



Open letter on the recommendations and positioning of Brazilian civil society for the

16TH CONFERENCE OF THE PARTIES TO THE CONVENTION ON BIODIVERSITY AND RELATED PROTOCOLS

During the 15th Conference of the Parties to the Convention on Biological Diversity (*Conferência das Partes da Convenção da Diversidade Biológica - CDB*) in 2022, we were isolated from any negotiation, dialogue or participation process. We were living through the anti-democratic governments of Michel Temer and Jair Bolsonaro, who aggravated the social, political, economic, health and ecological crisis. These were times of environmental flexibilization, the dismantling of inspection bodies, the privatization of protected areas, the persecution of human rights organizations, social movements and public servants, an increase in land conflicts and the murder of environmental leaders and activists.

This scenario of destruction was rejected by Brazilian society with the election of President Lula. Today, the Ministry of the Environment and Climate Change (MMA), led by Marina Silva, and the Ministry of Indigenous Peoples, led by Sônia Guajajara, are seeking greater interaction with civil society, especially with social movements related to biodiversity, in order to define their positions. These are essential positions for a megadiverse country, a member of the G20 and a leading player in the CBD negotiations.

However, corporate agriculture and large corporations can influence Brazil's position. There is a dominant discourse in Brazil that agribusiness "sustains" the country and that the solutions presented by this model will solve the problems of the environmental and climate crisis. In fact, this development model results in a disastrous reality.

Despite the reduction in deforestation, there has been an indiscriminate increase in burning in all

regions, especially in the Pantanal, Cerrado and Amazon. Almost 12 million hectares were burned in 2024. We are experiencing the constant release of pesticides and new transgenic seeds, including wheat. Our water system is on alert and we are experiencing the possibility of oil exploration at the mouth of the Amazon River. We recently experienced one of the biggest socio-environmental tragedies in our history: the floods in the state of Rio Grande do Sul, which affected more than 1.5 million people.

In this regard, we need to be vigilant against positions that tend towards socio-environmental regression and that negatively impact traditional territories and rights. We need to guarantee the rights of indigenous peoples, quilombolas, traditional peoples and communities and family farmers, especially to land, territory and water and to defend socio-biodiversity. We need to reject the privatization of common goods, the initiatives of green capitalism and the financialization of nature, because they only accumulate capital and exclude the peoples of the forests, waters and countryside.

Thus, we, the indigenous peoples, quilombolas, traditional peoples and communities and family farmers of Brazil, aware of the issues under discussion at the 16th Conference of the Parties to the Convention on Biological Diversity, the Cartagena Protocol and the Nagoya Protocol, have come, through this open letter: a) to denounce policies and processes underway in Brazil that affect our territories and biodiversity; b) to express our position and our recommendations, aspiring to a socially and environmentally just country.

1. Translate the Kunming-Montreal Global Biodiversity Framework into resolute national actions

Considering the failures of the Strategic Plan for the Convention on Biological Diversity (Decision VI/26), the Strategic Plan for Biodiversity 2011-2020 and the Aichi Biodiversity Targets (Decision X/2), we need to ensure that the 4 objectives and 23 targets of the Kunming-Montreal Global Biodiversity Framework become concrete national actions. It is up to Brazil, as well as the Parties, to update its national strategy and present documents capable of halting the loss of biodiversity.

The appropriate means of implementation must be promoted, including financial resources, training, technical and scientific cooperation and access to and transfer of technology, which are essential means for its implementation. The contribution of resources to the Global Biodiversity Fund (GEF) is fundamental, but additional and adequate financial resources are needed through other mechanisms for greater participation in decision-making processes on their use, including the recently created Global Biodiversity Framework Fund and excluding permissive proposals such as the so-called "biodiversity credit".

We hereby propose the following:

- a)** to map, delimit, define and/or title all of Brazil's traditional territories;
- b)** to withdraw the tax exemption and create an import tax on all agricultural toxins, as well as ban credit lines from public banks for producers who use agricultural toxins and chemical products;

c) to implement the National Policy for Reducing the Use of Agricultural Toxins (PNARA);

d) to encourage the construction of biocultural protocols on agricultural biodiversity in the territories.

2. Extend the rights of indigenous peoples, quilombolas, traditional peoples and communities and family farmers in the process of access to genetic heritage and associated traditional knowledge and benefit sharing

Article 15 of the CBD establishes rules for access to biodiversity and benefit sharing (ABS) and the Nagoya Protocol is the mechanism of the convention that guides negotiations between the Parties. In many cases, access to genetic resources depends on traditional knowledge, creating situations of rights and violations. This issue will be further explored at COP 16.

One example of the projects implemented is GEF-ABS, with the aim of supporting the implementation of a national law on access and benefit-sharing and helping Brazil to meet its commitments under the CBD and the Nagoya Protocol. The project directly involved representatives of indigenous peoples, quilombolas, traditional peoples and communities and family farmers. Various actions were carried out, including training workshops for multipliers on "Access to Biodiversity, Access to and Protection of Traditional Knowledge and Benefit Sharing", in all regions, with the participation of almost 350 leaders.

This process resulted in the “People's Dossier on Access and Safeguarding of Genetic Heritage and Associated Traditional Knowledge and Benefit Sharing”, with proposals for the construction of the “People's Observatory of Social Biodiversity” and the “People's Pharmacopoeia of Brazil”. The document presents 35 proposals from traditional peoples to expand their rights and was delivered in a public ceremony to Minister Marina Silva and Minister Sônia Guajajara in January 2024. Six Biocultural Community Protocols were also drawn up in the Amazon, Caatinga, Atlantic Forest and Cerrado biomes. The protocols are instruments for guaranteeing the rights of peoples and communities to protect biodiversity and their traditional knowledge.

In addition, the “Operational Manual of the National Benefit Sharing Fund” was restructured to enable organizations of peoples and communities to access resources and other benefits derived from access to biodiversity and associated traditional knowledge.

3. Article 8 “j” of the Convention on Biological Diversity, which addresses the knowledge, innovations and practices of indigenous peoples, quilombolas, traditional peoples and communities and family farmers and the conservation and sustainable use of biodiversity

Decision No. 15/2010 at COP 15 presented a new work program and institutional arrangements on Article 8j and other provisions of the convention, which should be aligned with the structure of the Global Biodiversity Framework and developed with the full and effective participation of indigenous peoples,

quilombolas, traditional peoples and communities and family farmers.

Furthermore, it promoted the creation of a group of technical experts in order to move forward in the elaboration of institutional arrangements for the new work program, to better support the monitoring structure through the creation of operational indicators for traditional knowledge and practices related to the conservation and sustainable use of biodiversity. The new program incorporates principles that concern the protection of the rights of indigenous peoples, quilombolas, traditional peoples and communities and family farmers, including the recognition of territories as essential to nature conservation.

Adopting a human rights-based approach in the new work program is crucial, with reference to the UN Declaration on the Rights of Indigenous Peoples, the UN Declaration on the Rights of Peasants and other international human rights frameworks such as Convention 169 of the International Labor Organization (ILO). This task requires greater commitment from governments and local community organizations and, essentially, the necessary resources on a permanent basis.

We hereby propose the following:

- a)** strengthening discussions with governments and in defense of the rights of indigenous peoples, quilombolas, traditional peoples and communities and family farmers;
- b)** the creation of a permanent subsidiary body with the necessary resources to carry out efficient work;
- c)** the effective protection of indigenous

lands and territories of traditional communities;

d) the demarcation and regularization of all lands and territories of indigenous peoples and local communities;

e) the guarantee of a more effective technology transfer mechanism;

f) guaranteeing the financing processes of specific actions, relating them to the new global framework.

4. Article 8 “j” of the Convention on Biological Diversity and the right to land and territory and respect for indigenous peoples, quilombolas, traditional peoples and communities and family farmers

We believe that in order to achieve the objectives of the Convention on Biological Diversity, it is fundamental and urgent to guarantee the rights of indigenous peoples, quilombolas, traditional peoples and communities and family farmers to land and territory. It is also necessary to guarantee the rights of free use of biodiversity, autonomous management of traditional knowledge and the right to consultation. Article 8 of the Convention on Biological Diversity regulates respect for traditional ways of life. However, there is a lack of state commitment and understanding of the intrinsic relationship between traditional knowledge and territories. In this sense, governments must guarantee the effective protection of their property and possession rights, and adequate procedures must be put in place within the legal system to resolve the land claims formulated by the peoples.

However, this is not the Brazilian scenario with regard to the traditional right to land for indigenous peoples. Although the Federal Supreme Court rejected the legal thesis of the Temporal Framework in September 2023, which holds that indigenous peoples have the right to occupy only the lands they occupied or disputed on October 5, 1988, the date of the promulgation of the Constitution, the National Congress approved Law No. 14,701 the following month, in October 2023, which establishes the Temporal Framework for the demarcation of indigenous lands.

The scope of land regularization is to promote social justice by meeting social demands regarding access to land, ensuring that traditional peoples and communities have rights that guarantee them legal security and break with the historical legacy of inequality in Brazil's land structure.

Traditional territories are recognized by Decree No. 6.040/2007 as the spaces necessary for the cultural, social and economic reproduction of the 28 segments of traditional peoples and communities (PCTs). Each group has a particular relationship with the environment, natural resources and the climatic, spatial and social dynamics that make up their territory. To this end, guaranteeing the delimitation, demarcation and titling of the territories of traditional peoples and communities is fundamental for effective social justice in the countryside and maintaining the ways of being and living in the territories traditionally occupied and preserved.

We hereby propose the following:

a) the declaration of unconstitutionality by the Federal Supreme Court of Law No. 14.701/2023, which establishes the

Temporal Framework for the demarcation of indigenous lands;

b) ensuring the effective implementation of a policy of recognition, appreciation and respect for the socio-environmental and cultural diversity of traditional peoples and communities, marking territorial, socio-environmental, cultural rights and the guarantee of food and nutritional sovereignty as fundamental rights;

c) activating the National Policy for the Sustainable Development of Traditional Peoples and Communities (Federal Decree No. 6. 040/2007), as well as ensuring that the state commits to drawing up the National Sustainable Development Plan for Traditional Peoples and Communities provided for in the policy. 040/2007), as well as for the state to commit to drawing up the National Plan for the Sustainable Development of Traditional Peoples and Communities provided for in the policy, ensuring the necessary resources for its implementation;

d) the construction of public policies for the conservation of socio-biodiversity based on the systems of use and management of traditional territories and their associated knowledge, articulating Biocultural Protocols, Benefit Sharing and Customary Agreements;

e) institutional recognition of the right of traditional peoples and communities to practice traditional medicine and review the National Policy on Medicinal Plants and Phytotherapics (Decree no. 5. 813/2006) with the participation of indigenous peoples, quilombolas, traditional peoples and communities and family farmers;

f) building and promoting state and national laws that guarantee traditional peoples and communities free access to socio-biodiversity, even when it is located on private property or in conservation units, and laws that support and protect sustainable plant and fauna agricultural extraction practices, without any criminalization of sustainable agricultural extraction practices that protect biodiversity, including specific public resources to support practices undertaken by women;

g) the effective protection of indigenous lands, quilombolas, traditional peoples and communities and family farmers;

h) the effective encouragement of agricultural ecological transition and the reduction of farming practices that degrade the environment and promote the loss of biodiversity;

i) the adoption of urgent and effective actions to protect and conserve 50% of land and oceans by 2030, in line with climate science.

5. Deforestation, mining, privatization of conservation units: reconstruction of inspection and control bodies and an end to amnesty for deforesters

We are experiencing the implementation of anti-democratic and fascist measures that encourage the invasion of indigenous lands and local communities, the conversion of forests into monocultures for export, as well as other legislative proposals known as the “environmental destruction package”. Environmental agencies such as Ibama and ICMBio have suffered

from budget cuts, staff reductions and a weakening of their operations, which has resulted in a reduction in inspections and an increase in impunity. At the same time, there have been countless cases of criminalization and environmental racism against indigenous peoples, quilombolas, traditional peoples and communities and family farmers, such as the abusive and illegitimate granting of environmental fines.

There is constant political pressure from agribusiness and mining sectors against tightening environmental policies. We highlight the process of privatizing conservation units, even beaches, as a way of increasing real estate speculation in these areas. These initiatives, to the extent that they expand at the expense of subsidies, tax exemptions, debt forgiveness and other elements of attractiveness that hide externalities and distort market conditions, are responsible for the drop in food supply, food insecurity and trends of civilizational collapse that already add up to more than 33 million hungry people and foster the emergence of new pandemic zoonoses.

In the mining sector, this unbridled ambition has been incessant in the search for natural resources to be converted into material goods, so that this conduct has enabled actions that put the environment at risk, threatening local quality of life.

There is concern among indigenous peoples, quilombolas, traditional peoples and communities and family farmers about the violations practiced against all biodiversity. The relationship between these social segments goes beyond food and medicinal management. The rich biodiversity present in the environment is an extension of the homes of these local communities, as well as the fruit of a strongly

practiced spiritual relationship. Draft Law No. 191/2020, which is going through the National Congress and aims to exploit natural, water and organic resources on indigenous lands, encourages the illegal advance of mining in traditional territories, showing no concern for the lives of the people and the environment in which they live.

We hereby propose the following:

- a)** revoke Law No. 13.465/2017, the so-called “Land Grabbing Law”, which facilitates the appropriation of public land by land grabbers and the (re)concentration of land destined for agrarian reform with individual titling;
- b)** not approving Draft Law No. 510/2021, which amnesties the crime of invading public land for those who occupied it between the end of 2011 and 2014; allows for the titling of illegally deforested areas without the obligation of previously signing an instrument to regularize environmental liabilities and expands the possibility of extinguishing settlement projects in order to apply the rules for privatizing public lands;
- c)** repealing the “Adopt a Park” program and state programs, which transfer the state's responsibility for financing and managing conservation units to private initiative;
- d)** annul amnesties granted by Ibama to deforesters and environmental polluters, which amount to almost 16 billion reais;
- e)** implement the policy of restoring springs and riparian forests with

agroforestry systems, based on programs to promote nurseries and native creole seedlings with indigenous peoples, quilombolas, traditional peoples and communities and family farmers;

f) the non-approval of Draft Law No. 191/2020, which authorizes the exploitation of mineral and water resources on indigenous lands, as well as the non-approval of Draft Law No. 1331/2022, which provides for the research and mining of mineral resources on indigenous lands that have been approved or are in the process of being demarcated;

g) the failure to approve Draft Law No. 3.729/2004, which makes environmental licensing more flexible for new undertakings and works; provides for the automatic renewal of any type of environmental license, all that is needed is a self-declaratory document from the entrepreneur; exempts 14 sectors from environmental licensing, including extensive farming; fails to require works to carry out an impact analysis and adopt measures to prevent damage to undemarcated indigenous lands and untitled quilombola territories; fails to require an analysis of indirect impacts on conservation units. And the failure to approve Draft Law No. 2159/2021, which establishes general rules for the licensing of activities or undertakings that use environmental resources, are effectively or potentially polluting or capable of causing environmental degradation, weakening the environmental licensing process with simplified rules that further hinder inspection.

6. Approval of the Poison Package: more pesticides and GMOs in Brazil and violation of the precautionary principle (Cartagena Protocol)

In 2023, Congress approved the new Pesticides Law (Law No. 14.785), the “Poison Package”, which makes the release, use and trade of pesticides more flexible and, consequently, proves harmful to the health of the population and the environment. This is contrary to global trends and expressly violates Goal 7 of the Kunming-Montreal New Global Biodiversity Framework.

In 2023, the country approved 505 new pesticide registrations, considering active ingredients and products formulated in different combinations. Brazil has held the world record for pesticide consumption since 2011 and, as of 2021, is the largest importer on the planet. The total volume of pesticides consumed in 2021 reached 720,870 tons and, between 2010 and 2019, 56,870 people were poisoned by pesticides in the country. Many of these pesticides, banned in the European Union, are produced and sold by its member states. The policy of exporting pesticides to the Global South externalizes the health and environmental impacts of these dangerous substances on already marginalized populations.

Furthermore, the approval of transgenic seeds by the National Technical Biosafety Commission (CTNBio) raises significant concerns. The genetic modification of seeds gives companies exclusive control over these varieties, allowing them to demand royalty payments from farmers who use the patented seeds. This reduces farmers' autonomy in reproducing seeds and increases their dependence on the market, further favoring the companies.

A recent example is the approval of HB4 wheat in March 2023, which caused great concern due to irregularities in the approval process. The analysis of the genetically modified product was marked by illegalities and disregarded civil society's comments, ignoring risks to health, biodiversity, the economy and food sovereignty. Furthermore, the process violated Biosafety Law 11.105/2005 and the Cartagena Protocol. The same scenario is replicated with the release by CTNBio (August/2024) of a new variety of transgenic soy tolerant to an unprecedented mixture of four different types of pesticides. Between 2019 and 2022, 2,181 new registrations were released, which corresponds to an average of 545 per year.

We hereby propose the following:

- a)** the declaration of unconstitutionality of the Poison Package (Law 14.785/2023), which will facilitate the registration and use of more dangerous pesticides;
- b)** the approval of the National Pesticide Reduction Programme (Pronara);
- c)** the ban on trade to Third World countries in pesticides that are not authorised for use in their countries of origin: the "banning of the banned" is necessary!;
- d)** international support and market pressure for the suspension of legislative practices that threaten human rights and proposals that violate the precautionary principle and the Cartagena Protocol on Biosafety;
- e)** the approval of legal frameworks for territories free of pesticides, transgenics and other biotechnologies, in defence of Creole seeds;

f) suspending the effects of the decision by the National Technical Biosafety Commission (CTNBio), which authorised the planting and sale of HB4 transgenic wheat in the country;

g) recognising the insufficiency of the distance of 100 metres between plantings of creole and transgenic maize seeds (RN No. 04/2007 - CTNBio), in order to stop the contamination of the genetic heritage of creole maize and the loss of associated traditional knowledge.

7. Cartagena Protocol: GMOs and new gene editing technologies and the precautionary, monitoring and risk analysis processes

The growing number of insect pests and spontaneous plants that are resistant to toxins, insecticides and herbicides is an indicator of the failure of the technologies driven by the green revolution and the gene revolution. As a result, the paradigm of the green revolution, based on monocultures and the intensive use of pesticides, is deepening.

Resistance drives the biotech industry, which puts new seeds on the market that accumulate forms of insect control or multiple tolerance to up to four different herbicides. As a way of increasing control over genetic resources, the industry has been investing in so-called 'new biotechnologies' (NBTs) or 'innovative precision breeding techniques' (IPMTs). These are a set of genetic manipulation processes that differ from transgenics in that they do not involve the transfer of exogenous recombinant DNA/RNA to the recipient organism. This

category includes products generically known as '*cisgenics*', obtained through a wide range of technologies (Crispr-Cas9, Talens, methylation) which supposedly allow for greater precision, lower risks and costs. However, their potential impacts on the environment and health are amplified by the possibility of species extinction, as in the case of gene drives.

The definitions in force under the Cartagena Protocol establish that organisms and products obtained through the application of NBTs are Living Modified Organisms (LMOs) and must be subjected to rigorous risk analyses on a case-by-case basis. The rules implemented by CTNBio exempt these products from any kind of risk analysis, in contravention of the precautionary principle and the principle of the prohibition of environmental retrogression.

We hereby propose the following:

- a)** that national legislation classifies TIMPs as GMOs, in compliance with the Federal Constitution, Biosafety Law No. 11.105/2005 and the Cartagena Protocol, which establish that products or organisms developed using any genome modification technique, even if they do not contain identifiable recombinant material, must undergo prior assessment of health and environmental risks on a case-by-case basis and, if released commercially, must be labelled and monitored;
- b)** cancellation of Normative Resolution No. 16/2018, which exempts the use of gene drives from analysis;

- c)** moratorium on the use of gene drives;
- d)** post-market monitoring of all GMOs/LMOs released in Brazil;
- e)** the creation of mechanisms for popular participation and transparency in decisions on biosafety;
- f)** a review of the criteria for granting confidentiality to the processes that go through CTNBio, including the protection of data and experimental protocols;
- g)** an investigation into potential conflicts of interest of CTNBio members;
- h)** the participation of a member of the MPF in all CTNBio meetings and;
- i)** urgent implementation of measures to protect creole maize and agrobiodiversity conservation areas.

8. Cartagena Protocol and Nagoya Protocol: synthetic biology, digital genetic sequencing (DSI) and benefit sharing (ABS)

The digitization of genetic sequences of organisms and their deposit in "banks" can generate a series of consequences, such as the expansion of the production of artificial and synthetic organisms, as well as the private appropriation of genetic heritage and associated traditional knowledge.

We particularly denounce: the explicit relationship between digital genetic sequence information and the privatization of biodiversity and associated knowledge, undermining global food

sovereignty; the absence of prior, free and informed consent for digital sequence information deposited in public banks, which eliminates traceability; the dispute over the sharing of benefits arising from the use of digital genetic sequence information; the possibility of an increase in biopiracy events due to genetic sequence digitization techniques. We are concerned about the advancement of the discussion of issues that reverberate these same historical violations in a new context, such as the case of digital information from genetic sequencing data, which can be patented.

We hereby propose the following:

- a)** the recognition that all genetic sequencing contains information that has been experienced and lived by indigenous peoples, quilombolas, traditional peoples and communities and family farmers;
- b)** digital genetic sequencing information should be subject to benefit sharing with holders of traditional knowledge, indigenous peoples, quilombolas, traditional peoples and communities and family farmers;
- c)** protecting traditional territories of sustainable production, to guarantee the food and nutritional security of indigenous peoples and local communities;
- d)** to guarantee the prior, free and informed consent of indigenous peoples and local communities regarding public banks and other forms of production of digital information on genetic sequences;

e) to build an efficient program with the participation of indigenous peoples and local communities for the registration of digital information on genetic sequences;

f) the observance of the precautionary principle for the research, development and release of techniques related to synthetic biology, as well as the social and economic impacts on the communities that depend on these resources.

9. Nagoya Protocol, biodiversity law and the right to full participation and autonomy of peoples and communities in discussions on access to biodiversity, access to and protection of traditional knowledge and benefit sharing

The ratification of the Nagoya Protocol took place in Brazil in March 2021, with a fast-track process in the National Congress, in the midst of the Covid-19 pandemic, without any consultation or participation of indigenous peoples, traditional peoples and communities and family farmers. The protocol regulates instruments adopted by the Convention on Biological Diversity, especially the procedures that should be carried out on a case-by-case basis, according to the culture and political and social organization of the people or traditional community whose traditional knowledge will be accessed. However, this has not been put into practice due to the lack of control and traceability mechanisms.

In the same manner, Federal Law No. 13.123/2015, the “Biodiversity Law”, was passed without the effective participation of traditional peoples. Despite all the criticism that the Biodiversity Law deserves, it does bring advances, such as the establishment of biocultural protocols, the result of the advocacy and joint struggles of peasants, indigenous peoples, quilombolas, traditional peoples and communities. Although Law No. 13.123/2015 recognizes this instrument, it is essential that there is broad support for communities to build their protocols autonomously. There is a lack of strengthening of key spaces for the participation of indigenous peoples, quilombolas, traditional peoples and communities and family farmers in the management of biocultural heritage, such as the Genetic Heritage Management Council. There are countless difficulties for the effective participation of social organizations in the political decision-making processes of these national councils and committees, violating the right to information, social control of policies and hindering the qualitative participation of these civil society subjects.

We hereby propose the following:

- a)** to recognize, respect and promote biocultural community protocols as legitimate instruments for the protection of traditional knowledge, affirmation of the right to use and conservation of Brazilian biodiversity;
- b)** the construction of the “People's Observatory of Social Biodiversity”, based on the actions presented in the

people's dossier on access to and safeguarding of genetic heritage and associated traditional knowledge and benefit sharing;

- c)** encouraging the construction of the “People's Pharmacopoeia of Brazil”, as an instrument for safeguarding traditional knowledge associated with human health and the environment;
- d)** supporting and encouraging discussion on traditional knowledge databases and mechanisms for safeguarding this knowledge and guaranteeing intellectual property rights and the fair and equitable sharing of benefits;
- e)** ensuring broad support for the representation of traditional peoples and communities on the Genetic Heritage Management Council (Cgen);
- f)** the traceability of traditional knowledge;
- g)** to ensure the “sharing of benefits” beyond monetization, in a fair and equitable manner, respecting free, prior and informed consent, in the case of any use of associated traditional knowledge;
- h)** broad supervision against undue access and;
- i)** the continuation of popular training on Law No. 13.123/2015 and Decree No. 8.772/2016, contextualizing with the CBD and ILO Convention 169, following the example of the workshops supported by GEF-ABS, is essential.

10. Agricultural Ecology, Creole Seeds, Agrobiodiversity in the Fight Against Climate Change

Creole seeds are the heritage of rural, water and forest peoples who have historically maintained and improved different varieties and species around the world. These peoples have also developed a model of agriculture based on the principles of Agroecology, centered on food production in harmony with concerns about climate change. Between 2003 and 2015, programs and public policies were implemented to conserve and value agrobiodiversity and social biodiversity, fight hunger, guarantee land and territory for peasant communities, indigenous peoples, quilombolas and traditional communities, and develop Agroecology as a productive matrix. However, since 2016, the country has faced a significant change in its governance, resulting in a reduction in the political and budgetary importance of these actions. In addition, extreme temperatures challenge global climate security and climate disasters have become increasingly frequent. Global agendas have prioritized carbon offsetting mechanisms, without deepening the analysis of the complexity of the environmental and climate crisis or examining the adaptation of nature to the economic system and the impact of ecosystem services on the livelihoods of indigenous and traditional populations.

The practice, scientific approach and movement of agricultural ecology responds to climate challenges by valuing the work of rural populations, respecting the commons and honoring ancestral, local and traditional knowledge. Through agricultural ecology, there are defenders of the environment who are learning how to reduce the vulnerability of natural and human systems to the effects of

climate change. Therefore, it is essential that rural peoples have access to information about the climate agenda and the contributions made by the country so that they can collectively build public policies for technical assistance and rural extension that are committed to protecting all forms of life.

We hereby propose the following:

- a) intensify public policies aimed at the production of healthy food (PAA) and the protection of Creole seeds (*PAA Sementes*);
- b) carry out popular and comprehensive agrarian reform, the demarcation of indigenous lands and the titling of ancestral/traditional territories, as the first measure to tackle climate change and overcome legal insecurity in land ownership;
- c) encourage public policies built on lived reality, which ensure the reproduction of community knowledge and practices and provide income generation and the reproduction of ways of life;
- d) refrain from taking any action “to limit any right that farmers have to conserve, use, exchange and sell seeds or propagating material produced and conserved on their properties”, in accordance with Article 9 of the TIRFAA and Article 10c of the CBD, especially in the context of the PAA Seeds, putting an end to the strategies of criminalization and control of seeds carried out through legislative manoeuvres encouraged by transnational corporations;
- e) the creation of policies, with the effective participation of seed guard-

ians, to strengthen community seed houses and banks and their associated traditional knowledge as a positive incentive for cultivated biodiversity and food sovereignty;

f) to sign and ratify the UN Declaration on the Rights of Peasants and Other People Working in Rural Areas, as well as the ratification of the Escazú Agreement, guaranteeing access to information and the protection of guardians as people who defend seeds as sovereignty and food and nutritional security;

g) create mechanisms that seek to reduce genetic erosion and the loss of varieties due to the contamination of seeds of creole maize varieties by transgenics, as well as to build reparation actions for seed guardians who have had their varieties contaminated;

h) expand community nurseries of creole, fruit, fodder and native seedlings, which should pay more attention to species for food, medicinal and fodder use and also function as banks of creole/native seeds to be made available to family farmers;

i) recognize ancestral and traditional territories as areas with a great agricultural ecological contribution to society;

j) guaranteeing the direct and effective participation of peasant agriculture in drawing up climate change adaptation and mitigation plans, respecting the processes of free, prior and informed consultation;

k) demanding that states map the risk of climate emergencies, identifying the

elements and agents that cause genetic erosion;

l) valuing local and traditional ancestral knowledge in the management and preservation of agrobiodiversity, recognizing the role of peasant agriculture in the reproduction of life and in the fight against global warming.

11. Critical challenges of the bioeconomy and opportunities for the development of local social biodiversity chains

The bioeconomy is a production model based on natural resources, using new technologies with a view to sustainable development. However, this model faces a series of inconsistencies with the perspective of production and management of territories by traditional peoples and communities and family farming. The bioeconomy often involves the use of traditional knowledge associated with biodiversity, such as medicinal plants, seeds and agroforestry practices. The custodians of this knowledge can have their traditional knowledge appropriated without adequate consultation and without proper benefit sharing.

On many occasions, the bioeconomy is structured on the basis of large value chains that favor corporations, often failing to integrate indigenous peoples, quilombolas, traditional peoples and family farmers. As it has been implemented in Brazil, it generates concentration of income, while communities continue to be exploited and do not participate in the sharing of benefits.

The logic of transforming nature into financial assets, such as carbon credits, turns natural resources into commodities, distancing them from the sustainable management practices that communities traditionally carry out. For the peoples of the waters, fields and forests, nature has a spiritual and cultural value that goes beyond economic value.

Some bioeconomy projects require large tracts of land for biomass cultivation or other activities, which can put pressure on traditional territories and may result in expropriation and environmental degradation. Many bioeconomy initiatives do not really consider the preservation of traditional ways of life and biodiversity and are simply a form of “green” economic exploitation.

We hereby propose the following:

- a)** fostering Agricultural Ecology, with credit policies, promotion of production and marketing, based on the principle of food sovereignty as the right of communities to define their own agricultural and food policies, promoting production systems based on local cultures;
- b)** promoting the solidarity economy based on cooperation, solidarity and fair trade, seeking social inclusion and the empowerment of traditional communities, maintaining control over their resources and obtaining a fair share of the profits generated;
- c)** the promotion of sustainable community management, which involves the collective and autonomous use and

management of natural resources by traditional communities, promoting the sustainable extraction of açai, nuts, vegetable oils, artisanal fishing, community forest management, among others;

d) adopt a methodology that guarantees fair prices and unbureaucratic access to the Minimum Price Guarantee Policy for Socio-Biodiversity Products (PGPMbio), as a policy to subsidize the price of family farming and agricultural extraction products, helping to reduce deforestation. Production methods and local marketing chains for socio-biodiversity products should also be encouraged and supported, in addition to the guarantee of minimum prices;

e) promoting a community-based economy with economic development that is centered on the needs and capacities of communities, prioritizing self-sufficiency, strengthening local culture and preserving biodiversity, promoting fairer and more sustainable production and consumption networks, such as craft production, local food trade, non-timber forest products and community tourism.

- A Vida no Cerrado
- ActionAid Brasil
- Alternativas para Pequena Agricultura no Tocantins - APA-TO
- Amazon Conservation Team Brasil
- ARCCAB-AYOY Associação Religiosa e cultural de culto Afro Brasileiro Abassá Yá Oyá
- Articulação de Mulheres Brasileiras- AMB
- Articulação do Semiárido Brasileiro - ASA
- Articulação do Semiárido Paraibano - ASA PB
- Articulação dos Povos e Organizações Indígenas do Nordeste, Minas Gerais e Espírito Santo (Apoimne)
- Articulação dos Povos Indígenas da Região Sul (Arpinsul)
- Articulação Mulheres do Cerrado do Oeste Baiano
- Articulação Pacari Raizeiras do Cerrado
- Asociación Pro Derechos Humanos - APRODEH
- AS-PTA Agricultura Familiar e Agroecologia
- Associação Alternativa Terrazul
- Associação Brasileira de Agroecologia
- Associação Brasileira de Agroecologia (ABA)
- Associação Casa de Ervas Barranco de Esperança e Vida (ACEBEV)
- Associação Catarinense de Plantas Medicinais - ACPM
- Associação Catarinense de Preservação da Natureza - Acaprena
- Associação de Agricultura Orgânica e Agroecologia da Zona da Mata-MG
- Associação de Amigos e Produtores de Água do Prata - AMPRA
- Associação de Apoio as Comunidades Amazonica
- Associação de Estudos Orientação e Assistência Rural (Assesoar)
- Associação de Jovens Engajamundo
- Associação de Mulheres Agricultoras Flores do Campo
- Associação de Mulheres Indígenas Organizadas em Rede (AMIOR)
- Associação de Promoção da Cidadania da Região do Jari (APROMOVA)
- Associação do Centro de Tecnologia Alternativa - CTA
- Associação dos Geógrafos Brasileiros, Seção Local de Marechal Cândido Rondon
- Associação dos Ilhéus Atingidos pelo Parque Nacional e APA Federal de Ilha Grande (APIG)
- Associação dos trabalhadores rurais do PA Esperantina
- Associação Ecológica de Cooperação Social (EcosBrasil)
- Associação Gaúcha de Proteção ao Ambiente Natural (AGAPAN)
- Associação Ijuicense de Proteção ao Ambiente Natural-AIPAN
- Associação Multiétnica Wyka Kwara
- Associação Nacional Cultural de Preservação do Patrimônio Bantu-ACBANTU
- Associação Socioambiental Água é Vida
- Associação Solidariedade Libertadora área de Codó
- Associação SOS Rio Piracanjuba
- Campanha em Defesa do Cerrado
- Campanha Permanente Contra os Agrotóxicos e Pela Vida
- Caritas Brasileira
- Central das Associações Comunitárias do Município de Cacimbas e Região (Camec) – Paraíba
- Central de Associações de Produtores Orgânicos do Sul de Minas - OSM
- Centro de Ação Cultural - CENTRAC
- Centro de Agricultura Alternativa Vicente Nica
- Centro de Apoio a Projetos de Ação Comunitaria (CEAPAC)
- Centro de Estudos Ambientais (CEA)
- Centro de Estudos do Trabalho e de Assessoria ao Trabalhador e à Trabalhadora - CETRA
- Centro de Pesquisa e Assessoria - ESPLAR
- Centro Dom Helder Camara de Estudos e Ação Social
- Centro Palmares de Estudos e Assessoria por Direitos
- Centro Regional de Assessoria e Capacitação (CERAC)
- Choupana São Lázaro de Mãe Preta
- Coletivo Colmeia
- Coletivo GAYA
- Coletivo Mulheres caiçaras da Mata Atlântica
- Coletivo Mulheres do Cerrado
- Comissão em Defesa dos Direitos das Comunidades Extrativistas
- Comissão Pastoral da Terra- CPT
- COMSEA (Conselho municipal de segurança alimentar e nutricional sustentável)
- Confederação Nacional dos trabalhadores rurais e Agricultores e Agricultoras Familiares (CONTAG)
- Cooperativa dos Pequenos Produtores Agrícolas Bancos Comunitários de Sementes (COPPABACS)
- Coordenação Nacional de Articulação de Quilombos (CONAQ)
- Coordenadoria Ecumênica de Serviço (CESE)
- Centro de Trabalho Indigenista (CTI)
- Defensores do Planeta
- Ekoa: Núcleo de Pesquisa e Extensão em Direito Socioambiental - UFPR
- FASE - Solidariedade e Educação
- Federação dos Estudantes de Agronomia do Brasil - FEAB
- Fórum Brasileiro de Soberania e Segurança Alimentar e Nutricional
- Fórum Catarinense de Combate aos Impactos dos Agrotóxicos e Transgênicos - FCCIAT
- Fórum da Amazônia Oriental - FAOR
- Fórum de Mulheres da Amazônia Paraense- FMAO
- Fórum Mudanças Climáticas e Justiça Socioambiental
- Fórum Nacional de Segurança Alimentar e Nutricional dos Povos Tradicionais de Matriz Africana e Indígena (FONSANPOTMA)
- Fundação Grupo Esquel Brasil

- Fundação Luterana de Diaconia (FLD)
- GEEMA - Grupo de Estudos em Educação e Meio Ambiente do Rio de Janeiro
- GEOLUTAS - Laboratório e Grupo de Pesquisa de Geografia das Lutas no Campo e na Cidade - Unioeste
- Grupo Carta de Belém
- Grupo de Estudos em Educação Ambiental Desde El Sur GEASur/ Unirio
- Grupo de Trabalho em Justiça Climática da Rede de Advogados LACLIMA
- Grupo PET Políticas Públicas e Agroecologia, Universidade Federal da Fronteira Sul.
- HEKS/EPER Fundação de Ajuda das Igrejas Evangélicas da Suíça - Brasil
- Idec - Instituto de Defesa de Consumidores
- Igré-Associação Sócio-ambientalista
- Igreja Episcopal Anglicana do Brasil
- Impact Hub Ubatuba
- Instituto Búzios
- Instituto de Formação Estudos e pesquisas socio-político-econômico-cultural de Mato Grosso- IFEP- MT
- Instituto de Pesquisa e Desenvolvimento Amazônico
- Instituto EcomAmor
- Instituto Gaúcho de Estudos Ambientais-InGá
- Instituto Giramundo Mutuando
- Instituto Social Antônio Conselheiro - ISAC
- Instituto Terramar
- Jurupará Socioambiental
- Laboratório de Ecologia Humana e Etnobotânica - Universidade Federal de Santa Catarina (ECOHE)
- Liga de Educação Ambiental - UERJ
- Mobilização e Articulação de Mulheres das Marés e das Águas
- Movimento Camponês Popular
- Movimento Ciência Cidadã - MCC
- Movimento Comer Pra Quê?
- Movimento da Mulher Trabalhadora Rural do Nordeste- MMTR-NE
- Movimento de Mulheres Camponesas (MMC/Brasil)
- Movimento dos Ambientalistas Grande Sertão Veredas Mais Verde
- Movimento dos Atingidos por Barragens (MAB)
- Movimento dos Ilhéus do Rio Paraná (MOIRPA)
- Movimento dos Pequenos Agricultores (MPA Brasil)
- Movimento dos pescadores e pescadoras artesanais do Brasil (MPP)
- Movimento dos Trabalhadores Rurais Sem Terra (MST)
- Movimento Evangélico Progressista (MEP)
- Movimento pela soberania popular na Mineração (MAM)
- Movimento SOS Chapada dos Veadeiros
- Natureza Assessoria Ambiental e Turística
- Núcleo de Agroecologia e Campesinato da UFVJM
- Núcleo de Estudos em Agroecologia do Território Rural Vale do Taquari NEA-VT
- Oikos Escola para a Vida
- Organização Ambiental Sócio Agro Arte Cultural Brinque e Limpe
- PajinelMar
- Pastoral da Juventude do Meio Popular (PJMP)
- Pastoral da Juventude Rural
- Pastoral do Meio Ambiente
- Plataforma Mercosul Social e solidário -PMSS
- Polo Agroecológico do Sul e Sudoeste de Minas
- Polo Agroecológico e de Agricultura Orgânica da Zona da Mata - MG
- Povo Guarani Mbya de Nova Jacundá
- Rede brasileira de justiça ambiental
- Rede Cerrado
- Rede de Agroecologia do Maranhão-RAMA
- Rede de Comunidades Tradicionais Pantaneira
- Rede de Intercâmbio de Tecnologias Alternativas
- Rede de Jovens da Reserva da Biosfera da Serra do Espinhaço
- Rede de Sementes Crioulas do Paraná - ReSA
- Rede de Trabalho Amazônico (GTA)
- Rede dos povos e Comunidades Tradicionais do Brasil
- Rede Eclesial Pan-Amazônica - REPAM-Brasil
- Rede Feminismo e Agroecologia do Nordeste
- Rede Intercomunitaria Almeirim em Ação - RICA
- Rede Sergipana de Agroecologia (ReSeA)
- REDI - Restauração e Ecoenvolvimento do ITABAPOANA RJ/ES/MG
- SASOP - Serviço de Assessoria a Organizações Populares Rurais
- Serra Acima - Associação de Cultura e Educação Ambiental
- Sindicato dos Trabalhadores Rurais Agricultores e Agricultoras Familiares de Mojui dos Campos
- Sindicato dos trabalhadores Rurais Agricultores e Agricultoras Familiares de Santarém
- Sociedade Brasileira de Etno biologia e Etnoecologia
- Terra de Direitos
- Territórios Globais - TG Soluções para o desenvolvimento sustentável
- Todos pela Água
- Toxisphera Associação de Saúde Ambiental
- Tv Comunitária de Brasília
- União Pedritense de Proteção ao Ambiente Natural-UPPAN

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