Global Synthesis

Blue Skies Visioning

By

Leaders of Indigenous Peoples,' Afro-Descendant Peoples,' and Local Communities' Territorial Rightsholders' Networks

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Introduction

We would like to thank the 100 Indigenous, Afro-descendent and Local Community leaders – men, women, youth - from Territorial and Resource Rightsholder's networks, across 22 countries[1] (some based in cities or towns, others in remote rural villages), who kindly agreed to share[2] their dreams for securing rights to their lands, forests, resources, and territories.

The Rights and Resources Initiative (RRI) supported this "Blue Skies" process.

"Blue skies thinking" is a freeform space for brainstorming and generating new ideas that are not limited by day to day thinking and beliefs, encouraging participants to be open-minded and take a fresh look at an issue.

Conversations, took several months, involved many individual and some group conversations, mainly remote, some face-to-face. They were facilitated by independent consultants (named above) located in different regions. Summaries of regional conversations and thinking were shared back with all rightsholder participants in Portuguese, Spanish, French, Nepali, Bahasa, and English.

This global synthesis as well as the separate regional reports[3], which include detailed citations and direct quotes from many different leaders among Indigenous Peoples (IP), local communities (LC), and Afro-descendant Peoples (ADP) territorial rightsholders, attempt to collate and reflect their thinking.

Universal vision and hopes for territorial rights

Leaders of Indigenous Peoples, Afro Descendant Peoples and local communities (IP, ADP and LC) rightsholders' networks at multiple levels and in all regions share a universal vision for securing rights to their communal lands, forests, resources, and territories.

This vision stretches beyond rights to territorial governance and control of place and resources. "Territory" is inextricably linked to IP, ADP and LC cultures and ways of socially organizing that secure and sustain their right to "live well" and "live in peace".

The men, women, and children living in their territory will be safe and free from harassment. They will exercise their rights freely, deciding for themselves how to preserve and develop their territories,

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[1] Brazil, Peru, Colombia, Bolivia, Ecuador, Costa Rica, Honduras, Guatemala, Nicaragua, Panama, Mexico, Congo (Kinshasa), Congo (Brazzaville), Cameroon, Kenya, Madagascar, Bangladesh, Cambodia, Indonesia, Malaysia, Nepal, and Thailand.
[2] Participants agreed to speak as individuals. Their comments do not necessarily reflect the formal views of their network members or constituencies.
[3] Separate more detailed regional summaries of Blue Skies conversations submitted to RRI in June 2022 include reports from Brazil (A. Vianna), Spanish-speaking South and Central America (F. del Gatto), Africa (R.Oyono & J. Nelson), South & Souteast Asia (B.Paudel, D. Moenggorro, K. Edwards)

resources, and ways of living; and protect themselves from the model of unbridled predatory growth they see happening all around them.

Their vision of "living well" includes education and health services, conservation of cultures as well as of forests, biodiversity and water, equal access to land and resources, and using natural resources to generate income and livelihoods in a proportionate, fair, and sustainable manner.

There were nuances in visions of territoriality and communality.

Some envisioned territories as those with clearly demarcated boundaries, recognized and enforced by governments. IP and LC leaders see governments as having a clear and important role.

Leaders from South America went beyond envisioning demarcation. They included in their vision greater autonomy and control over territories that had already been delimited and titled. This would involve negotiations with outside settlers inside territories to leave or to stay, subject to agreement on the communities' self-governance structures and territorial vision. This involved community-driven processes of "regularization" or "*auto-saneamiento*" which would eventually be ratified by governments.

It would also involve stronger capacities in self-governance and in better controlling and protecting the territories they have.

Other leaders in Africa envisioned a future where the advantages of keeping land communal are more clearly articulated among grassroots and community elites, leading to reduced sub-division of land into individual private holdings, especially where urban centres grow, and mines and tarmac roads arrive.

Some Indigenous leaders seek to go beyond delimitation of mutually exclusive, and static territorial boundaries and territoriality. Their vision included the right to mobility. They would have the right to adapt and vary their roaming according to seasonal and climatic changes in the availability and location of specific resources.[4]

"I don't know any more if I confuse the dream, my desire, with the reality of what will come. This is some of what I hope for the future: that we can have our territories demarcated, because although [they are] traditional territories, it is the government that needs to recognize them, that needs to demarcate what is our space. Unfortunately, that's it. Living in peace with the territories preserved, with all the biodiversity, with water. Even more so with the reality of climate change. To live well is also to think about a change in the economic model, from one of unbridled exploitation, as it is today, in the end based on greed to exploit wood, minerals, waters. So, this economic model needs to be changed and have another logic that is not so predatory. It is necessary to democratize access to land, distribute land to small farmers to do family farming, agroecology. [It will mean] that we can plant food without poison and eat well. It is necessary to use natural resources also for income generation, but not on a large scale, through monocultures. [It involves] use in a sustainable way of what already exists in nature and, of course, free from invasions by prospectors, loggers. What I imagine to be living well is this, it is not utopia, and it is not romanticism: it is to think of the territory with all its riches and people with their ways of life and cultures, preserved and protected. - *Indigenous leader. Brazil*

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[4] For example, Indigenous people in Africa from Baka, Bayieli, Aka and Bambuti Pygmies, and the transhumant Mbororo transhumants participated in conversations (R.Oyono), as did Masai(|j.Nelson) and leaders from the landless women babassu nut collector and breaker movement in Brazil (A. Vianna).

We aspire to have strengthened exercise of self-government and that [our organization] will have the capacity to interact with the national government *de tú a tú*, that is, on equal terms, with all the capacities, knowledge, and information so that allows us to speak interculturally with the government. - *Woman Indigenous leader. South and Central America*

You need to look at the drivers of land subdivisions (ie., individualization of titles), these are growing, and we need to think about them. *Community leader. Africa*

Indigenous peoples' lands should be titled communally, as that is how they use forests. *Community leader. Africa*

A territory needs to have legal security and administration by the peoples themselves – for which a "Life Plan" is an important management and planning tool. *Indigenous Leader. South and Central America*

The desire of every indigenous people is to see their territory free of foreigners, of people outside the territory. The second option is to learn to live with any settlers. To seek meeting points and perhaps make them allies in the struggle for the defense of natural resources and biodiversity, of the little that remains in the territories. *Indigenous leader. South and Central America*

Legal frameworks

Many IP and LC leaders think that national legal frameworks allowing territorial recognition or communal land rights, including Constitutional rules, will be insufficient.

On the one hand, the devil will be in the detailed requirements for implementation on the ground. There will be many and increasing political obstacles despite formal law. Positive national legal frameworks will be poorly regulated with too many procedures and inappropriate requirements. Second level regulations will allow local elites to take advantage of these communal land laws so they can use them to acquire communal land and resources for their own private use.

IP and LC leaders say they still envisage opportunities as, with political changes, there will still be openings to use or modify national and local government laws and rules, but some think national legislative change will become more onerous and sudden changes more difficult to keep track off, without having "inside" information.

More grassroots community members will become better informed and more continuously about what these opportunities entail, what their rights are, and the pathways to claim them. Some leaders think they will be focusing more in the future on getting existing national and local laws implemented in practice and getting information and sufficient support to member organisations on the ground to enable them to exercise territorial self- governance in practice.

On the other hand, some leaders were less hopeful about working at national level. In the future their priority will be to focus on stopping rollback of laws and protections, and to sustain the gains already made. They envisage national and local spaces shrinking even further, but with global spaces becoming more open, meaning international allies and global spaces will become increasingly important.

IP and LC leaders in all regions feared they will be more targeted by their own governments, as terrorists. Or communists, or treasonous or as foreign agents, but thought that transparency and solidarity will remain key tools in the face of accusations and threats.

We are too often being referred to as terrorists by our own government. Indigenous Youth Leader. Southeast Asia

Sometimes new laws around land are designed to remove communities from the land. Community leader. Africa

Everybody is looking for titles now, but our communities do not have the resources to prepare the documents. Community leader. Africa.

We need maps, clear boundaries we can protect, and powers to manage our land, a new law would be good, but that will take time or never finish. Meanwhile we can get going. Community leader. Africa

Think global. Think local. Think networks

Some grassroots leaders in rural areas (as distinct from those located in capital cities) expressed a wish to be less isolated and better informed about the global trends and processes that impact them; while others seemed little aware of how national and global trends will be impacting their communities.

Overall participants were not optimistic for the future, and some envisaged a possible worsening of the political situation in their countries and generally. They see the national government context in many countries becoming less propitious for their rights and for the operation of their IP and LC networks.

Some say they will increasingly seek to participate in regional and global forums where they can formally make their case to their leaders as it becomes more difficult to do so inside their countries.

IP and LC leaders had hopes that NGOs will act less as gatekeepers in the global space and more as openers of doors for IP and LCs. They envision in the future that many more leaders, including from rural communities, will have access to global information and allies, that are relevant for them in their local struggles.

While sharing some of the agenda of international NGOs, rightsholder leaders and networks are concerned less about investing time in advocating for new international rules and language in these forums (although FPIC, UNDRIP etc., remain key). Primarily they wish to use these spaces to place pressure on their own governments.

IP and LC leaders will more likely be prioritizing regional and global forums held in the country or region where their network operates, or forums where a key international ally has convening power and can help open doors to specific government leaders or funders, or where national and global messages can be aligned or hooked together.

Forums include the Africa Union, the community of Central African States, the Summit of the Americas, MercoSur, as well as the UNFCCC, the CBD, G7 and G20. They also include internationally funded programs, like FCPF and CAFI, as well as bilateral forest/deforestation and trade agreements and

partnerships. They include road maps, dialogue tracks and discussions that are part of or related to these processes, some of these being generated by increasingly well-organized IP and LC leaders.

Global processes also include the international media, where leaders can project their messages globally with the aim of national papers picking up their global story and reporting it locally.

IP and LC leaders see working at multiple levels (global, regional, national, local) as becoming more complex, making it more difficult for them to judge where best to invest their scarce time. They face different and increasing demands from international civil society partners, from NGOs focused on rights and the environment, philanthropic funders, and international cooperation agencies, and even allied social movements.

All are seen as relevant because they provide either greater global visibility (which informs national political action), or financial support.

They highlighted their increasing need in the future for more support for their work at the international level so they can maintain a more structured and focused international political presence. This would be based on a better understanding among themselves of the landscape and dynamics of international interactions with the global north and other global south-south civil society, as well as donors. It would enable better linkages horizontally and vertically among rightsholder networks.

Some IP and LC leaders mentioned their own differences and diversity, and the importance of international allies taking this diversity in to account when helping raise the profile of one leader or network over another, but also of helping unify. For example, there are different networks and differences between *quilombola* Afro-descendent and Indigenous movements in Latin America, between those traditionally relying on sedentary land management versus hunter-gatherer versus pastoralism lifestyles in Africa; between those relying more on rights to land or more on rights to collect resources; between highland and lowland Indigenous groups; between IPs, LCs and ADPs in Anglophone, Francophone and Hispanic colonial or legal frameworks; between those that wish to stay more isolated; between those in more intact rainforest and those in drier savanna bushlands; between communities within the same country or region, e.g., eastern and western DRC, or eastern and western Amazon, and so forth.

On the one hand, they see an increasing need for diverse national and local IP/LC networks and movements to be involved in decisions and planning of internationally funded national and local programs and projects that affect them, so these interventions better consider diversity in their design and implementation.

On the other, IP and LC leaders envision more financial support to new, and a more diverse set of, local leaders participating in global agendas, but also with a continued need for narratives that unify IP and LC networks internationally and build social cohesion among them around a common, shared global agenda.

A couple of leaders mentioned how having a relatively simple, but inclusive and relevant, global messaging framework, will enable a greater number of new leaders to participate on the global stage in a unified effort without being weakened by fragmentation in public (e.g., Secure territorial rights; No criminalization and killing; FPIC; Direct access to finance).

Some leaders will seek to build greater awareness among international allies of what it means to work across multiple levels of rightsholder networks. Some leaders highlighted the difference between working with NGOs working with networks. In the future NGOs and governments will recognize the legitimacy of IP and LC leaders who are accountable to their networks which are community-based and membership-base and help them strengthen their communications and their accountability across the levels of networks.

IP, and LC networks wish to work more on having exchanges and interactions that link up local networks and help them learn from each other, and that also link local networks with their national networks. They wish both levels of network to be involved in more structured global efforts of "networking".

They will raise awareness among international allies about the importance of taking this approach.

They will also raise awareness of international allies of how, without having a clear landscape of IP and LC networks and movements, their work could increase disputes and tensions among these networks or fragment the rightsholder social movements focused on territorial and resource rights.

They envisage in the future a better understanding of the sophistication of this complex of national and international IP and LC networks among international allies. This will underpin the way international cooperation is developed and the way it provides funding and support. They envisage more collaboration that helps resolve tensions, consolidates alliances, and builds social cohesion.

They also say they will also seek more consistent support to IP and LC rightsholder networks and leaders at multiple levels and over time for communication, translation, language learning, better preparation, and briefing materials. This will enable higher quality exchanges internationally and stronger global-to-local accountability.

They also envisage more support to the territorial funds of their members, and to pilot and develop new funds that are well governed and administered and are territorial or place-based or resource based.

We must look at building a more joint territorial agenda and one that is more comprehensive and broader not just at the level of the countries, but of the region, allowing us to have a more permanent stable agenda in each country in front of our rulers. *Indigenous leader. Central and South America*

We are a young network, and we are working out how to govern ourselves well…but there are no resources to do anything together. *Community leader. Africa*

I think these discussions on climate change and the sustainable development goals have very good intentions, but they are topsy-turvy because they try to implement something discussed in a global space to a reality in the countryside or field. The indigenous movement in the next 10 years must develop the capacity to turn this discourse around and address the problems from another side [from the bottom-up].   We have started to make some progress in turning the direction of the discourse around. We don't really know yet what territorially grounded investment means or how to implement it practically, but at least we're talking about the concept now in global spaces. *Indigenous leader. Latin America*

I believe that there is some sort of invisibility over the black agenda, and there is a dispute over narratives…I think it might be necessary for Indigenous and black people to develop a wide and

unified understanding on the racial agenda. It is a mistake when they think that the racial agenda only concerns black people. This is not true — the racial debate must include native peoples and Indigenous peoples, otherwise it will not advance. *Quilombola leader. Brazil*

We will have agreed international principles that guide how finance operates in our territories, a new alternative style of IP and LC finance that is not bureaucratic. In our territories we will have strong local networks and governance structures, based on our collective values, with financial administrative capacities and social controls. *Community leader, Central America*

Quality leadership

All regions emphasized their vision for having quality IP and LC leadership capacity at all levels. This included more and stronger women leaders, who would introduce a new style of leadership, and leadership renewal including young men and women.

New structures and approaches will have emerged in the IP and LC networks to support systematic leadership building and leadership renewal at multiple levels (e.g., youth leadership schools and associations, women's leadership networks and branches).

It also included a perspective, especially strong from IP and LC leaders in rural villages and communities, of much stronger connections between grassroots community members and the leadership at the levels of regional and national networks. Regional and national leaders will not be cut off in cities and towns and will be more aware of the "nitty gritty issues of Indigenous Peoples" in the communities.

Some saw improvements in communications and social media changing the structure and nature of connections and information flow, vertically and horizontally, among networks and network leaders and the grassroots territories and communities.

Some saw more IP and LC leaders being elected democratically by their network members. Some also envisaged broader leadership participation with openings of different types of leadership opportunity to more and more diverse individuals in more leadership roles of different groups and organisations.

There will be more sustained and longer-term support from international allies to strengthen the social organization of networks, to support capacity building of IP and LC network leaders, as well as for communication and transport and travel over long distances allowing leadership to engage globally and nationally, and locally.

"Sometimes elite community members take their people for a ride". *Community leader. Africa*

"The key issue is our central level organisation that is investing less and less in community empowerment, knowledge sharing and capacity development*." Dalit leader. Nepal.*

"The narrative between what is being fought for above and what is demanded in everyday life is different." *Indigenous leader. Indonesia.*

Quality representation

Building champions to their cause among government civil servants is time consuming and a never-ending, costly investment, so some IP and LC leaders do not see this as a long-term solution. In most regions IP, LC, and ADP rightsholder networks envisage having greater representation of their own people from their own communities and networks in local and national government (Executive, Legislative and Judiciary).

 In the future they will have fully developed programmes and strategies for this. They feel this will advance their agenda of securing their territories, get their contribution to overall development policies recognized more broadly in their societies, and give them influence over national and local development reforms and policy implementation.

Some IP and LC leaders, especially those located in rural communities, will seek better "quality representation" of their community groups in local government. In some regions, despite an increased number of representatives in local government from Indigenous Peoples or local community forest user groups, the perception is, once elected, such IP and LC representatives no longer support the well-being of their forest communities, and even contribute to conflict.

Hence the importance of developing a values-driven and informed leadership, some of whom will enter representational roles.

"I imagine a totally autonomous indigenous movement, with the conditions of being in the decision-making spaces, being involved in making public policy, in politics for all peoples, because I think that we cannot get just get stuck only in the indigenous agenda, we have every possibility and duty to participate in the politics of the whole country. So, I imagine us involved in government teams, in the rooms where they formulate and execute the country's policies." *Indigenous leadership. Brazil*

"Make the Parliament black. Blackening the Judiciary". *Afro-descendent Quilombola leader. Brazil*

"The Land Office can be very complicated. They are far away and it costs a lot to bring them here." *Community leader. Africa*

"Representation is the key, but only the physical representation does not work. In most cases people "elite" within the Indigenous groups are representing others in forums and are themselves unaware of the nitty-gritty issues of Indigenous Peoples. We therefore are facing several barriers for quality representation." *Indigenous leader. Nepal.*

"We can have [municipal] councilors, a mayor, but we will work much harder to achieve something bigger. So, the experience of Francia Márquez and Petro in Colombia means a lot to us and forces us to reflect on the territory from the political perspective." *Afro-descendent leader, South America*

Private sector and IP and LC entrepreneurship

There were some pessimistic visions of the role private sector will play, especially in economic reactivation after the pandemic. Many saw companies as "rapacious". Others had the sense that IP and LC youth will increasingly be pushed out of territories and will be faced with making hard economic choices just to

survive, seeking employment in industries they previously rejected as companies establish concessions inside IP and LC territories, and stifle alternative future livelihood options.

IP and LC leaders have no appetite for dialogue with extremely predatory private companies and investments, but will establish grievance cases, seek compensation from companies, and engage in dialogue with government on its oversight role.

Legal cases and litigation against companies were not a strong element in future visions, although not excluded, as they were considered costly and lengthy, depriving communities of access to lands while lands are under dispute, with agribusiness taking advantage of delays by going ahead anyway. Of greater priority will be for communities to demarcate and secure communal title as fast as they can and strengthen their organisations to engage in better surveillance and patrols.

IP and LC leaders, especially in Africa and Asia, envisaged more international support for getting their communal claims formally processed and legal documents in order, to improve their bargaining power, not just with international private companies, but increasingly with local elites.

Some leaders think some private companies will be potential allies. They see this relationship as going beyond a market-based partnership, but as partnerships to develop a future "bioeconomy". Private companies would also take an active stance in defence of territorial rights of traditional peoples and communities. This will require IP and LC dialogue not just with business, but trilateral dialogue with government as well on its role in regulatory oversight of private investment (and by implication on any government complicity in conflicts of interest that undermine the public good and social welfare in IP and LC territories).

For many IP and LC leaders their future vision is not just about big business or global supply chains. They see their future credibility as leaders (in the eyes of their grassroots members) as being linked to the success of innovative alternative business models, Indigenous enterprises, and community-managed services in the territories. Some of these would likely involve recognition of new types of natural resource related rights.

Developing these new value chains will link IP and LC groups in the territories to those outside, enabling them to supply local nature related products and services to other territories and to IP and LCs now living in nearby urban centres where processing and markets are located.

"When the government says, "let's form alliances with businesses so that you can produce and earn more", it is opening Indigenous territories up for any type of exploitation. When they enter [Indigenous lands], Indigenous people no longer have power over them — they will be used as cheap labor, and be abused, that's it." *Indigenous leader. Brazil*

"We also get money from palm oil because that's the most feasible now. So, we just want the palm oil company to help the community's palm oil management." *Indigenous Youth. (Indonesia).*

"A large part of our territory has been encroached upon by large extractive and oil palm companies. So, our dream is that, in 20 years, we have managed to recover all that territory and it is completely administered by us. That would be the big dream we have for ourselves." *Woman Afro-descendant leader. South and Central America*

"Companies need to take more responsibility for the bioeconomy, otherwise the same thing will repeat and in 20 years we see it was just words. In this regard, the government must fulfill its control and supervisory role so we can build an organized and managed market." *Traditional leader from a resource collection reserve. Brazil*

"I think building this relationship with the state and with the private sector must be a process in the future that is organized in a way that is a little more concrete and responsible. We need to build a healthier relationship with both companies and the government. We've had a relationship with companies, but our relationship with the company has stayed too much in their comfort zone. Agribusiness associations want to discuss sustainable production, but you don't see them facing down a law that is designed to destroy traditional territories, for example. What kind of partnership is this when the time comes to mess with legislation that destroys indigenous land, that destroys extractivist [resource collection] reserves, then they do not want to mess with it?" *Traditional leader from a resource collection reserve. Brazil*

"If we could massively support and establish forest-based enterprises, the current trend of out migration would stop and youths who are out for the job would return to the village. This will also make rural women more confident and economically empowered." *Indigenous leader. Nepal*

"I and my friends ... have a dream that … is getting more advanced and developing but balanced with the preservation of nature. So, we came up with the idea to create eco-tourism that can generate income for the community." *Indigenous Youth leader. Indonesia*

"Secure land rights are the oxygen of development." *Community leader. Africa*

Food sovereignty and security

Food sovereignty of territories (not just food security) was also part of IP and LC future vision of entrepreneurship and livelihoods.   Lessons have been learned about dependency and shocks over the past 2 years with territories being affected by various physical pandemic-related lockdowns, by sudden hurricanes or floods, disrupted forest product sales and exports, disrupted national food supply chains, attempts by corrupt police or military to use food scarcity as a means of coercion, increasing fuel, transport and fertilizer prices, and unreliable government-run social cash and food transfer programs.

Territories will be more secure if they have diversified production, surplus food stocks, can protect those stocks, and are well networked, enabling mutual self-help solidarity with other communities that may suddenly suffer food scarcity.

"Food security is different from food sovereignty. Food security is like saying I have a secure food supply because I go to the supermarket and can buy the food and eat it. But food sovereignty is different. Food sovereignty is eating like *Achuar*, it is eating like *Shuar*, it is eating like *Kichwa*, because we do know how to sow…The problem is the people who come to our territories bringing us food, giving us rice, giving us canned food. They are people from outside. So, now also indigenous people themselves bring in food from outside. Many communities are losing their food sovereignty. Now people say that their own traditional food is no longer worth it or has value. There is a gradual loss of confidence in indigenous knowledge." *Woman Indigenous leader. South America*

Conservation

Some leaders, perhaps more from South and Central America, think that when their lands and resources overlap and border with protected areas, this will give them the basis for negotiating and claiming their own rights and better protections, with opportunities for community conservation. Some see conservation education as a way to help restore youth awareness about agroecology and forest practices, and communal practices, not just individual mechanised soybean or intensive rice production. Some see international environmental NGOs as actual or potential allies.

Others see protected areas as increasing the pressure on their lands, with more presence of police, and in Africa, sometimes even imported in white African guards from the apartheid era. They fear there will be more forced re-settlement and exclusion. Some think the pressure will be most intense in pastoralist drylands, others in humid forests. Some think that the global 30x30 conservation movement will continue to be a threat in Africa and Asia, with many IP and LCs in these regions having little or no control over their customary lands and resources when protected areas are created or enforced.

They envision more lesson learning exchanges with IP, ADP, and LC territories that have more positive experiences with conservation benefits and territorial rights, for example, in Costa Rica.

"We need to show that we can manage our lands sustainably if we are to engage in discussions with conservation (agencies)." *Community leader. Africa*

Conservation says we are the problem, but we have always been here. We are being pushed out." "*Community leader. Africa*

"REDD and carbon projects keep taking in more land, they get bigger all the time, but we do not benefit." *Community leader. Africa*

"Community rights within Protected Areas will be an additional agenda in 2030 and beyond as the government is being more conservation oriented and promoting more conservation areas with less and less investments in Community Forests." *Indigenous Leader. Nepal*

Youth leadership

Youth and leadership renewal was an integral and spontaneous part of many conversations about the future of communities, territories, and movements. This was not just in response to the trauma among a few communities and networks of feeling significantly weakened by the loss of their traditional leadership to Covid or of much of their youth to city-life.

Future visions were strong on having systematic structures and approaches to ensure intergenerational knowledge. There was no consensus on how or whether formally educated young indigenous and Afro-descendent persons will retain a commitment or not to their communities of origin, or with their movements or whether they will no longer value traditional knowledge and culture. There was consensus that active involvement of youth will make a difference.

Some envisage bridges built between academic and traditional knowledge, with new types of youth advisors borne from such a fusion of expertise. This will include the creation and consolidation of new types of Indigenous professional associations, for example, of Indigenous (and increasingly *quilombola*) lawyers, anthropologists, foresters, teachers, communicators, filmmakers, etc. It will involve working with different organizations to provide internships, secondments, and scholarships to support promising IP and LC youth with leadership potential and commitment.

Some also saw new IP and LC models of entrepreneurship attracting youth to stay in their territories and restoring territorial links with Indigenous youth who have migrated to local urban centres, helping them restore their cultures, identities, and languages.

"We have other types of professional organizations in addition to that. When I spoke of the training process I see, for example, the role of organizations, let's say, of professionals, teachers, health agents, environmental agents ,of women, young people, all as part of process of strengthening which I spoke about: for me it is the quality of the influence that contributes to the struggle of indigenous peoples, the network of indigenous lawyers, the network of biologists, the network of this, the network of that, of what we can bring together to add into this great network and build this great collaboration in a more meaningful way. So that's what I see going forward when I look at the future of the Indigenous movement." *Indigenous leadership. Brazil*

"I imagine young people in a few years as professionals, with university studies, but also with cultural principles and values to exercise their ancestral knowledge, who can interpret the Western world with the knowledge of the indigenous world and who can turn that knowledge into proposals for the "good living" of the communities." *Indigenous leader. South and Central America*

"Young people are all heading to the town, for school sometimes, but mostly to look around, to get work and cash." *Community leader. Africa*

"Our self-determination is the key to our politics, our education, green culture, and our future. That's why we must keep promoting and empowering young people." *Indigenous Youth leader. Cambodia.*

Education[5] and capacity building

IP and LC leaders see education and leadership renewal as related, as well as part of expanding their networks and influence into other arenas.

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[5] Regional education differences need to be considered. For example, 10% of Brazil's Indigenous population has completed or is attending university, facilitated by a favorable state scholarship policy, because of successful advocacy by the national Indigenous movement. On the other hand, the majority of Baka Pygmy in the Congo Basin do not have birth certificates (a condition for school enrollment), drop out of school during the hunting season, and their relationships to formal education and development organizations are often subservient to and mediated by an exploitative Bantu patronage.

Some leaders see the future of their territorial and land rights movements moving into the hands of young leaders who are more formally educated, "professionalized", not "volunteers", and more motivated by the rapid pace of outside interests and economic activities onto their communities' lands and territories.

While long term support for studies through secondary school and university is seen as part of the future, leaders in some regions felt it more likely than those of other regions that formal education will include ethno- or cultural components.

Some leaders were concerned about increasing gaps between the leadership rooted in capital cities that has been formally educated and that based permanently in rural areas, and whether the long term-term interests of these two constituencies will diverge.

Most leaders strongly felt there will still be a need for tailor-made IP and LC capacity building that is not just through the formal mainstream education system but is more deliberately empowering and not discriminatory and includes aspects that strengthen social organisations as well as leadership accountability.

This would involve scaled up programs of experiential learning that are rooted in the realities close to the ground and include face-to-face international and regional learning exchanges and territorial visits (which they feel zoom cannot replace).

"To achieve a change in this context, we must start with ethno-education of our children. Teaching them our values." *Afro-descendant leader*

"We can continue to advance our common agenda to the extent that we are given the opportunity of being able to meet together." *Woman Afro-descendant leader*

"Privileged knowledge holders with knowledge of the system means that implementation of good or new laws is very weak …. In many cases they take advantage of ignorance (of local people)." *Community leader. Africa*

"We have much to offer others with our experience in forest rights. We have had many visitors from across the world coming on learning exchanges which we host in our forests, in our communities. We also want to learn from other experiences in other countries about stronger legal arrangements for territorial rights." *Community leader, Central America*

"We have our own program promoting regional and international learning exchanges to strengthen leadership capacities and our network*." Indigenous leader, Central America*

"Most donors do not want to fund long-term education programs…but these are essential if marginalized groups are going to be able to have their voices heard." *Community leader. Africa*

"When I say leadership, I don't mean just organizational leadership I mean ethnic leadership, knowing your traditions, customs, and taboos. This needs to start from a very young age as it has been fundamentally and deliberately dismantled by elite powers and media." *Indigenous Leader. Malaysia.*

Women's leadership

Many participants spontaneously welcomed the current and, in the future, even stronger role for women and young women from territorial organisations will be in leadership. They will be influencing territorial and land rights and management policies (not just for defence of women's rights although that too is important).

Strengthening IP, LC, and ADP women's leadership will also lead to having more women representatives with power in local and national government. However, women's territorial leadership will not only strengthen leadership and representational diversity as Indigenous women or *quilombola* women.

IP, ADP, and LC leaders also think it important to have women leaders who come from and will strengthen territorial organisations of women, for example, who identify as specialist resource collectors, merchants, producers, and entrepreneurs, and who advocate for and exercise specific resource related rights (e.g., tree nut collector movements and groups, natural shampoo or natural dye makers, tourism promotors, eco-hotel owners, forest mushroom foragers, etc.).

"I would like to see women playing a more recognized and greater productive and economic role, leading this type of process in the territories. *Indigenous leader. South and Central America*

"We are half the population, but we only have 1/10th the representation. *Community woman leader. Africa*

"The role of indigenous women is to guide and orientate – this we already do, although historically the woman has been hidden, anonymous, but the decisions in meetings, in villages, in territories, are usually guided by women. Now, we are also overcoming the little view that women cannot occupy spaces of leadership, meetings, decision-making. Women's participation today is in a moment of transition where we have come away from watching through the window and have passed through the front door now up on to the stage. We are today occupying several spaces of participation, whether within the indigenous movement, in organizations, in the social spaces of the village, in university, at work or even in politics. So, we have this super important role of guiding everyone along the path, and of provoking changes by doing, through concrete action, because today we not only guide: we do. We women have the role of provoking changes, of occupying spaces and of sensitizing and bringing people closer together, of bringing society to look, of having this differentiated look at what indigenous peoples and territories mean in practice for all humanity." *Indigenous woman leader Brazil*

"Our custom still prioritizes men, because men are the ones in charge and leaders in every traditional event. So, it is still rare for women to contribute to every decision-making*." Indigenous woman youth leader. Indonesia*

"Women are they most important group to work with, along with young people generally. Women take care of their communities and households and are organized." Community leader, Africa

"Those women in the land register were listed in the past because they were married to a man…now the rules say women must be included on the communal register, and we are also now pushing them onto the land management committees." *Community leader. Africa*

Information and communications technology (ICT)

Communications technology will be a potential source of tension, and opportunity.

All IP and LC leaders see expanding community access to quality internet services as part of the future. Communication tools, like cell phones, will be key to the work of IP and LC networks, with communities having better contact with their leaders and among themselves, and using ICT for planning together, reporting violence, fighting deforestation, mapping, etc.

Others mentioned the importance of motorbikes and small portable solar panels for charging cell phones.

Some leaders see greater use of communications technology overcoming language and cultural barriers, helping them engage multiculturally and across language groups, in the "cultural intermediation" needed to build national, regional, and global networks.

Nonetheless, capacity building, quality of information, less privileged access to information and the cost of generating good information were seen as limitations that will need to be overcome.

There was also some sense of confusion about how to learn to use communication tools better, and where they will access support for capacity building in this area.

Leaders feel they will also find social media an increasing challenge as they are overwhelmed by more frequent communication, including "truths"/ rumours related to internal political disputes in the territories and communities. Others felt that ICT will shift attention away from listening to others nearby.

"The use of technologies presents a multitude of possibilities for our actions, one of the most evident being it can facilitate our communication. The use of technologies opens many doors and improves the work of indigenous organizations that manage to develop their capacities [to use them]." *Indigenous leader. Central and South America*

"Technologies help us a lot and we can do things, like this interview, but these technologies have led to family disintegration, and less listening, because we concentrate on the technology and forget we have someone sitting next to us, that we have another person who needs to be heard. Technologies are necessary, they are necessary, but they also can cause damage." Woman *Afro-descendant leader*

"Technology is like a sharp machete; it depends on whose hands hold it and what it is used for." *Indigenous leader. Central and South America*

"Technology is now widely misused, only used to play games on cell phones. It is rarely used to produce information and content related to Indigenous Peoples." *Indigenous Leader. Southeast Asia*

"You can do something right, just like this one case of a young university student, she was also an influencer in You Tube and TikTok. She is a girl; I think from the northern part of Sabah. Because there's no Internet network in her village, so, she climbed a tree to find an Internet connection. And

then she did a video recording in that tree, and she became viral. When it becomes viral, it becomes positive. So, then the government came to put up a big tower so they can have a better internet connection." *Indigenous Youth. Malaysia.*

Social cohesion

Increasing threats to territorial rights are seen as opportunities by IP and LC leaders to mobilize networks in defence of rights. Targeted efforts to fragment and divide communities will come from mining companies bringing in outside labour, coercion by politicians and associated private interests or fundamentalist evangelical missions, and organised narco-gangs, logging mafias and arsonists.

This means that building, sustaining, deepening, and broadening social cohesion will play an even greater role in the future territorial rights strategies.

"We will need to work together more, consolidate and grow, now more than ever, more of us in the communities, and with other experiences, groups, networks and movements in other places, brown and black, north and south, protesting, yes, but also building allies in government or wherever we can find them – we will need to do this and be stronger together if we are to keep and protect our forests from all the growing threats, and get more permanent and enduring rights." *Ladino Community leader. Guatemala*

"We already lost our land, forests and cultural identity, and spiritual places, but now we are also facing threats to our personal security from the police and authorities. Like I've said before, most of the activists who have defended their land have been criminalised and taken to court." *Indigenous Leader. Cambodia*

Trust, time, patience, and preparation

A major lesson for the facilitators' group from the process is that coalition-building and networking rely on personal relationships of trust. These were critical to being able to facilitate a genuine and frank process of reflection, and a safe space for it.

Time and patience were also key. Facilitating a progressive thread of thinking that enabled IP and LC leaders to work their way through their immediate concerns, and sometimes tensions with other groups, and stretch beyond to a future view, could not be rushed, and required some dedication and persistence.

It also required preparation (several discussions back and forth among the facilitators' group, as well as with RRI's Regional Coordinators) to ensure the reason for the process and the "rules of the game" for the conversation were understood and agreed. Then, further preparation of the way discussions would happen, and to ensure the final products were well framed, accessible, and useful at multiple levels.

The national context in many countries is not propitious. There is a sense that the future trend will not be positive. To some degree individuals' experiences of violence and the pessimisms of today coloured IP and LC leaders' views of the future.

However, the vitality, enthusiasm and confidence with which problems and suggestions were discussed, was striking.

That RRI generated the space for reflection was valued. Some participants, even the ones leading RRI partner networks, felt they did not know RRI well, and initially wondered what was behind it all. Others asked whether RRI was a "funder" or a "thought partner".

Leaders at multiple levels feel overstretched and busy in the day to day. There are increasing demands on their time from national and local government officials, from international allies and processes as well as local emergencies and meetings with their grassroots membership constituencies. Time taken away from this needs to be carefully thought through, well-prepared, the outcomes for conversations clearly communicated, so that IP, ADP, and LC leaders are clear this will be a quality moment for them and provide them with the information, thinking and materials they can use in their work.

"This Blue Skies was [a] very interesting [process]. I am so busy today helping my people sort out things or planning our advocacy campaign for the next COP. It was very hard for me to work my head round all that in the conversation. After some circles, I reached the future. I need more time to reflect like this. I wish more allies would help give us time and space to think through what is happening and what is going to happen, and to help put order into it. Thinking in an orderly way about the future is an important capacity for a leader to bring to his or her grassroots and to the strategies we develop." Indigenous leader. Costa Rica

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The Blue Skies Thinking Regional Reports accompanying this analysis are listed as follows. To obtain them, please email mqureshi@rightsandresources.org.

- Regional Report – Latin America (Portuguese) -Rio de Janeiro
- Regional Report – Latin America (Spanish Speakers)
- Regional Report – Africa - Yaoundé
- Regional Report – Africa (Kenya, Madagascar, Congo, Cameroon – UK)
- Regional Report – Asia (Cambodia, Indonesia, Nepal, Malaysia & others)

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