**Abstract**

The Gran Chaco, the second largest biome of South America, entered a phase of deep and fast environmental changes a few decades ago. Indigenous peoples are considered to be amongst those most affected by these changes. This dissertation focuses on the responses of the Angaité of La Patria, Paraguay, to changes in access to and the use and management of natural resources inside and outside their colony during the past 20 years (1995‐2015). From a thirdgeneration political ecologists’ perspective, I analyse the Angaité responses as changes in cosmographical practices, this is, practices that contribute to the production of a particular place or territory, and therefore to a particular understanding of the world. I focus mainly on two types of cosmographical practices: ritual practices, like the *choqueo* and shamanism, and livelihood related practices. Following Tytelman, I conceive “La Patria territory”, “La Patria colony” and the cattle ranches as three *“distinctive patterned places, which are produced by the practices of heterogeneous assemblages of humans and non‐humans”* (Tytelman 2016, 18). I explore how, by *de facto* not recognising “La Patria territory”, the Paraguayan state allowed and promoted resource use practices that were incompatible with certain Angaité livelihood practices. I argue that by redefining the “political” and the “social collective”, the adaptation of livelihood and land use strategies and the new patronage networks with the state and NGOs impacted on the Angaité cosmography, forms of leadership and networks of sharing. This redefinition clearly manifest in everyday contradictions, tensions and internal political conflicts. Finally, I argue that the responses from the Angaité should be understood as part of a longer and wider process of *adaptive resistance* (Albert 2005) to sustain their own existence in their interaction with other worlds. The Angaité, conscious and worried about these changes and its disempowering implications, are trying to regain protagonism.