Natural Resource Enterprise

Institutional Strengthening

Forest Protection

Community Forest Management

Direct Access Financing



INTRODUCTION

The Knasaimos-Tehit Indigenous community is nestled within the rich forests of the Birds Head Peninsula, on the western tip of New Guinea Island—home to the world’s greatest plant diversity and hundreds of Indigenous tribes with unique cultures and languages.

“The forest is a precious gift that has been passed down to us through generations, an asset that sustains our way of life. We are dedicated to preserving it, as it holds everything we need—from animals to medicinal plants, from our daily necessities to the places for our sacred ceremonies and traditions. Our connection to the land is deep and profound; it holds us like a mother’s womb. It is a part of us that we cannot abandon—we cannot leave our mother behind, no matter how far we may roam.”

Arkilaus Kladit

tribal leader and member of the
Knasaimos Indigenous Peoples Council

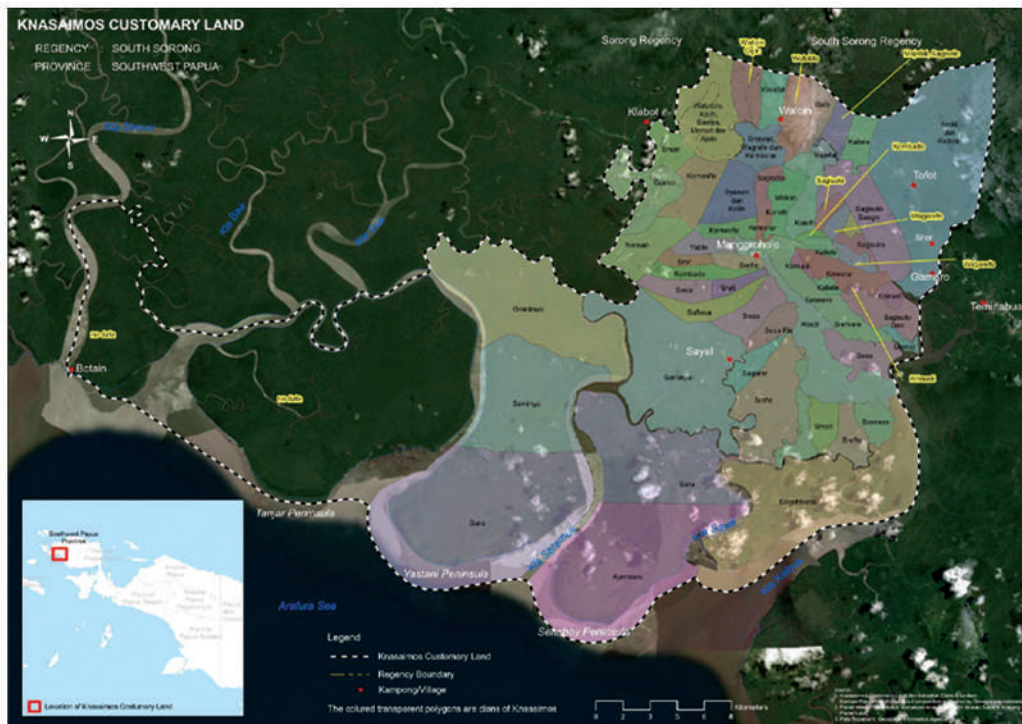
However, the Knasaimos-Tehit tribal lands sit on the frontlines of the biodiversity and climate crises. A relentless push from government settlement schemes, loggers, and agribusiness companies threaten to clear their forests.³ Despite these pressures, the community has remained a beacon of hope and survival. Beginning in 1988-89, they rejected a transmigration settlement scheme; in 2002-2003, they successfully chased illegal loggers off their lands; and more recently, they have rejected proposed industrial oil palm plantations on their lands.

“Our people consistently oppose oil palm because we realize that our economic, customary and cultural lives depend heavily on the forest.”

Arkilaus Kladit

Tribal leader and member of the
Knasaimos Indigenous Peoples Council

³ <https://www.tempo.co/sains/jaga-hutan-suku-knasaimos-tolak-perusahaan-besar-kelapa-sawit-957762>



The community's vision extends beyond resisting external threats. They seek full legal rights to, and management of, their customary lands (based on customary tenure and practices), as well as alternative economic solutions to support their livelihoods without destroying their forests.

“We are very worried about the way the central government makes decisions regarding our land as if we do not exist, treating the land as if it were vacant. This lack of legal recognition for our land worries us greatly and leaves us feeling very afraid that harm will come to us.

It is essential for the Knasaimos-Tehit people to be officially recognised by the state to ensure that our rights are respected. Recognition would empower us to safeguard our land and forest.

But our goals go beyond securing a government regulation that legally recognises our Indigenous land rights. We are committed to educate and motivate everyone to understand the irreplaceable nature of our land and forest and that we cannot buy and sell it.”

Arkilaus Kladit

SUMMARY

With the support of local NGO partners Bentara Papua and Greenpeace Indonesia, Knasaimos-Tehit clans have conducted **participatory mapping** of their customary lands and have begun working through the lengthy process of gaining **legal recognition of IP&LC rights**.

After initially gaining a “Village Forest” permit for two clan lands in 2014, they achieved legal recognition of their territorial rights from the local regency government⁴ and have now applied for a “Customary Forest” permit for all 97,411 hectares of their claimed tribal lands.



Arkilaus Kladit, tribal leader and member of the Knasaimos Indigenous Peoples Council, with a felled merbau tree.

Photo credit: © Jurnasyanto Sukarno / Greenpeace

⁴ <https://www.greenpeace.org/international/press-release/67588/major-land-rights-win-for-indigenous-peoples-over-forest-area-the-size-of-hong-kong-in-southwest-papua/>

Legal recognition through the Village Forest permit has enabled the community to directly protect their forests.

“One day when we were patrolling in our forest, we found that merbau or ironwood trees (*Intsia bijuga*) had been illegally cut. Merbau is one of the main trees targeted by the illegal loggers. We caught the people doing this and issued them with a customary fine of Rp40 million (\$2,700).”

Arkilaus Kladit

Tribal leader and member of the
Knasaimos Indigenous Peoples Council

The community has also undertaken significant **institutional strengthening**, particularly by increasing the involvement of **women and youth** in the management of forests. Forest surveying and training guards in **forest protection** and management are ongoing efforts.

The community has also established enterprises managed by women, including processing the sago palm that is abundant on their lands into sago flour and making banana chips for local use and sale. The sago palm is traditionally the main source of starch for the local community, and has been successfully managed and harvested for many generations based on traditional knowledge.

Extending this practice into a small **village-based natural resource enterprise** has proven to be culturally and economically effective. During the recent COVID-19 pandemic, when rice imports were interrupted, they supplied sago to nearby communities, strengthening local food sovereignty.

“My hope for the future is that this can all operate ever more smoothly, so that we can keep enjoying the benefits of producing these forest products. And that our grandchildren will be enthusiastic about continuing development of forest products.”

Yosepina Sreklefat



Yosepina Sreklefat of the Mangraholo-Sira Cooperative showing some of the sago products they are selling.

Photo credit: © Igor O'Neil / Greenpeace

“In the past, young people and women had limited roles in forums under our traditional practices, but times have changed, and they are now involved in all activities. We strive to continue that improvement, increasing our capacity to sustainably manage the land on a scale that effectively meets our basic needs. Money is just a tool that helps support our lives, but we can survive without it as we have access to food and enough resources for our daily needs.”

Arkilaus Kladit

With the success of these community-led, capacity-building forest solutions, the Tehit-Knasaimos tribe is now receiving and managing **Direct Access financing** to further their vision. This includes training in: forest surveying and management, sago processing and marketing, forest patrolling to prevent unauthorised harvesting, and youth-education.

“Our deep bond with the Knasaimos forests and with nature is profound and intrinsic. We are a part of it, and the forests are our lifeblood, woven into the fabric of our existence.”

Arkilaus Kladit

Processing sago in Sira village, Knasaimos, Papua.
Photo credit: © Jurnasyanto Sukarno / Greenpeace



CONGO BASIN SHOWCASE - LOKOLAMA COMMUNITY IN THE DEMOCRATIC REPUBLIC OF CONGO

LOKO LAMA:

**AT THE HEART OF
INDIGENOUS-LED
FOREST SOLUTIONS
IN THE CONGO BASIN**

Community/project/initiative name:

Lokolama

Location:

Équateur Province, Democratic Republic of Congo (DRC)

Area:

10,151 hectares

Forest Solutions:

Village-based Natural Resource Enterprise

Legal Recognition of IP&LC Rights

Women and Youth

Forest Protection

Participatory Mapping

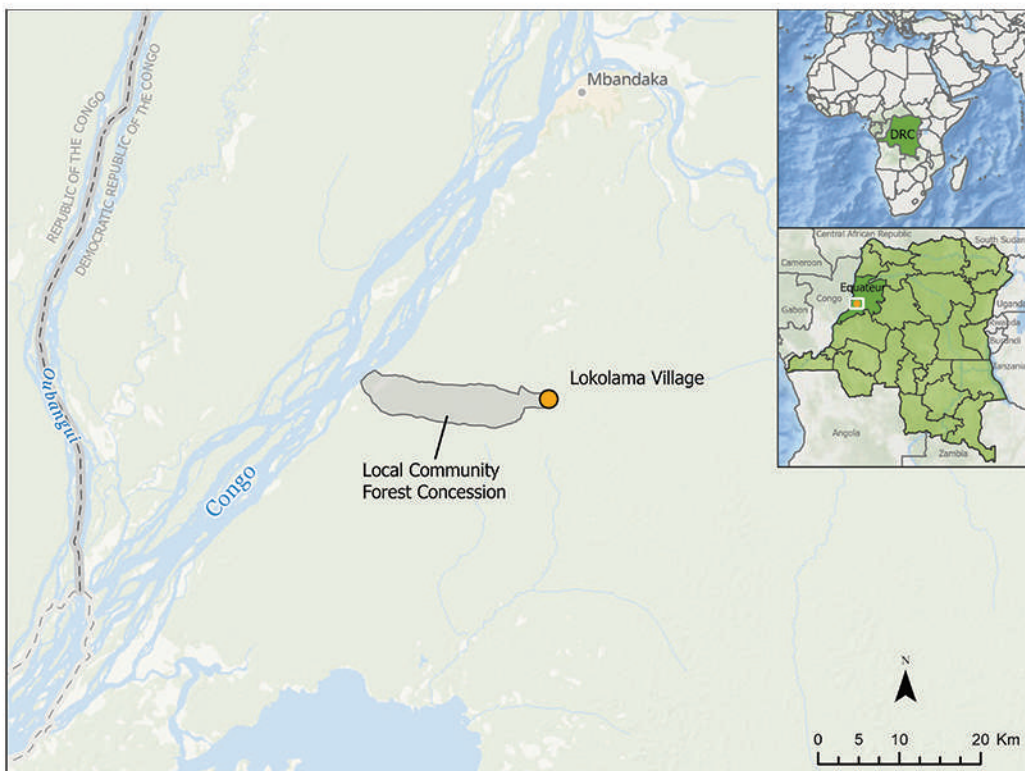
Community Forest Management

INTRODUCTION

Lokolama is an Indigenous village from the Batwa tribe, located in the Équateur province, at the heart of the Congo Basin rainforest in the Democratic Republic of Congo (DRC). This region hosts one of the most important forest and peatland ecosystems on Earth, critical for carbon storage and global climate regulation.

For the Indigenous Peoples of Lokolama, the forest is not just an ecosystem—it is the foundation of their identity, culture, and spirituality. It is also their primary source of subsistence, providing food, medicinal plants, building materials, and energy. In this sense, the forest and peatlands are inseparable from the community's survival and well-being. They are also the root of their traditional knowledge systems and sustainable management practices, passed down from generation to generation.

By obtaining legal title to their ancestral lands for the first time, the people of Lokolama demonstrate how securing **legal recognition of land rights** and strengthening their autonomy empowers Indigenous Peoples to protect the Congo Basin and contribute to global climate solutions.





Two indigenous women
from Lokolama eating food
from their community forest.

Photo credit: © Junior D.Kannah / Greenpeace

SUMMARY

The Lokolama community is a powerful guardian of the Congo Basin forests. At the heart of their territory lies one of the world's largest tropical peatland complexes, discovered in 2017 and storing billions of tons of carbon⁵ vital to global climate stability.

For generations, residents of Lokolama have lived in harmony with their forest, which sustains their culture, livelihood, and identity. But today, they face growing threats from deforestation, extractive industries, human rights violations, and systemic marginalization. Securing their land rights is not only a matter of justice—it is fundamental to safeguarding the Congo Basin's ecosystems and the planet's future.

Indigenous peoples holding a banner that reads, "We are the Forest, We are the Solution," after a community meeting in Lokolama.

Photo credit: © Junior / Greenpeace



⁵ <https://www.greenpeace.org/africa/en/press/1792/scientists-confirm-presence-of-peatlands-in-the-democratic-republic-of-congo/>

In 2019, after years of advocacy work with the support of Greenpeace Africa, Lokolama became the first community composed solely of Indigenous Peoples in Équateur Province to obtain a community forest concession title. Through a **participatory mapping** process, the community clearly defined the boundaries of its ancestral land, leading to the **legal recognition of their rights** and securing 10,151.11 hectares of forest.⁶

“Until recently, we, the Indigenous people of Lokolama, could never imagine having rights over our own forests. Today, thanks to community forestry, we have broken free from the illegal activities of logging companies and reclaimed control over our land. We are now leading our own path toward sustainable development — protecting our forest while shaping our future.”

Valentin Engobo Lufia
Indigenous leader
from Lokolama village

In their community forests, the Indigenous Peoples of Lokolama are already developing local initiatives to improve their socio-economic living conditions while actively participating in biodiversity restoration thanks to **Community Forest Management**.

“Based on our traditional knowledge, we practice small-scale, subsistence farming to preserve our forests and avoid large-scale agricultural clearing. We sustainably harvest non-timber forest products, such as Ndele (raffia), to craft mats, build roofs, and create essential goods. These products also provide a source of income, allowing us to support our families while maintaining the health and integrity of our forest.”

Josué
Indigenous people
of Lokolama village

An Indigenous person building his house with Ndele (raffia) and income from their community forest concession.

Photo credit: © Junior / Greenpeace

⁶ <https://www.greenpeace.org/africa/fr/communiques-de-presse/6693/le-peuple-autochtone-du-village-lokola-ma-obtient-sa-concession-forestiere-une-premiere-en-rdc/>

For generations, the Indigenous Peoples of Lokolama have passed down traditional knowledge and practices that shape their harmonious relationship with nature. Their livelihood relies primarily on small-scale sustainable agriculture, practiced without destructive techniques, to meet their food needs while protecting the surrounding forests. These customary practices help preserve the sensitive peatland ecosystems on which they live, now recognized as one of the largest carbon stores in the world.

respect for natural cycles—illustrates the resilience and environmental stewardship of Indigenous Peoples in **forest protection** and the fight against climate change.

By integrating their traditional knowledge with modern community management approaches, Indigenous Peoples are demonstrating that their **village-based natural resource enterprises** are a local forest solution. This model serves as a viable alternative to extractive models and can inspire conservation and development strategies throughout the Congo Basin.

Five years after officially obtaining their community forest title, Lokolama's experience illustrates the success of a management model based on the **legal recognition of Indigenous Peoples' rights** to sustainably manage their forests. This process has not only strengthened local governance through community leadership, but also promoted community conservation of a unique ecosystem: the peatlands of the Congo Basin.



Two Indigenous women of Lokolama make Kwanga local food.

Photo credit: © Junior / Greenpeace

⁷ Dargie, G. C., et al. (2017). Age, extent and carbon storage of the central Congo Basin peatland complex. *Nature*, 542, 86–90. <https://theconversation.com/congo-peat-swamps-store-three-years-of-global-carbon-emissions-imminent-oil-drilling-could-release-it-187101>

In the face of growing threats posed by climate change, the Indigenous Peoples of Lokolama are playing a pivotal role in safeguarding one of the world's most carbon-rich peatlands. Their commitment demonstrates the ability of Indigenous communities, when they have secured rights and adequate support, for effective tropical **forest protection**.

“By protecting our forests and managing them ourselves, we safeguard our culture, our homes, and the future of the planet. Lokolama stands as a beacon of hope for all Indigenous peoples and the world.”

Valentin Engobo Lufia

Indigenous leader
from Lokolama village



Indigenous communities during a community forum led by Valentin Engobo, Indigenous leader in Lokolama.

Photo credit: © Junior / Greenpeace

An aerial photograph of a lush, dense Amazon rainforest. A winding river with dark, muddy water flows through the forest, creating a natural path that divides the dense canopy. The trees are a vibrant green, and the overall scene conveys a sense of a vast, untouched natural environment.

SUCCESS STORIES IN BRAZIL'S AMAZON RAINFOREST

**Brazil Forest
Solutions Showcases 1 & 2
Middle Juruá and Middle Purus Regions**

INTRODUCTION

In the Brazilian state of Amazonas, the Middle Juruá and Middle Purus regions sustain living examples of the socio-biodiversity economy and regeneration. Indigenous Peoples, river dwellers communities, and family farmers have built sustainable systems combining income generation, food security and sovereignty, cultural appreciation, and environmental conservation.

Considering the climate crisis, these communities demonstrate that homegrown sociobioeconomic solutions already exist in the Amazon—sustaining both people and nature. Over recent generations, they have secured **legal recognition of IP&LC rights**, established **agroforestry systems**, embraced self-management, and developed value chains rooted in forest resources and traditional ways of life.

However, the region's past reveals exploitation scars. The Amazon was the world's largest exporter of rubber until last century, with a system controlled by the barons that coerced IP&LC into labour, trapped in debt bondage, and stripped of autonomy. Then, came the advancement of the agribusiness frontier, triggering deforestation, land grabbing, and fires. Yet, there was a wave of social mobilization in the 90s, with forest peoples reclaiming their territories, and reinventing the community around sustainable use of natural resources. Despite challenges and conflicts, these initiatives have reflected in the maintenance of forest cover and the improvement of people's quality of life.

The cases below can and should be replicated to change the current land use in the Amazon and beyond. They show that **Community Forest Management** is a powerful tool to counter ecosystem destruction, poverty, and cultural erosion. More than just alternatives, forest solutions recognize the importance of people, investing in the **strengthening of local institutions** and valuing their products and knowledge, showing that true wealth lies not in what is extracted, but in what is cultivated.

CASE STUDY 1

Community/Project/Initiative Name:

Middle Juruá Region

Location:

Amazonas State, Brazil

Area:

2,451,207 hectares (~5,758 residents)⁸

Forest Solutions:

Socio-biodiversity Value Chain

Legal Recognition of IP&LC Rights

Women and Youth

Forest Protection

Direct Access Financing

Community Forest Management

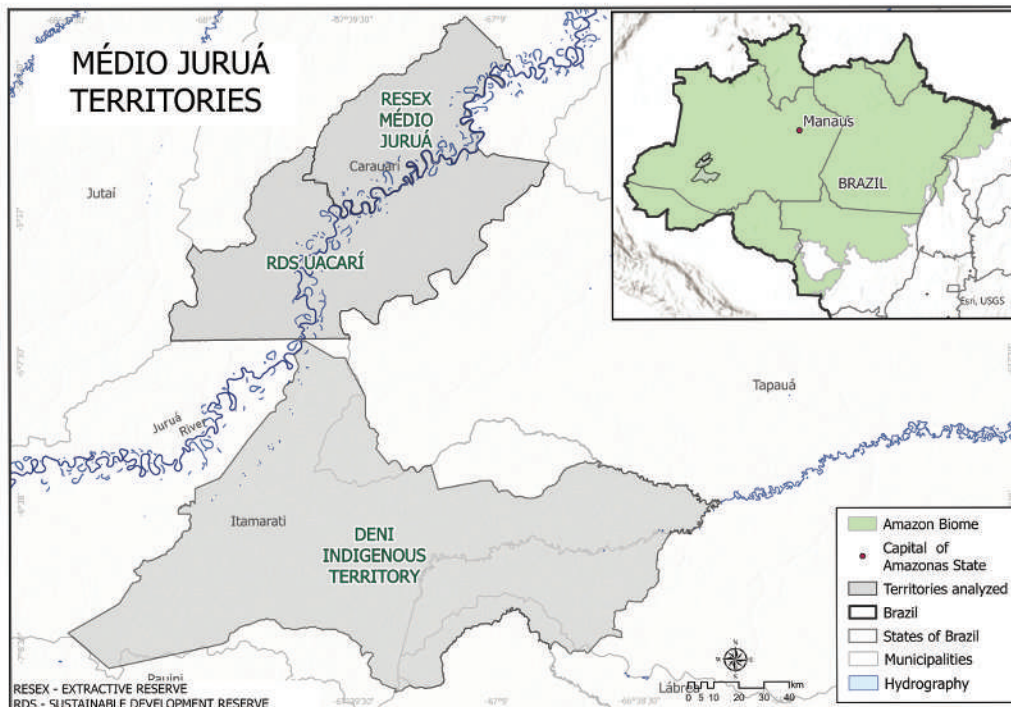
⁸ Resex Médio Juruá (Federal Protected Area): Ministry of the Environment (MMA); RDS Uacari (State Protected Area), State Secretariat for the Environment of Amazonas (SEMA/AM); Deni Indigenous Land, National Foundation of Indigenous Peoples (FUNAI); and population data from the Brazilian Institute of Geography and Statistics (IBGE), Demographic Census, 2022.

“It is possible to make a living without cutting down a single tree. I don’t know of any community that destroys the environment and lives well. I know bosses who improved their lives, but not communities.”

Manoel Cunha

rubber tapper and community
leader from Middle Juruá

Between the municipalities of Carauari and Itamarati, the Middle Juruá region encompasses upland forests and floodplains ecosystems rich in biodiversity, from açaí palms to pink river dolphins. After decades of resistance, the communities achieved a mosaic of protected areas that today form one of the most successful models of participatory forest governance in the Amazon: the Médio Juruá Extractive Reserve - RESEX (1997), the Deni Indigenous Land (2003), and the Uacari Sustainable Development Reserve - RDS (2005).



(MapBiomias, 2025)

Inspired by social movements led by Chico Mendes, rubber tappers, river dwellers and Indigenous peoples united to defend their territories, end deforestation, and expel invaders. Their livelihoods are now based on sustainable and participatory territorial management. In both reserves (RESEX and RDS), deliberative councils define collective land-use and conservation rules, while the Deni Indigenous Land follows a management plan that formalizes traditional knowledge and natural resource practices.

covered by forests and natural ecosystems (MapBiomias, 2025).

⁹ Ministry of the Environment (MMA) - for the reserves and National Foundation for Indigenous Peoples (FUNAI) - for the Indigenous territories.



Vegetation covers the river
in the Middle Juruá, one of
the most preserved regions
of the Brazilian Amazon.

Photo credit: © Nilmar Lage / Greenpeace

The Association of Rural Producers of Carauari (ASPROC), created in 1994, transformed local realities by uniting and organizing the population. Today, it is the largest regional association, with more than 900 families involved in sustainable socio-biodiversity value chains. The association also led projects that improved sanitation, local schooling and transport logistics, called *Comércio Ribeirinho*.¹⁰ These actions brought dignity, economic stability, and greater autonomy to communities that had long been marginalized.

Socio-biodiversity value chains includes:

● **Pirarucu** (*Arapaima gigas*):

Once threatened with extinction, this iconic fish has rebounded thanks to sustainable management. In 15 years, the population has increased 50-fold¹¹, making the region a reference for community-led conservation.



● **Andiroba** (*Carapa guianensis*) and **Murumuru** (*Astrocaryum murumuru*):

Oils from these species are processed into soaps, shampoos, and cosmetics by women's cooperatives, creating both income and empowerment.

¹⁰ ASPROC - Association of Rural Producers of Carauari: <https://asproc.org.br/projeto-comercio-ribeirinho/>
<https://asproc.org.br/2024/10/05/asproc-vai-a-escolas-apre-sentar-projeto-sanear-amazonia-de-acesso-a-agua-e-saneamento/>

¹¹ Instituto Juruá: <https://institutojurua.org.br/>

¹² Greenpeace Brazil survey and <https://www.equatorinitiative.org/2020/04/24/solution11126/>

● **Rubber** (*Hevea brasiliensis*):

Still tapped by hand, natural latex provides raw materials to make surgical gloves and condoms, and the tires industry consumes about 80% of the rubber harvested. While sequestering carbon, each hectare removes about 1.4 tons of CO₂ per year.¹³



White liquid is the latex used in rubber from a native Amazon tree.

Photo credit: © Marizilda Cruppe / Greenpeace

● **Cassava Flour** (*Manihot esculenta*):

A dietary and cultural staple produced collectively in “flour houses,” which also serve as community gathering spaces.



Family production at a flour house in the Bauana Community, in the RDS.

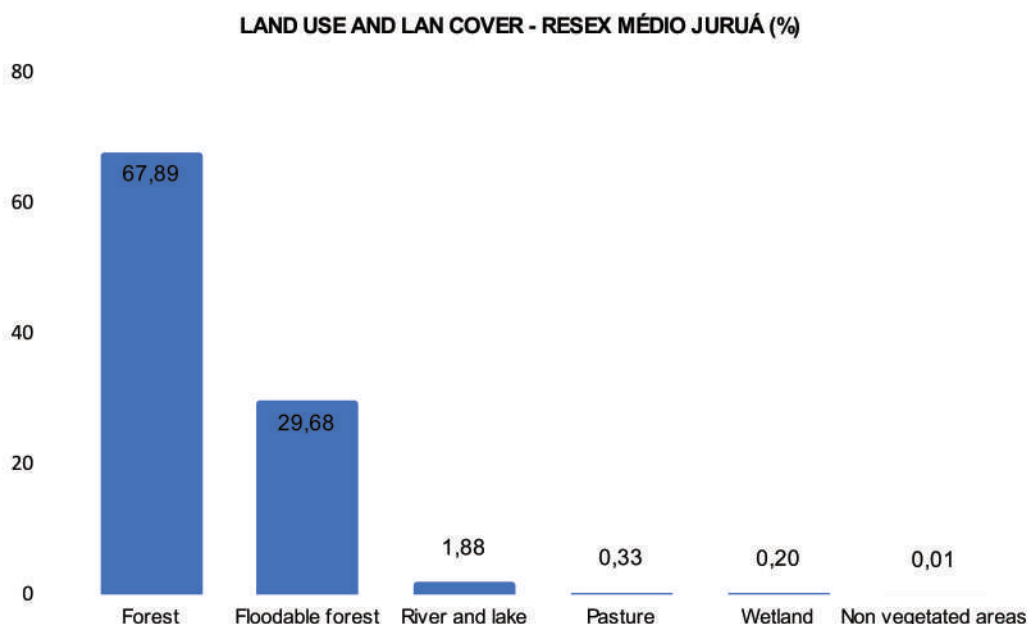
Photo credit: © Nilmar Lage / Greenpeace

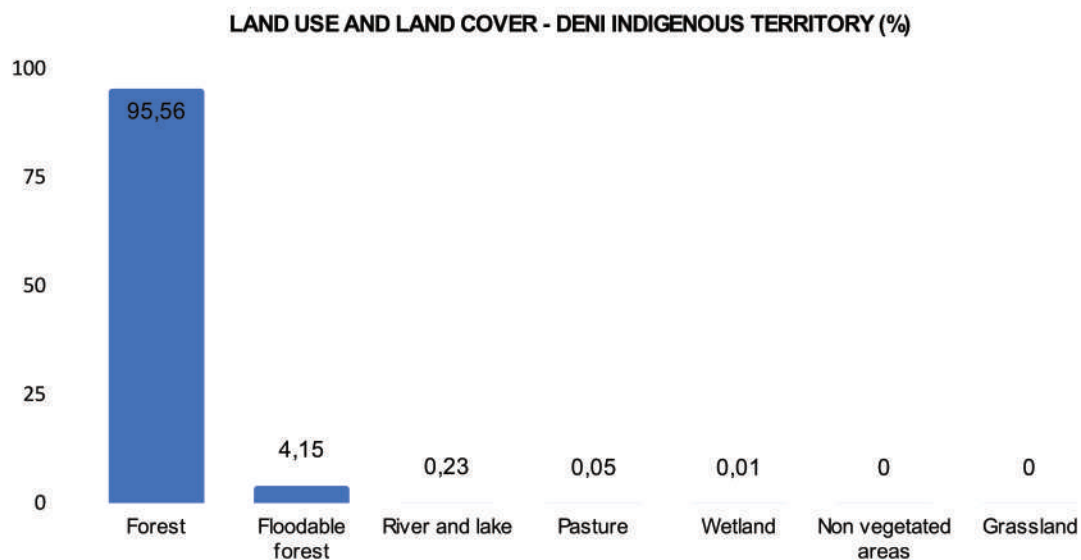
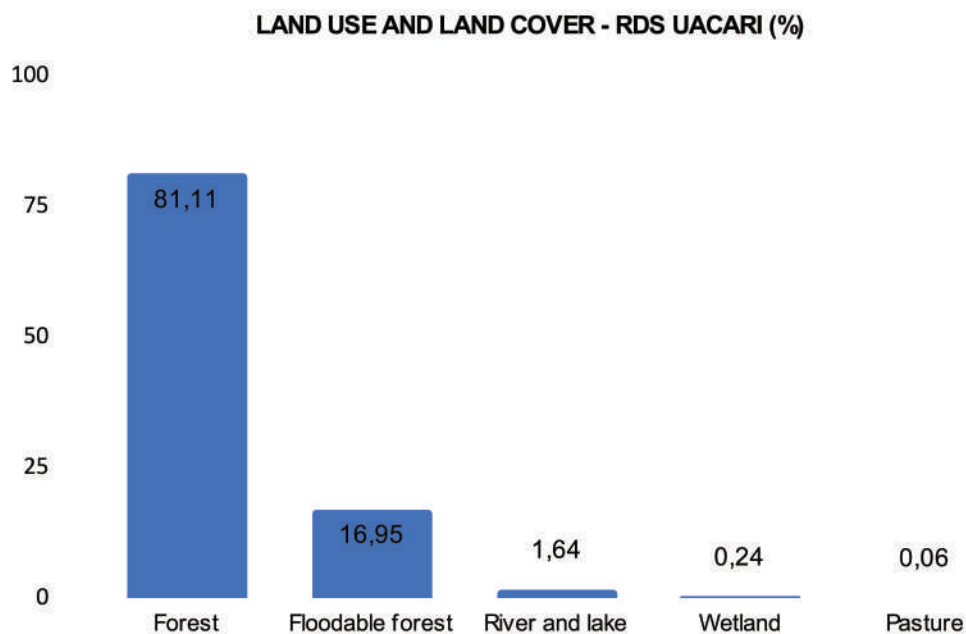
Other products include açaí, honey, tapioca, biocosmetics, bio-jewelry, marquetry, turtle management, and agricultural goods. Through public programs such as Bolsa Verde, PGPMBio, and the Amazon Fund, and with partnerships such as Basic Education Movement (MEB), communities achieved tangible improvements in quality of life: better housing, health services, education, and increased investment capacity.

Women and youth now play growing roles in leadership and decision-making, driving both production and governance. Their achievements show that **forest protection** is compatible with prosperity when guided by collective and equitable participation. But support and infrastructure remains insufficient for processing, storage, and transport, particularly for pirarucu fish and forest oils.

Financial dependence, limited access to credit, and low market valuation of sustainable products remain barriers to long-term economic stability, challenges that could be mitigated by improving access to **Direct Access financing** mechanisms. Climate change exacerbates these vulnerabilities, with severe droughts threatening fishing activities and mobility.

Even with these obstacles, the Middle Juruá stands as a global reference for **Community Forest Management**, demonstrating that economic development and environmental conservation can reinforce one another.





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¹⁴ The three graphs are spatial analysis carried out by the Greenpeace Brazil Research Coordination with land use and land cover data from Mapbiomas - Collection 10:
<https://brasil.mapbiomas.org/colecoes-mapbiomas/>

CASE STUDY 2

Community/Project/Initiative Name:

Caititu Indigenous Land

Location:

Lábrea Municipality, Amazonas State, Brazil

Area:

approx. 309,000 hectares (~2,900 residents)¹⁵

Forest Solutions:

Socio-biodiversity Value Chain

Legal Recognition of IP&LC Rights

Agroforestry Systems (SAFs)

Forest Protection

Participatory Mapping

Community Forest Management

¹⁵ Instituto Socioambiental (ISA). Indigenous Lands in Brazil. Available at: <https://terrasindigenas.org.br/>



“Through Agroforestry Systems (SAFs), we guarantee food and wealth for our tables. It has strengthened our knowledge of planting and medicinal uses.”

Maria dos Anjos Apurinã
known as the “Queen of SAFs”



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¹⁶ Instituto Socioambiental (ISA), Deni Land: <https://terrasindigenas.org.br/pt-br/terras-indigenas/3633>

SUMMARY

The Caititu Indigenous Land (TI Caititu), demarcated in 1991, is one of the oldest officially recognized Indigenous territories in the Middle Purus region. Home to the Apurinã, Paumari, and Jamamadi peoples, it spans 34 villages along the Umari, Passiá, and Puciari rivers—tributaries of the Ituxi River. Despite its proximity to the urban center of Lábrea—just 1.5 km away—the area remains over 97% covered by natural vegetation, with 88% classified as intact forest,¹⁷ serving as a vital protection in the advancement of deforestation and agribusiness expansion in the Amazon.



Photo credit: © Marizilda Cruppe / Greenpeace

The demarcation process marked Apurinã's return to ancestral lands and the start of their journey toward autonomy. Supported by organizations like the Organization of Indigenous Peoples of the Middle Purus (OPIMP) and Federation of Indigenous Organizations and Communities of the Middle Purus (FOCIMP), the community began rebuilding cultural, economic, and environmental resilience through collective planning, **participatory ethno-mapping** of the territory, and the revival of traditional knowledge.

¹⁷ MapBiomias. Land Use and Land Cover Mapping in Brazil: <https://brasil.mapbiomas.org/>

● **Agroforestry Systems (SAFs) and Reforestation:**

A pillar of sustainable development in Caititu, currently there are 37 SAF's units in 21 villages, covering more than 40 hectares.¹⁸ They integrate crops such as cassava, banana, açaí, pineapple, annatto, and medicinal plants. Established in 2014, the SAF's have regenerated degraded areas into forests that produce healthy food, sequester carbon, and regulate the climate. In addition to environmental recovery, they strengthen local autonomy and reduce dependence on industrialized products. They are spaces for cultural revitalization, where elders teach knowledge based on plants and younger people learn traditional cultivation.

● **Brazil-Nut Harvesting** (*Bertholletia excelsa*) and **other socio-biodiversity products:**

For generations, Brazil nuts have sustained local families. Until recently, intermediaries exploited producers much like the rubber patrons of the past. With the support of OPAN (Operação Amazônia Nativa), the Apurinã people organized production under the APITC (Association of Indigenous Producers of the Caititu TI), coordinating harvesting, storage, and commercialization. Between 2017 and 2023, communities sold over 1,100 cans of nuts, generating around R\$ 77,000 for family funds. They also manage the production of cassava flour, açaí, and annatto, integrating sustainable practices with market access and promoting economic autonomy and savings.



Production of annatto in the
Caititú Indigenous Territory, a socio-biodiversity
product cultivated and commercialized in the region.

Photo credit: © Marizilda Cruppe / Greenpeace

¹⁸ <https://observatoriobr319.org.br/povo-apurina-cultiva-agrofloresta-ti-caititu-amazonas/>

● Indigenous Fire Brigade and Environmental Protection:

To combat recurring fires from nearby cattle ranches, residents created the Caititu Indigenous Fire Brigade in 2022. Officially contracted by IBAMA/Prevfogo in 2025, it now has 15 trained members equipped to monitor and control wildfires during the dry season. The brigade protects both forests and agroforestry plots, preventing losses and ensuring community safety. Cooperation with the experienced Tenharim Brigade from Humaitá enhances training and logistics.



Indigenous Fire Brigade of the Caititu
Indigenous Land going to work.

Photo credit: © Marizilda Cruppe / Greenpeace

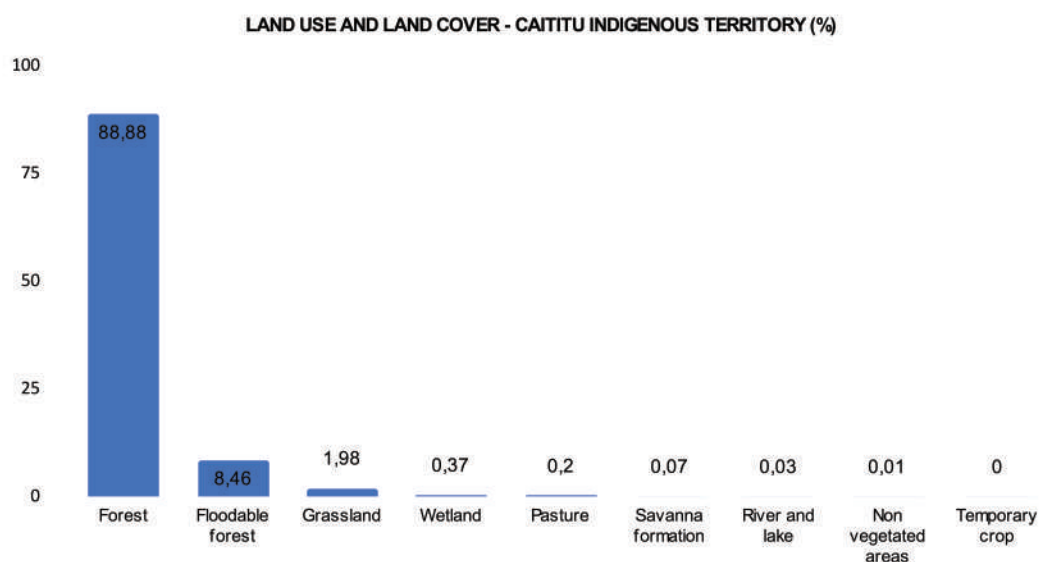
The Apurinã of Caititu land have made major strides in economic diversification, food sovereignty, and environmental restoration. Community-built schools, collective health spaces, and the use of medicinal plants have improved well-being. **Women and youth** increasingly lead production and governance, embodying a new generation of forest guardians.

However, challenges remain. Many initiatives still depend on external funding, and communities lack sufficient infrastructure for processing, storage, and transportation. Limited access to **Direct Access financing**, renewable energy, safe water, and healthcare persist, while climate change, through intense droughts and heat waves, continues to threaten agriculture and mobility. Cultural continuity is also at risk: only one fluent Apurinã speaker remains, underscoring the urgency of language and knowledge preservation.



Traditional house “oca” built for gatherings in one of the Apurinã villages.

Photo credit: © Marizilda Cruppe / Greenpeace



¹⁹ Spatial analysis carried out by the Greenpeace Brazil Research Coordination with land use and land cover data from Mapbiomas - Collection 10: <https://brasil.mapbiomas.org/colecoes-mapbiomas/>

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Middle Juruá communities and associations:

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Partner organizations and institutional support:

OPAN, ICMBio, SEMA/AM, Chico Mendes Memorial, National Council of Extractive Populations - CNS, Sitawi - Finance for Good, Juruá Institutes

**INDONESIAN FOREST SOLUTIONS SHOWCASE 2 -
GUNAM AND SETAWAR INDIGENOUS VILLAGES IN WEST KALIMANTAN**

“THE FOREST IS OUR SUPER MARKET”

Community/Project/Initiative Name:

**Gunam and Setawar Village Indigenous
Farmer Forest Protection**

Location:

West Kalimantan Province, Indonesia

Area:

9,964 hectares

Forest Solutions:

Agroforestry

Direct Access Financing

Legal Recognition of IP&LC Land Rights

Strengthened Roles for Women and Youth

Forest protection

Participatory Mapping

Institutional Strengthening

Community Forest Management

INTRODUCTION

Amid a landscape with oil palm and pulpwood plantations, village areas, community gardens and agroforestry areas, and natural forest, Indigenous Dayak farmer communities on the island of Borneo are striving to protect their remaining customary forests.

These forests hold sacred value in Dayak culture and customs, and are critical for maintaining local rainfall and cooler temperatures. They also have high conservation value with rare and threatened species such as pig-tailed macaques (*Macaca nemestrina*), pangolins (*Pholidota*), tengkawang (*Shorea spp.*), ironwood (*Eusideroxylon zwageri*), and formerly, orangutans (*Pongo pygmaeus*).

Gunam village discussing
their village regulation
on forest protection

Photo credit: Harits Yowansyah/4F



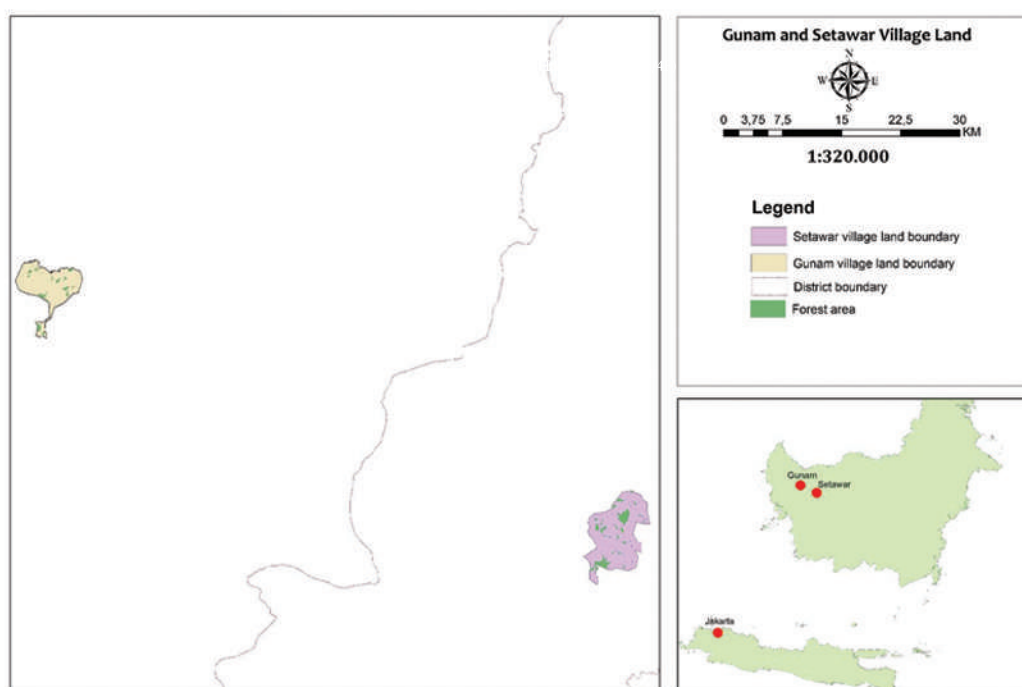


Traditional ritual to ask permission
from their ancestors before entering
the customary forest, Gunam village

Photo credit: Marcel Andry/4F

Over the last 50 years Indigenous Dayak communities in West Kalimantan, Indonesia, have been severely impacted first by industrial logging, then by deforestation driven largely by expanding industrial plantations. Traditionally, the Dayak livelihoods have relied on shifting cultivation of upland rice, agroforestry, and forest-based subsistence. Many Dayak farmers have small plantations of oil palms or rubber, as well as agroforestry areas (tembawang) for fruits, nuts, rattan, timber, and other forest products. However, their remaining customary forests are critical for their livelihoods, customs, and spiritual connection to their land.

In response to increasing threats, two villages—Gunam and Setawar in Sanggau and Sekadau Districts of West Kalimantan, have taken a stand against further destruction of the forests. Declaring that they are Deforestation-Free, they are seeking **legal recognition of IP&LC land rights**. With support from the Indonesian Small Oil Palm Farmer Union (SPKS), the **Direct Access financing** organisation Farmers for Forest Protection Foundation (4F)²⁰, and Greenpeace International to implement a package of forest solutions, the two villages are protecting 419 hectares of their customary forest.



²⁰ <https://spks.or.id/>
 Farmers for Forest Protection Foundation (4F): <https://farmers4forest.org/>

SUMMARY

The forests in Gunam and Setawar village areas remain under threat—both from illegal logging by outsiders and community members, and from conversion to monoculture cash crops. For these communities, the loss of these forests means more than biodiversity loss; it would raise concerns on the erasure of their culture, the destruction of sacred sites where their ancestors live.

To address these threats, the villages recognised the need to gain full rights to their customary lands and sought to demonstrate the tangible benefits of forest protection to all community members. A key opportunity came with increasing global demand for deforestation-free commodities, providing better pricing for such products. Thus, together with support partners, the communities embarked on a process to map their lands, identify all forests and demonstrate that they are conserving them, and carry out product traceability, so they could access higher-value supply chains and markets such as the EU.

This process began with social and land tenure mapping of the community, and then **participatory mapping** of their lands, including all the different categories of use. As the communities were moving down a path of full control and good governance of their lands and natural resources, it was essential that they had strong institutions and leadership. Building on customary and administrative institutions, support organisations SPKS and 4F focused on providing training for **institutional strengthening** participation and role of **women and youth**.

Following forest assessments using a Smallholder High Carbon Stock Forest and High Conservation Value toolkit to survey and document the biodiversity and customary uses and practices with the forest, a **Community Forest Management** Plan was developed. The plan integrated conservation and sustainable management of natural resources, and was developed through a community consensus process to ensure buy-in and agreement.

“We hope that the world can understand, appreciate and support our efforts to protect forests. We hope that all parties, especially the government, business actors and the market can support us through policies, programs and financing. We hope that our efforts to conserve our forests can generate added value and our products can be well received in the market, to support our efforts to keep our forests sustainable and continue to be maintained from generation to generation.”

Beatus Pius Onomuo
Dayak Indigenous leader
from Sanggau district,
West Kalimantan



Dayak tribal leader Beatus
Pius Onomuo inside Teringkang
customary forest, Gunam village.

Photo credit: © Afriadi Hikmal / Greenpeace

With the support of **Direct Access financing** from the New Zealand Embassy in Indonesia via 4F, “incentive and benefit” payments are being made for a forest guard programme to ensure **forest protection**. Community members selected and authorised by the village government patrol and monitor the forest area, including using a specialised app to collect and share data. Additionally, both villages have developed and approved village regulations for the protection of their customary forest areas, and are seeking **customary forests**.



An agroforestry demonstration plot in Engkulong forest, Setawar village.

Photo credit: © Harits Yowansyah / 4F

To improve livelihood benefits, traditional community **Agroforestry** areas (which are a source of Non-Timber Forest Products such as high value fruits like durian, medicinal plants, or rattan) were restored and renewed with local species.

“Activities like this need to be continued. Engkulong forest has been preserved by the people of Setawar Village. Hopefully, we can continue it with ecotourism activities or spiritual tourism. Then increase activities that involve women’s groups.”

Adria Irminda
woman representative
and member of Setawar
Village government



Teringkang Customary
Forest in Gunam village.

Photo credit: Marcel Andry / 4F