



**INDIGENOUS PEOPLES AND
LOCAL COMMUNITIES AS
REFERENCES FOR JUST
CLIMATE SOLUTIONS: THE
BRAZIL FUND'S EXPERIENCE**



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FOR A NEW CYCLE OF WELL-LIVING



Indigenous peoples and local communities in Brazil face both historical and current challenges in their fight to preserve their territories, cultures, and ways of life. One of the most recent and emblematic of such issues is referred to as *marco temporal* (the “time framework thesis”), which attempts to impose a time-related limit to Indigenous communities’ rights to their ancestral lands. In spite of being overturned by Brazil’s Federal Supreme Court (STF, in the Portuguese acronym) in 2023, *marco temporal* was enacted into law by the National Congress, and is currently the object of a legal dispute. It represents an attempt to undermine the rights that were secured over decades of resistance.

Both science and practice provide evidence that Indigenous peoples and local communities are key to maintaining the balance of our planet. Recognizing and protecting their territorial rights is a way of preserving their ways of life—and a vast legacy of knowledge and practices that guarantee the reproduction of life in harmony with the ecosystems on which we all depend.

Brazil is a large country, and its tropical forests and biomes are strongly impacted by human action. Brazil is also highly vulnerable to the impacts of climate change, which disproportionately affect populations whose rights are continually violated. This is the case of Indigenous peoples, *quilombola* and riverine communities, and the entire diversity of local communities living in our country.

In a recent lecture, Professor Gersém Baniwa, an Indigenous leader from the Rio Negro region and a board member of Fundo Brasil, stated that we are currently experiencing both a social and a climate crisis. There is no climate crisis without a social crisis, since climate change and its unequal effects on different populations and territories result from human practices, produced and constructed by a society that calls itself civilized, but which is permeated by barbarity, violence, hatred, racism, and cosmophobia, as so well

put by Antonio Bispo. Public policies need to advance toward ensuring the demarcation of Indigenous lands and the titling of *quilombola* lands. We also need to strengthen environmental protection mechanisms, as a way of securing the constitutional rights of those peoples and communities, as well as the integrity of our biomes. Much still needs to be done to put Brazil in a cycle of prosperity, respecting the vocations of the Amazon, the Caatinga, the Cerrado, the Atlantic Forest, the Pampas, and the Pantanal; protecting the standing forest; preserving our rivers, seas, and soils; and ensuring that future generations may continue safely living on their lands.

Recognizing the importance and leading role of local communities and Indigenous peoples in this construction while protecting their rights is a matter of justice and historical reparation, but also a fundamental strategy for the survival of all of us.

Recognizing the importance and leading role of local communities and Indigenous peoples in this construction while protecting their rights is a matter of justice and historical reparation, but also a fundamental strategy for the survival of all of us. More grants and policies must urgently reach these territories, strengthening grassroots organizations and enabling communities to continue acting as guardians of such a significant part of our world's biodiversity.

This has been one of the key objectives of the Brazil Human Rights Fund since it was created 18 years ago: supporting the construction of a fair, inclusive, and sustainable country based on these foundations and community knowledge and practices. We understand that this is the path that will lead us to a future in which territorial rights are fully protected, and in which everyone may live on a healthy planet, having access to their fundamental rights.

Building on the practical experiences of the Brazil Fund's work, this publication shows us diverse ways to fight for the construction of fairer futures under



Photo: Josiane Nardaci Rodrigues/Brazil Fund Collection

the leadership of Indigenous peoples and local communities. Following this trajectory, we have arrived at the current moment, with the creation of the Raízes Indigenous Peoples and Local Communities Fund for Climate Justice: a thematic line that aims to focus our efforts on this cause. As a philanthropy, the Brazil Fund has amassed a solid and valuable repertoire that allows us to channel grants, reach grassroots organizations throughout the country, and direct support at them, strengthening their work and promoting democratic discussions on potential local solutions, created and implemented by those who struggle with daily violations of their rights.

As you will see in this report, Indigenous peoples and local communities offer us an impressive and valuable diversity of pathways to fight for a just climate transition for all people. At the Brazil Fund, we have been part of this fight for 18 years. We understand that it needs to be everyone's fight, and that social and socioenvironmental justice philanthropy has a relevant role to play in this context: strengthening communities and shifting power in order to create a new cycle of good living.



Photo: Indi Gouveia/Brazil Fund Collection

ABOUT THIS PUBLICATION

This paper aims to acknowledge the support provided by the Brazil Human Rights Fund to Indigenous peoples and local communities. Our goal is to show how this ongoing support has led to the creation of the Raízes - Indigenous Peoples and Local Communities Fund for Climate Justice as a focused effort to strengthen this cause, at a time when resources are available for this purpose.

The methodologies applied for the study include desktop review and semistructured interviews. The desktop review consisted of a deep dive in narrative reports and news pieces about Brazil Fund-supported projects involving local communities and Indigenous peoples that obtained significant results in the protection of their rights. The interviews were based on a set of previously agreed questions—which were not necessarily followed to the letter, so that interviewees could speak freely about the proposed topics. We interviewed leaders of groups and collectives, as well as Brazil Fund staff directly involved in the topic.

We thank the following individuals for kindly finding the time to share their knowledge and experiences with us:

Biná Huni Kuin, representative of the Organization of Kaxinawá Farmers of Colônia 27 Indigenous Land (state of Acre—AC);

Dimas Gusso and Roberto Martins, from the Puxirão Network of *Faxinalense* Peoples—APF (state of Paraná—PR);

Josefa de Oliveira, leader at the Riverine Council (state of Pará—PA);

Kora Kanamari, leader at the Kanamari Ethno-Environmental and Self-Sustainable Preservation Cooperative of the São Luís Village (Javari Valley/ state of Amazonas—AM);

Maria Celeste de Sousa, leader at the Artisanal Fishermen and Fisherwomen Movement of Piauí—MPP (state of Piauí—PI);

Olímpio Guajajara, leader at the Ka'a Iwar Indigenous Association—Guardians of the Arariboia Indigenous Land (state of Maranhão—MA);

Tânia Moraes and Alex Moraes, representatives of the Coordination and Advisory Team for Black Communities in the Ribeira Valley—EACONE (states of São Paulo and Paraná—SP/PR);

And:

Ana Valéria and Juliane Yamakawa, respectively executive director and project officer at the Brazil Human Rights Fund.

Our interviews with leaders enabled us to understand the impact of their projects and activities on their territories, in terms of protecting the land and safeguarding their ways of life. We also sought to understand, based on the experiences of those leaders and their collectives, the impact of philanthropy in enhancing their fight.

From the Brazil Fund team, we gathered information about the path that preceded the creation of Raízes so as to build a time line of the work leading up to this initiative. After conducting the interviews, we systematized all collected data that informed the writing of this publication.





Xingu River's Big Bend area. Photo: Rebeca Roxani Binda/Brazil Fund Collection



INDIGENOUS PEOPLES AND LOCAL COMMUNITIES IN BRAZIL

Indigenous peoples and local communities play a key role in promoting climate justice, as their ways of life are intrinsically linked to the protection of biomes. The definition of local communities in Brazil encompasses dozens of culturally differentiated groups, which are characterized by their own forms of social organization and which maintain a deep and respectful relationship with their territories and natural resources¹.

These groups include *andirobeiras*, *sempre-viva* collectors, *caatingueiros*, mangaba collectors, *quilombolas*, extractive workers, riverine groups, *caiçaras*, gypsies, *terreiro* communities, *cipozeiros*, Brazil nut producers, *faxina-lenses*, *fundo e fecho de pasto*, *geraizeiros*, *islanders*, *isqueiros*, *morroquiannos*, *pantaneiros*, small-scale fishers, *piassabeiros*, *pomeranos*, babassu coconut breakers, *retireiros*, rubber tappers, *vazanteiros*, and *veredeiros*.

The Brazilian 1988 Federal Constitution in its article 215 provides for the protection of Indigenous peoples, African-Brazilian and Local communities, and their cultural expressions. However, these communities often face threats, violence, and persecution due to their struggle to preserve their lands and cultures.

¹ <https://www.gov.br/mma/pt-br/assuntos/povos-e-comunidades-tradicionais/povos-e-comunidades-tradicionais-EN>



Guardians of the Arariboia Indigenous Land. Photo: João Laet/Repórter Brasil



CLIMATE RESILIENCE FROM THE GROUND UP: WAYS OF DOING IT

A CALL FOR URGENT ACTION

More than 40 percent of the world population are already highly vulnerable to climate change, according to reports by the Intergovernmental Panel on Climate Change (IPCC).² This highly worrying fact is even more specific in the Global South, where countries' historical structures are based on deep and multiple racial, gender, territorial, and other inequalities. This vulnerability is aggravated by land-tenure injustice, environmental racism, the dismantling of enforcement bodies, and repeated threats to human and socioenvironmental rights defenders. In addition, due to its uneven distribution, this climate vulnerability has more acute impacts on certain groups.

In Brazil, we have witnessed repeated catastrophes caused by global warming in recent years, which illustrate the above statement well. Recently, the Amazon has suffered unprecedented droughts and floods affecting dozens of municipalities in the state of Acre. Year after year, the Pantanal has been devastated by immense fires. The state of Rio Grande do Sul was submerged in floods that impacted 70 percent of its municipalities. Heatwaves are occurring all over the country, and are becoming increasingly intense. Although these extreme weather events affect all regions of Brazil, they cause more losses and deaths to the populations and communities that are also most affected by rights violations. Black and *quilombola* groups, Indigenous peoples and local communities, women and LGBTQIA+ people, and the residents of urban peripheries and *favelas* are among those suffering the most intense impacts of such destruction, isolation, and hunger—and they also lack access to healthcare services and the basic conditions to mitigate the damages and resume their lives.

² Available at <https://www.ipcc.ch/>



According to the Socioenvironmental Institute (ISA), over the past 35 years, Indigenous peoples have preserved more than 20 percent of Brazil's native vegetation.³ This is of great relevance given the repeated attacks that they suffer when trying to defend their lands from invaders, including loggers, landgrabbers, businesspeople, farmers, drug traffickers, and other groups that threaten their survival and well-being. Despite their efforts and surprisingly positive results in face of such disproportionate forces, a large part of the Brazilian fauna and flora has been annihilated, causing an imbalance in the ecosystems that impacts the lives of the entire population in Brazil and beyond.

Brazil has approximately 500 million hectares covered of forests.⁴ According to data obtained by the Brazilian Forest Service based on IBGE research, 97 percent of this area are natural forests. The Amazon rainforest alone occupies over 334 million hectares in Brazil, and 5 percent of the whole Earth; indeed, it is considered the largest biodiversity reserve on the planet.

However, according to MapBiomias, Brazil lost more than 1.8 million hectares of native vegetation in 2023 alone—an area similar in size to the state of Sergipe. Furthermore, half of all native vegetation areas lost between 1985 and 2023 were in the Amazon, one of our continent's climate stabilizers. Combined with losses in other Brazilian biomes, this has had adverse impacts on regional climate dynamics and reduced protection during extreme weather events.

This irresponsible trend of destruction annihilates the various ecosystem services provided by forests that are essential to our life, such as drinking water, fertile soil, and natural climate regulation. Furthermore, it reduces our opportunities to promote a sociobioeconomy⁵—something that could be developed by the peoples and communities who, throughout history, have held knowledge about the local management of forests and other resources through their in-depth knowledge of biodiversity. These local practices promote a balanced relationship with the environment, ensuring the maintenance of ecosystem services and the preservation of natural resources for future generations.

The need for stronger action to curb the effects of this climate apocalypse is imperative. These actions begin with listening to and valuing the knowledge and practices of local communities and Indigenous peoples, who have always protected the planet.

Created and operated by human rights activists working on a wide variety of topics, the Brazil Fund has promoted the leading role of these peoples and communities for 18 years. Among the more than 1,600 projects supported during this period, approximately one in every four is related to local communities and Indigenous peoples. This means putting resources in the hands of those who are experimenting, acting, and creating innovation from their territory, while seeking effective responses to everyday problems.



³ In Portuguese, available at <https://acervo.socioambiental.org/sites/default/files/documents/m9d00064.pdf>

⁴ In Portuguese, available at <https://snif.florestal.gov.br/pt-br/os-biomias-e-suas-florestas>

⁵ This concept goes beyond advocating the strengthening of forest products. The prefix *socio* highlights that the way in which local communities deal with the economy in the Amazon, preserving its diversity, is fundamental for sustainable development. For more information, please visit <https://infoamazonia.org/en/2023/09/05/sociobioeconomy-transforms-in-the-amazon-and-recognizes-central-role-of-traditional-populations-for-sustainable-development/>

The Brazil Fund's calls for proposals, emergency support funds, invitation letters, and training and coordination processes operate under the principles of intersectionality, based on the understanding that precariousness, exclusion, and rights violations in Brazil are determined by race, gender, territorial, and other social markers of inequality. In this regard, we could cite, as an example,

“All of our work has a special focus on Indigenous peoples and local communities, as they have been central subjects since the creation of the Brazil Fund.”

Ana Valéria Araújo,
Brazil Fund executive director

quilombola women organizations,⁶ who face violations motivated by racism, sexism, and denial of territorial rights. Under the Brazil Fund methodology, projects aimed at strengthening these women's political leadership are supported through our focus on fighting racism and protecting the rights of local communities, in addition, of course, to our fight for climate justice.

Brazil Fund in numbers

18

years of work

1,690

projects supported (as of July 2024)

470

Over 470 projects involving Indigenous peoples and local communities

14.5

More than R\$14.5 million (approximately US\$3 million) granted to local Indigenous peoples and local communities

⁶ Learn more about gender and climate justice in the book *Female Voices: For a Green and Inclusive Economic Recovery*. In Portuguese, available at <https://climainfo.org.br/wp-content/uploads/2023/03/Livro-Vozes-femininas-versao-final-compressed.pdf>

The stories below, told by leaders of groups supported by the Brazil Fund, illustrate and reiterate Indigenous peoples' and local communities' resilience and adaptability to climate change. Furthermore, they present an intersection when it comes to human rights violations, but also in terms of resistance and struggles for the recognition and protection of their ways of life.



Coordination and Advisory Team for Black Communities in the Ribeira Valley (EAACONE)



Ribeira Valley: *quilombola* self-identification and consultation protocol

The **Coordination and Advisory Team for Black Communities in the Ribeira Valley (EAACONE)** originated from the Movement of People Affected by Dams (MAB). Officially founded on June 17, 1995 at the Praia Grande Quilombo, in the municipality of Iporanga (state of São Paulo), EAACONE's main goal was to identify, coordinate, and organize *quilombola* communities, in addition to monitoring their struggle to preserve their rights and territories.

Known for being home to dozens of local communities in the state of São Paulo, particularly *quilombola* communities, it is no coincidence that the Ribeira Valley is the largest continuous area of preserved Atlantic Forest, the most devastated tropical forest biome in the country.

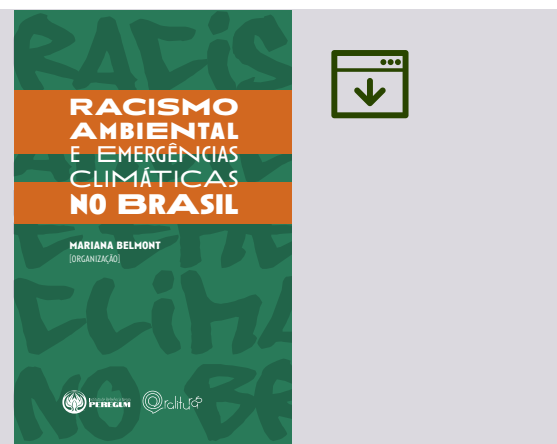
EAACONE's work includes supporting communities in their self-identification processes, the recovery of their history, their recognition by public authorities, and with the submission of all necessary documentation for the titling of their collective lands as *quilombo* areas. In addition, the EAACONE's Coordination Team assists in the creation of community associations, which are essential for the management of *quilombola* territories and for dealing with the constant threats they face.

Tânia de Moraes, a leader in the organization, says that this work strengthens communities from their basis. “We visit people at home and talk with them. After a workshop has been delivered, they still have doubts, and it’s not just about the territory: they also have doubts about racism because many leaders sometimes can’t even perceive racism. Our work is based on trust between leaders and us, *quilombolas*,” says Tânia.

The difficulties experienced in the daily lives of *quilombola* communities are also an expression of environmental racism, highlighted by the lack of basic infrastructure in these territories inhabited by Black people and their descendants. We hear about roads that are not manageable during the rainy season, and how challenging it might be for children to simply go to school every day.

DOWNLOAD

The book *Environmental Racism and Climate Emergencies in Brazil*. In Portuguese, available at <https://peregum.org.br/publicacao/racismo-ambiental-e-emergencias-climaticas-no-brasil/>



One of the pillars of EAACONE’s work is political advocacy, organizing and coordinating communities’ demands for their collective rights. Thanks to the support of the Brazil Fund, EAACONE has been able to maintain its core work of providing legal advice in the fight for land titling, as well as for other issues including defending criminalized leaders and ensuring access to social security rights. “This support allows us to continue closely monitoring the 34 *quilombola* communities in the Ribeira Valley, spread across several municipalities such as Iporanga, Eldorado, Barra do Turvo, and others,” says Tânia, who makes periodic visits to the *quilombola* communities in the region.

The coordination team also played a key role in the production and launch of the Prior Consultation Protocol for *Quilombola* Territories in the Ribeira Valley,⁷ a document that reaffirms communities’ right to free, prior, and informed consultation on any State intervention that may affect their ways of life, in accordance with Convention 169 of the International Labour Organization (ILO).⁹ The protocol has been developed as a local solution for promoting social, territorial, and climate justice, as it establishes a set of rules produced by *quilombola* communities themselves that must be followed by the State or other organizations when proposing a project with potential impacts on the communities.

⁷ Available (in Portuguese) at: <https://observatorio.direito-socioambiental.org/protocolo-de-consulta-previa-dos-territorios-quilombolas-do-vale-do-ribeira-sp-2020/>

“We want to be respected within our cultures and to be consulted in advance about any measures that may directly affect our territories,” points out André Moraes, another EAACONE leader, stressing the importance of *quilombola* communities’ autonomous management of their own destinies.

“We want to be respected within our cultures and to be consulted in advance about any measures that may directly affect our territories.”

André Moraes, EAACONE leader

The Consultation Protocol is also supported by a wide network of public and third-sector institutions, including the Federal Public Prosecutor’s Office, the Federal Public Defender’s Office, and the Socioenvironmental Institute. It has been an important tool in defending the territorial rights of *quilombola* communities in the Ribeira Valley, as it guarantees freedom of choice and consent, in addition to recognizing the existence of *quilombola* communities and their rights to exist and reside in the territory. During the consultation process, the protocol also emerged as a legitimate document for public authorities and companies to learn about *quilombola* history, traditions, and culture.

WATCH

The *Fighting and Resisting* live stream session during the 25th Wider Meeting of Ribeira Valley *Quilombola* Communities, where the consultation protocol was launched. Available (in Portuguese) at: <https://www.youtube.com/watch?v=O4Bpl3x-8yc&t=2462s>





Photo: Puxirão
Network of
Faxinalense Peoples

Paraná: self-recognition as a local community with rights

In Brazil's South region, another local community fights for their rights to recognition, territorial defense, and protection of their way of life. The **Puxirão Network of Faxinalense Peoples (APF)** is the social movement that represents the communities of *faxinais*, whose mission is to defend and promote ethnic and collective rights, in addition to ensuring their access and territoriality.

The *faxinais* are the greenest areas on the map of Paraná. These communities are estimated to have lived in the area for at least two centuries, maintaining a delicate balance between preservation and subsistence.

"Until 2005, when the APF was created, there was no political organization representing the group, which brought together different *faxinais* in Paraná. Everyone lived in isolation, without political representation, or at most through an association. The main goal of the first request for support from the Brazil Fund was to consolidate the political organization of their social movement," explains Roberto Martins, professor and long-time collaborator of the APF.

One of the main initiatives at the time was the production of guidance material⁸ detailing the main territorial conflicts, describing applicable legal provisions, and recommending potential actions. Many *faxinalenses* were unaware of their status as subjects of rights. That publication was a vital educational tool for empowering and building the identity of these local communities.

Roberto says that the main conflict involved agribusiness and the development of internal agreements for the common use of their territory. This is a central feature of their social organization, especially with regard to animal husbandry, pine extraction, medicinal plants, and the protection of resources such as water springs.

⁸ Available at <https://www.fun-dobrasil.org.br/v2/uploads/files/CartilhaFaxinalenses2011.pdf>

“Other conflicts involve smallholders—people that live in the city most of the time, but buy an area within the *faxinal*; they tend to fence the area off, preventing its common use. Some agribusiness companies use pesticides, despite the prohibition; and animals belonging to *faxinalenses* are killed and injured, among other conflicts,” exemplifies Roberto.

The gradual increase in their organizational capacity has largely guaranteed the protection of the *faxinais*, as have the community agreements added to the Consultation Protocol.⁹ They are safeguarded by municipal and state legislation, and offenders who fail to respect the common use of the land are punishable for that. In any case, intensified conflicts have led to countless threats, intimidation, and assassination attempts against *faxinalense* leaders every year. Thus, territorial protection has become a key issue in their struggles, together with formal education.

“Rural schools still fail to value our culture and our identity. They don’t do anything to ensure that our youth, the new generation, feel proud to be *faxinalenses*. This is another goal of our movement; our long-term strategy,” says Dimas Gusso, a *faxinalense* leader.

“The law has always been against us: it is the law of private property.”

**Dimas Gusso,
faxinalense leader**



Photo: Marcio Isensee Sá/
Repórter Brasil

⁹ In Portuguese, available at: <https://observatorio.direitosocioambiental.org/wp-content/uploads/2021/03/Protocolo-de-Consultas-Faxinalenses.pdf>



Photo: Puxirão Network of *Faxinalense* Peoples



Photo: Marcio Isensee Sá/Repórter Brasil



Xingu River. Photo: Verena Glass/Xingu Alive Forever Movement/Brazil Fund Collection

Xingu: community voices for the resettlement of riverine communities



The construction of the Belo Monte hydroelectric power plant, inaugurated in 2011 in the Amazon Forest, in the municipality of Altamira, in the state of Pará, removed hundreds of riverine families from their territories. The **Riverine Council**, formed in 2016, is the collective that fights to mitigate the consequences of these removals and seek reparations for the people evicted from their homes on the islands and banks of the Xingu River—as a direct consequence of the construction of the project's reservoir.

Josefa de Oliveira, a Riverine Council leader, had a direct experience of that with her father, who suffered from depression as a result of the eviction.

“He was forced to leave in 2015, but he kept telling us that he didn't know how to live in the city. How would he survive away from the river? No one could go back, no one could even fish, or build a ranch—they couldn't do anything. Now he is in the process of adapting to an area where there is a small plot of land, but which is completely different from where he lived before, where he had a much greater production capacity,” explains Josefa.



Xingu River banks. Photo: Marco Santos/Agência Pará

The Riverine Council is made up of representatives from the communities affected by Belo Monte. Its goal is to ensure that the voices of families evicted from the river banks during the construction of the power plant are heard in the resettlement process. Until the creation of the council, the process had been managed unilaterally by Norte Energia, the company in control of the power plant. The council has been actively working to ensure that people's return to the banks of the Xingu River occurs in a dignified manner, respecting the rights of riverine families.

“For those with limited resources, every small thing matters.”

Josefa de Oliveira, Riverine Council leader

The council has also faced significant challenges, including resistance from Norte Energia and the need for strong social mobilization to protect communities' rights. Alliances with institutions such as the Federal Public Prosecutor's Office, the Socioenvironmental Institute, and the Federal University of Pará have played an important role in this. These partnerships have strengthened their

Banzeiro is a podcast produced by Xingu Alive Forever Movement. Listen in Portuguese: <https://www.brasildedireitos.org.br/?s=XINGU+POD-CAST>



negotiation capacity and helped to advance discussions about the riverine territory—which are still tense, especially during the hearings with Norte Energia.

“Who is suffering from the lack of fishing, or from the consequences of river damming? Who is in the areas that were flooded? And how about those that dried up? In the process of identifying families, when we submit a list of people who were recognized as impacted by this project, the company often says, ‘But your house was not suitable for living, your house was made of straw or was covered with a tarpaulin’. What is their understanding of a home? Could it be that, for them, valuing and integrating a person in this space of belonging is reduced to having a brick house?” asks Josefa.

The Brazil Fund has supported actions to strengthen the Riverine Council with logistics, transportation, food, and infrastructure to hold meetings and activities for family representatives during the resettlement processes. “When we took our first steps, the Brazil Fund was there to support us. We are not a formalized organization. So, we needed a lot of support in terms of recognition, saying who we are, and integrating ourselves into discussion spaces,” recalls Josefa.



The Belo Monte Dam.
Photo: Bruno Batista/Agência Brasil



Photo: Ludmila Pereira de Almeida/Pretas de Angola Colective/Brazil Fund Collection



Trust-based philanthropy for climate justice

Groups' recognition and formalization status may have an impact on communities ability to access financial support. The way in which philanthropy operates, in general, is still characterized by excessive bureaucracy and access to rigid funding processes, combined with complex accountability mechanisms that often fail to reflect the reality of some specific territories.

Our relationship with organizations that are at the forefront, fighting to preserve their ways of life and acting to mitigate the effects of climate change, even under death threats, needs to be based on trust.

LISTEN

Episode #13 of GIFE's Grantmaking series on Trust-Based Philanthropy. In Portuguese, available at <https://gife.org.br/serie-grantmaking-episodio-13-confianca-na-filantropia/>



“In our partnerships with organizations, we aim to do more than just providing grants. It’s a real partnership!”

Juliane Yamakawa,
Brazil Fund project officer

In the case of Indigenous peoples and local communities, the funding process of is even more tortuous. Although these groups play an incredibly relevant role, they tend to be disrespected and made invisible in Brazil. Internationally, people talk about their relevance, but this does not translate into funding for them.

“A lot of money is circulating, but not in the hands of Indigenous peoples and local communities. So, our struggle is still related to attracting funding for what is obvious for the planet: supporting local peoples in Brazil as a whole. All biomes are important, and these communities preserve them. In addition, they are the first to suffer the worst impacts, as we saw in Rio Grande do Sul,” comments Ana Valéria Araújo, Brazil Fund executive director.

About 5 percent of the world population are Indigenous peoples and local communities. Although it is relatively small number, they protect more than 80 percent of the world's biodiversity. However, during the 2023 United Nations Climate Change Conference in Dubai (COP28), we found that less than 1 percent of climate finance reaches the hands of Indigenous peoples and local communities directly. This happened despite the fact that, at COP26 in Glasgow (in 2021), an agreement was reached establishing that US\$1.7 billion dollars in funding should be provided to these communities by 2025 in order to facilitate their role as guardians of the territory and allies in the fight against climate change.¹⁰ Indeed, only 7 percent of that amount reached the communities.

The little engagement of private social investment (PSI) in this area is also worth noting. Data from the 2022–23 GIFE Census show that, in terms of direct action, remaining *quilombola* communities and Indigenous lands received investment from only 10 percent and 7 percent of organizations, respectively.¹¹

Furthermore, the Brazilian Southeast region still has the highest concentration of census respondents, while the North has the lowest concentration. “On the one hand, this is a reflection of overall economic concentration in the country. On the other, it highlights the need for this sector to look at the region more closely, given that the Amazon is in the North, and it plays a central role in the climate issue. In addition, it is a region that faces major social challenges,” points out Gustavo Bernardino, GIFE program manager, in an article published on the GIFE website.¹²

This reality calls for urgent change. It is imperative to see that grants to local action groups may play an extremely relevant and transformative role, together with the strengthening of their autonomy. These support initiatives are part of the strategy adopted by social and socioenvironmental justice philanthropies, aiming to disseminate grants more widely to ensure that they effectively reach the hands of communities. Furthermore, they help these

¹⁰ Available at <https://brasil.elpais.com/sociedade/2021-11-02/um-acordo-historico-para-os-indigenas-na-cop26-10-bilhoes-de-reais-para-proteger-as-florestas.html>.

¹¹ Available (in Portuguese) at: <https://sinapse.gife.org.br/download/censo-gife-2022-2023>

¹² Available (in Portuguese) at: <https://gife.org.br/especial-redegife-censo-gife-22-23/>.



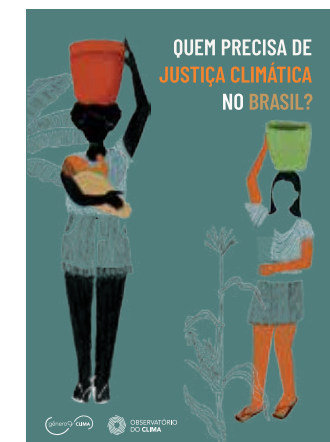
communities to improve their management capacities. It is a very different strategy from supporting large organizations, and it needs to be further promoted in the field.

This is the role of organizations that practice trust-based philanthropy—a practice that still needs to be expanded to strengthen Indigenous peoples' and local communities' capacity to generate positive impacts for the future of the entire planet.

Another point that deserves to be highlighted is related to measuring the impact of the work carried out by groups supported with philanthropic resources for socioenvironmental justice. This debate is increasingly gaining attention from all stakeholders. Enabling communities to live according to their traditions is not a simple task, nor is it easily translated into the numbers and invoices that inform monitoring and evaluation activities. It's about ensuring their permanence in their territories, safeguarding their lives, and recognizing the work they do for the planet.

DOWNLOAD

The book *Who Needs Climate Justice in Brazil*. In Portuguese, available at https://www.oc.eco.br/wp-content/uploads/2022/08/Quem_precisa_de_justica_climatica-DIGITAL.pdf.



¹³ Read more (in Portuguese) about alternative monitoring and evaluation practices at <https://rede-comua.org.br/sentipensar-para-medir-o-que-importa-resgatar-do-sentido-em-sistemas-de-monitoramento-e-avaliacao/>.

Therefore, raising funds and putting them in the hands of these communities (so that they may survive and resist) are highly impactful actions aimed at a greater objective: climate adaptation. Our immediate goal is to support the fight for the rights of these communities, who – we must never forget! – have the right to peace and to their local lifestyle; but we also want to allow them to remain in their territories of origin. “Our impact is being able to make these little things happen; and they are not even *that little* because, together, they become much bigger,” explains Juliane Yamakawa, Brazil Fund project officer.



Photo: Kanamari Ethno-Environmental and Self-Sustainable Preservation Cooperative of the São Luís Village (COPEAKA)

Javari Valley: resistance in the midst of conflict

The Kanamari and Matsés peoples live in the Javari Valley, located in the state of Amazonas. The Amazon far west, where these groups live, went through a period of extreme vulnerability, with invasions by loggers, hunters, and miners, especially near the border with Peru. Due to the dismantling of Indigenous policy in recent years (which grew in strength with the rise of the far right to spaces of institutional power), these illegal activities not only disrupted Indigenous peoples' ways of life, but also depleted natural resources including game and fish, thus compromising local communities' food security.

The region also faces other challenges arising from violence and drug trafficking. Cross-border rivers are used as major routes for drug trafficking, and the lack of effective government oversight turns them into no-man's land. This situation puts the integrity of Indigenous villages at risk, driving young people toward a life of crime and threatening the social, cultural, and local structure of the Kanamari and Matsés peoples, who inhabit the area.

"The Javari Valley is very valuable. The federal government, through FUNAI, has never done any work to provide total protection, especially because our territory is immense. I constantly worried about our relatives being massacred in the forest and losing their autonomy, so I decided to find out what might be the best way to protect our lands," explains Kora Kanamari, a leader at the **Kanamari Ethno-Environmental and Self-Sustainable Preservation Cooperative of the São Luís Village (COPEAKA)**, created in 2007.

Kora gathered 35 men in the São Luís Village, and together they created the Forest Warriors group to defend their territory from invasions. "Nobody can come here, take our fish, take our wood, and leave us hungry, right? That was a decision made by all of us!" he recalls.



Photos: Kanamari Ethno-Environmental and Self-Sustainable Preservation Cooperative of the São Luís Village (COPEAKA)



Thanks to support provided by the Brazil Fund, the Forest Warriors were able to purchase equipment to patrol the Javari Valley and build two surveillance bases. They got radios for communication, aluminum boats, and 13HP and 15HP engines for their vessels. This enabled them to monitor their lands and rivers, and scare invaders away. “Now, our community sleeps more peacefully. Our relatives lived in fear because at any moment of the day our territory could be invaded. It was pure agony! Today, we are sleeping better,” says Kora proudly.

Their community regained peace. In addition to that, the work of COPEA-KA—which today has around 50 members, including men and women—has brought wild animals back to the area, providing a source of food and ecosystem balance. “We saw pigs return to our riverbanks, trotting along the water. We also saw an increase in the number of monkeys, including common woolly monkeys, black-horned capuchins, and tufted capuchins. They are all back. And so are the *tambaqui* and the *pirarucu*, two fish species that are highly popular in our region,” celebrates Kora.

Fauna plays an important role in ecosystem balance, also ensuring food security for Indigenous people. In addition to that, it plays a central role in their culture. The relationship these groups have with animals is often sacred: certain species are part of important rituals, as is the case of the *tona*, a bird species native to the state of Maranhão used for the *Menina-Moça* Ritual, performed when Indigenous girls enter puberty and menstruate for the first time.¹⁴

“Our work has facilitated the return of wildlife that serves as food for the villages and contributes to ecological balance. ‘We’ve seen the return of the wild boar along the riverbank, an increase in monkey troops. Fishes like tambaqui and pirarucu have also returned”

Kora Kanamari, leader at the COPEAKA



Olímpio Guajajara and the Ka'a Iwar Indigenous Association - Guardians of the Arariboia Indigenous Land. Photo: João Laet/Repórter Brasil

Maranhão: protecting the Arariboia Indigenous Land

¹⁴ According to the report *Violence Against Indigenous Peoples in Brazil—2023 Data*, an annual publication by the Indigenist Missionary Council (CIMI), over 400 cases of violence were recorded. Murders of Guajajara Indigenous people in Maranhão remained high, especially in the Arariboia Indigenous Land, which has been under attack by invaders for years. In Portuguese, available at: <https://cimi.org.br/wp-content/uploads/2024/07/relatorio-violencia-povos-indigenas-2023-cimi.pdf>

According to Olímpio Guajajara, a leader at the **Ka'a Iwar Indigenous Association—Guardians of the Arariboia Indigenous Land**, in the state of Maranhão, the intense traffic of logging trucks not only removed large quantities of *ipês* and cedars from their territory, but also drove away several wild animal species, including the *tona*, a bird that is essential for the performance of the *Menina-Moça* Ritual (which was interrupted for a long time, in a clear and absurd brutality against their culture).

The work of the Guardians of the Arariboia Indigenous Land is similar to that of the Javari Valley's Forest Warriors: defending their lands from all sorts of invaders. This is a task that often costs lives.¹⁴ "Invasions often take place in several stages and forms: leasing, pastures, deforestation. Some farmers in the surrounding area pay off local leaders, offering them money to plant forage, lease the area, or deforest it. We have already lost six guardians in our battle over these 13 years, especially with the expulsion of loggers," laments Olímpio.

Monitoring the territory efficiently requires infrastructure, as well as vehicles, fuel, and road maintenance. According to Olímpio, there are not enough roads, and they often need to “tear through the forest” on foot or on motorcycles. With the support of the Brazil Fund, their association was able to expand its territorial surveillance actions with the purchase of two motorcycles, and reduce the episodes of arson in the region (since government inspection agencies were unable to control the problem)¹⁵.

“We are keeping the forest remains standing for all human kind!”

Olímpio Guajajara, leader at the Ka'a Iwar Indigenous Association—Guardians of the Arariboia Indigenous Land

“Trucks would cross this area day and night, and the State simply turned a blind eye, covered its ears, and kept its mouth shut. They pretended they couldn't see or hear it, and didn't say anything. My people suffered the worst impacts!” says Olímpio indignantly.

Olímpio adds that mining activities in the region led to divisions among Indigenous people, as there was no fair distribution of compensation amounts. “We didn't need that compensation from Vale. It was never negotiated with my grandparents, nor with me, nor with anyone else. They themselves brought those sums to create internal division, and generate this view that we must depend on money. My father never bought rice, he never bought flour, or anything. We could find everything in the forest: *bacuri*, *sapucaia*, and plenty of game. But then this ambition began. This illusion of having money, destroying the wealth of our future, destroying everything.”

The Guardians of the Arariboia Indigenous Land have a clear political stance, where self-determination is paramount: it includes protecting the forests and ensuring their peace, so that they can decide how they want to live. “My mother sometimes tells me: ‘My son, let it go, let it go.’ If I let go, no one will do it. And it has to be me because I have children, I already have grandchildren. So, as long as I am alive, I have to protect these innocent people!” says Olímpio.

Concern for future generations is something that emerges in all stories. Leaders want to ensure a future of peace and prosperity for their descendants, in which the land is free from threats of any kind, and can ensure the livelihood of its inhabitants. This is the legacy that leaders expect to leave through their hard work of defending their lands and their ways of life.

¹⁵ Learn more: *How timber smuggling is killing Indigenous people in Maranhão* (Como o contrabando de madeira mata indígenas no Maranhão). Available (in Portuguese) at: <https://www.brasildedireitos.org.br/atualidades/como-o-contrabando-de-madeira-mata-indigenas-no-maranhao/>



Ka'a Iwar Indigenous Association - Guardians of the Arariboia Indigenous Land at the Free Land Camp in Brasilia. Photos: Airan Albino/Brazil Fund Collection



Photo: Organization of Kaxinawá Farmers of Colônia 27 Indigenous Land



Acre: agroforestry as a strategy to remain

The future of their descendants—and therefore, the entire planet—has an intense presence in the speech of Indigenous leaders. Biná Huni Kuin, from the **Organization of Kaxinawá Farmers of Colônia 27 Indigenous Land**, created in 2003 in Acre, says, “Everything we are building is for our grandchildren: they will care for it, look after it, love it, protect it, and do much more.”

The organization’s goal is to protect the environment, the Huni Kuin territory, and preserve their language and culture. One of the pillars of their work is developing and caring for agroforestry systems, which combine trees with various crops for consumption, commercialization, and nature recovery. Agroforestry systems have been fundamental for environmental recovery, and also as a prevention strategy to prevent their youth from getting involved in drug trafficking in the region, which shares borders with Peru.

“This is something that we are sharing with our children. We are teaching them something that is very important: our culture, our reality, our dance, our medicine, our snuff. So, through our agroforestry project, we are providing all of this to these young people,” Biná proudly says.

Colônia 27 is facing significant challenges due to surrounding environmental degradation, with 70 percent of its territory covered by pastures, and the remaining areas surrounded by large cattle ranches. The lack of primary forests and the pressure from agricultural activities accelerate the process of natural resource depletion. Therefore, the reforestation project supported by the Brazil Fund is essential to recover degraded areas and guarantee the sustainability of the Huni Kuin people.



“Big farmers were destroying the surrounding area, causing huge environmental impact. We live among them. It had an impact on our wood, hunting, fishing, and streams. The springs dried up, and we had to get tank trucks to bring us water. Even despite all these concerns, we started working to bring our natural resources back, because the fish, the water, and the forest are disappearing. We want to become stronger to ensure that our forest remains standing!” says Biná.



“This is something that we are sharing with our children. We are teaching them something that is very important through our agroforestry project: our culture, our reality, our dance, our medicine, our snuff”

Biná Huni Kuin, leader at the Organization of Kaxinawá Farmers of Colônia 27 Indigenous Land

The region also suffered from health crises exacerbated by severe floods that devastated the municipality of Tarauacá (AC), impacting supply and increasing the number of cases of dengue fever and COVID-19. These adversities highlight how fragile local infrastructure is, and the importance of continued support to strengthen the resilience of the Huni Kuin people and their capacity for climate adaptation.¹⁶

The Organization of Kaxinawá Farmers of Colônia 27 Indigenous Land is also working to create fish farming ponds in conjunction with their agroforestry system, which has contributed to their food security. “Today, our water resources are back. We managed to build a few dams, and we have eight ponds in total,” Biná adds.



¹⁶ Learn more about the Brazil of Rights Platform and the Huni Kuin people (in Portuguese) at: <https://www.brasildedireitos.org.br/atualidades/namenor-terra-indigena-do-acre-povo-huni-kuin-replanta-floresta-que-sumiu>



Photos: Organization of Kaxinawá Farmers of Colônia 27 Indigenous Land





Artisanal Fishermen and Fisherwomen Movement of Piauí in Brasília. Photo: Joédson Alves/Agência Brasil

Piauí: fisherwomen fighting to protect their waters

Protecting rivers, seas, lakes, and ponds is vital to the health of the planet and the well-being of the communities that depend on these bodies of water. They play an essential role in regulating the climate, maintaining biodiversity, and providing livelihoods for millions of people around the world. Brazil has large river basins. The fact that Indigenous peoples and local communities lack access to drinking water is therefore unacceptable.

The loss of biodiversity in degraded waters intensely affects riverine and fishing communities. The destruction of these natural ecosystems reduces the planet's resilience to climate change and natural disasters.

Protecting bodies of water is a matter of survival for all humanity. This is the fight put up by Maria Celeste de Sousa, from the **Artisanal Fishermen and Fisherwomen Movement of Piauí (MPP)**, who has devoted her life to coordinating and mobilizing people to defend the social, political, environmental, and economic rights of their fishing community.

With support from the Brazil Fund, *Dona Celeste* works to ensure that local fishing communities may remain in their territories threatened by large projects that devastate nature and put their ways of life at risk. Hers is an ongoing battle to ensure that the fishing movement is recognized by the authorities, has its voice heard and its rights respected, especially in protected areas such as the Parnaíba Delta Environmental Protection Area (APA, in the state of Piauí-PI), which extends between the Caatinga and Cerrado biomes, as well as coastal and marine zones.





Maria Celeste de Sousa, leader at the Artisanal Fishermen and Fisherwomen Movement of Piauí/Brazil Fund Collection

WATCH

The documentary *Delta Winds*, where communities denounce the dangers of the arbitrary installation of wind farms in the Parnaíba Delta region (PI). Available at <https://www.youtube.com/watch?v=NY-TxpSyCQ9Y>

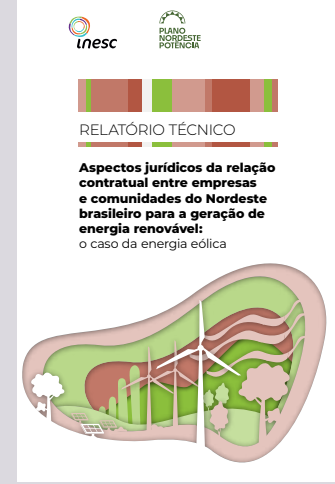


"We created a people's initiative project to recognize fishing communities. I traveled all over Brazil in caravans collecting signatures. Often, we had no money and nowhere to stay. Sometimes, we would arrive at dawn, in the cold open air, and our companions would come to welcome us," recalls *Dona Celeste*, a living legend in the fishing movement who continues to inspire new activists throughout Brazil.

Under her leadership, MPP Piauí has been active in its reporting and legal actions against various threats, including conflicts with wind farms and the expansion of resorts and hotels that invade the areas occupied by fishing communities. Legal advice has proven to be important, both for land regularization actions and for obtaining sustainable use permissions (TAUS, in the Portuguese acronym), in addition to contributing to cases that are being reviewed by government bodies such as the INSS, the Federal Public Defender's Office (DPU, in the Portuguese acronym), Health Secretariats, ICMBio, and the Federal and State Public Prosecutor's Offices.

DOWNLOAD

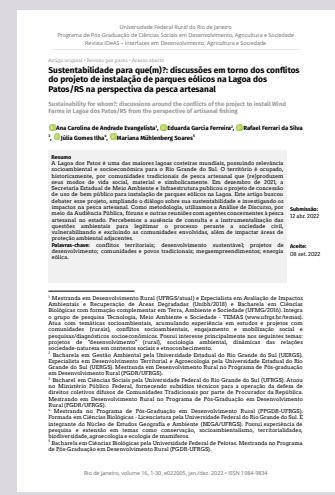
The technical report titled *Legal Aspects of the Contractual Relationship between Companies and Communities in the Brazilian Northeast for the Generation of Renewable Energy: The Case of Wind Power*. Portuguese. Available at: <https://inesc.org.br/wp-content/uploads/2023/10/inesc-estudo-contratos-assentamentos-v3.pdf?x69356>



Dona Celeste is so well-respected and recognized in the field that she was invited to speak at a seminar in Rio Grande do Sul on the implementation of wind farms near Lagoa dos Patos,¹⁷ months before the torrential rains destroyed the state. "They wanted to install wind power structures there. That lagoon is almost 300 km long, and used to be the largest production lagoon in the state. I attended the seminar to speak against it. They had so much fish, and produced so many crafts—it was the most beautiful thing in the world. Fisherwomen would make earrings with fish scales," she recalls.

READ

The article titled *Sustainability for Whom (or What)? Discussions Surrounding Conflicts in the Project to Install Wind Farms in Lagoa Dos Patos/RS from the Perspective of Artisanal Fishing*. Available at <https://revistaideas.ufrj.br/ojs/index.php/ideias/article/view/350>



¹⁷ A Lagoa dos Patos is a lagoon located in the state of Rio Grande do Sul, Brazil. It is the largest lagoon in South America: 265 kilometers long, 60 kilometers wide, 7 meters deep, and a total area of 10,144 km². Environmentalists and fishers point out flaws in the wind farm project in Lagoa dos Patos. For more information, please visit (in Portuguese): <https://www4.al.rs.gov.br/noticia/329987>







Raízes - Indigenous Peoples and Local Communities Fund for Climate Justice

The more than 470 projects run by Indigenous peoples and local communities represent around a quarter of all projects supported by the Brazil Fund over its 18 years of operation. Over R\$14.5 million (approximately US\$ 3 million) were placed in the hands of Indigenous peoples and local grassroots communities, who are on the front line in the fight against climate change. They bring their ancestral knowledge and practices on environmental preservation and life in harmony with nature to the heart of the discussions.

Based on the experience of all the work supporting and strengthening these peoples and communities over the years, in 2023 the Brazil Fund took a new step toward contributing to mitigating the consequences of climate change in Brazil and the world: it launched the Raízes - Indigenous Peoples and Local Communities Fund for Climate Justice..

This thematic line is a concentrated effort to raise awareness among national and international philanthropies and to channel resources to the greatest possible number and diversity of Indigenous peoples and local communities. The aim is to strengthen their leading role in the climate debate, as well as to develop local actions—starting from their territories—to address the injustices caused by the climate emergency through just climate solutions.

As mentioned before, Indigenous peoples, *quilombola* communities, and local communities are guardians of the forest and protectors of biodiversity in their territories, and this benefits the entire world. Supporting their struggle is a matter of urgency. Their solutions will have a direct positive impact on the climate agenda, as demonstrated in the stories featured in this publication.

We must strengthen their forms of organization, amplify their voices, and help them to engage with and influence the development of public policies—so that these policies are built from the bottom up. This also includes fighting deforestation and land conflicts, reducing carbon emissions caused by fires, protecting the planet's biodiversity, and advancing the process of a just and inclusive climate transition.

“Funds like Raízes are crucial today for tackling constitutional rights violations and strengthening the voices of Indigenous peoples and local communities”

Ana Valéria Araújo,
Brazil Fund executive director

In direct dialogue with Indigenous and local community organizations and leaders, and with an intersectional perspective capable of strengthening the fight against multiple structures of discrimination and violence, Raízes supports grassroots organizations in the Amazon and other Brazilian biomes in their actions of resistance, their fight for their land, and their preservation of their local territories. These strategies strengthen those who are recognized as part of the solution to the climate crisis we are facing.

“Our basic premise is to listen to human rights activists so that we can understand where things are most precarious, and where funding is not reaching them. We identified this need, together with new themes and paths for which we designed new strategies. We are a fund whose governance is formed by people representing the field of human rights. We continually make political readings of the Brazilian scenario to organize our priorities,” explains Ana Valéria Araújo, Brazil Fund executive director.



Photo: Ekedj Rita Vasconcelos/
Ganga Zumba Institute/Brazil Fund Collection

Indigenous peoples' and local communities' historical fight to preserve their territories and ways of life is, essentially, a struggle for climate justice, since securing the basic rights of these populations results in more standing forest, better preserved rivers and bodies of water in general, people's increased ability to remain in their territories in a dignified and sustainable manner, and lower carbon emissions, as has been amply demonstrated in various studies.

“Mechanisms and strategies such as Raízes become so relevant because they are ways of ensuring that money reaches grassroots organizations through a fund that already has a good knowledge of the field. We have been listening to them for many years, and we have managed to ensure that funds reach them more effectively, more quickly, and also more flexibly,” says Brazil Fund project officer Juliane Yamakawa.

In 2022, American philanthropist Mackenzie Scott announced a major grant to the Brazil Fund. Thanks to her contribution, the Brazil Fund was able not only to launch a specific call for proposals, but also to develop an entire climate resilience line of work. “A line focused on the demands of Indigenous peoples and local communities in their interface with the climate, which was something we had not yet managed to do in such a focus and continuous way,” says Ana Valéria.



Raízes was launched on November 27, 2023 at a face-to-face event in the city of São Paulo, which featured a conversation circle where Indigenous and local community leaders reflected on what climate justice means.¹⁸ Participants included Alessandra Korap Munduruku, from the Pariri Indigenous Association, in the Médio Tapajós region, state of Pará; Josefa Oliveira, from the Riverine Council and Xingu Alive Forever Movement, in Altamira, state of Pará; Marileia Passos, from the *fundo e fecho de pasto* Community Association of Mangabeira and Neighboring Villages, in the state of Bahia; and Gersém Baniwa, indigenous leader from the Baniwa people, professor and adviser to the Brazil Human Rights Fund.

The first Raízes call for proposals—**Local Communities Fighting for Climate Justice**—selected 20 initiatives from among 409 eligible applications. Each project received a grant of up to R\$50,000 (US\$10,000) to develop their proposed activities over 12 months. The selected organizations represent all six Brazilian biomes, and 14 states spread over Brazil's five regions.

The second call—**Indigenous Peoples Fighting for Climate Justice**—selected 25 projects from 231 applications, which received up to R\$50,000 (US\$10,000) or R\$100,000 (US\$20,000), depending on their line of work. Support was provided in three areas, with a priority (albeit not exclusive) focus on the Amazon and the Cerrado. Area 1 (which supports 10 initiatives with up to R\$50,000 each) is focused on production alternatives and sociobioeconomy, and has a partner-

18 Read more about the event at <https://www.fundobrasil.org.br/en/brazil-fund-launches-line-a-fund-to-strengthen-traditional-communities-and-in-digenous-peoples-in-the-fight-for-climate-justice/>



Amazon River.
Photo: Rayane Penha/Brazil Fund Collection



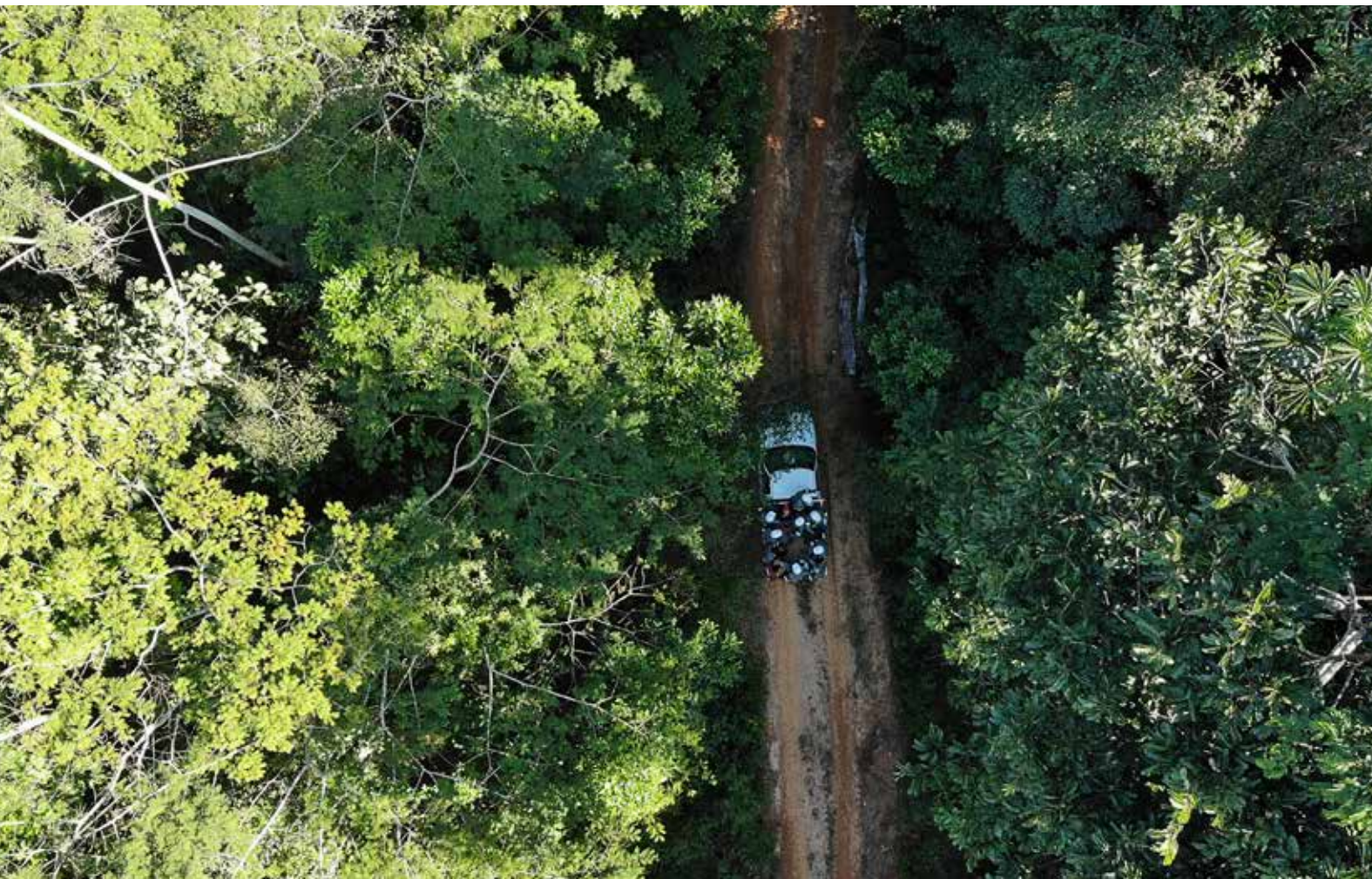
Amazon forest.
Photo: Alexandra Borba/Brazil Fund Collection

ship with the Itaúsa Institute. Area 2 (also with 10 proposals of up to R\$50,000) focuses on monitoring and territorial management. Area 3 covers coordination and advocacy work; it selected five proposals for up to R\$100,000 each. Of the total, at least 12 supported projects are from the Amazon and the Cerrado.

With 45 projects supported through calls for proposals in Brazil in its first 10 months of operation, Raízes emerges as an effort to concentrate the many initiatives that the Brazil Fund has long conducted in this field, multiplying grants and expanding its specific focus on the Amazon and the Cerrado, without failing to also address the specificities of other biomes across the country.

Through this initiative, the Brazil Fund aims to contribute to amplifying the voices of Indigenous peoples and dozens of local communities in Brazil, who are disproportionately affected by the effects of this political and natural reality that we refer to as *the climate crisis*. However, these same communities' ancestral knowledge and practices endow them with profound knowledge about potential pathways for the future—so much so that, to a large extent, we look upon them for our future salvation.

Therefore, may they play a leading role in shaping the decisions that will determine the future for all of us! This is the kind of leadership and agency that the Brazil Fund supports.



RAÍZES IN BRIEF



WHAT IT IS

The Raizes - Indigenous Peoples and Local Communities Fund for Climate Justice is a Brazil Human Rights Fund's initiative aimed at supporting the fight for rights and climate and environmental justice in the Amazon and Brazil's five other biomes.



HOW WE DO IT

From an intersectional perspective, which brings gender, race, and territorial elements to the heart of our selection and grantmaking methodologies, Raizes strengthens collectives, groups, communities, and grassroots organizations through funding and technical support. This support is directed at actions to defend people's rights, protect natural resources, provide education and training, and promote the coordination and active participation of Indigenous peoples and local communities in climate justice discussions. Raizes also responds to emergency demands by these peoples and communities.



INITIAL CONTRIBUTION

Raizes began operating with R\$6 million (approximately US\$1,1 million), and develops a strategic plan to mobilize new funds to expand its reach.



CALLS FOR PROPOSALS

Between November 2023 and July 2024, two calls were issued. The second one was directed at Indigenous peoples, and received funding from the Itaúsa Institute.



SELECTED PROJECTS

We selected 45 projects (out of 640 applications).



EMERGENCY SUPPORT

We approved 5 emergency support applications for the protection and defense of the life and integrity of socio-environmental rights defenders.



[CLICK HERE TO READ THE FULL CONCEPT NOTE](#)

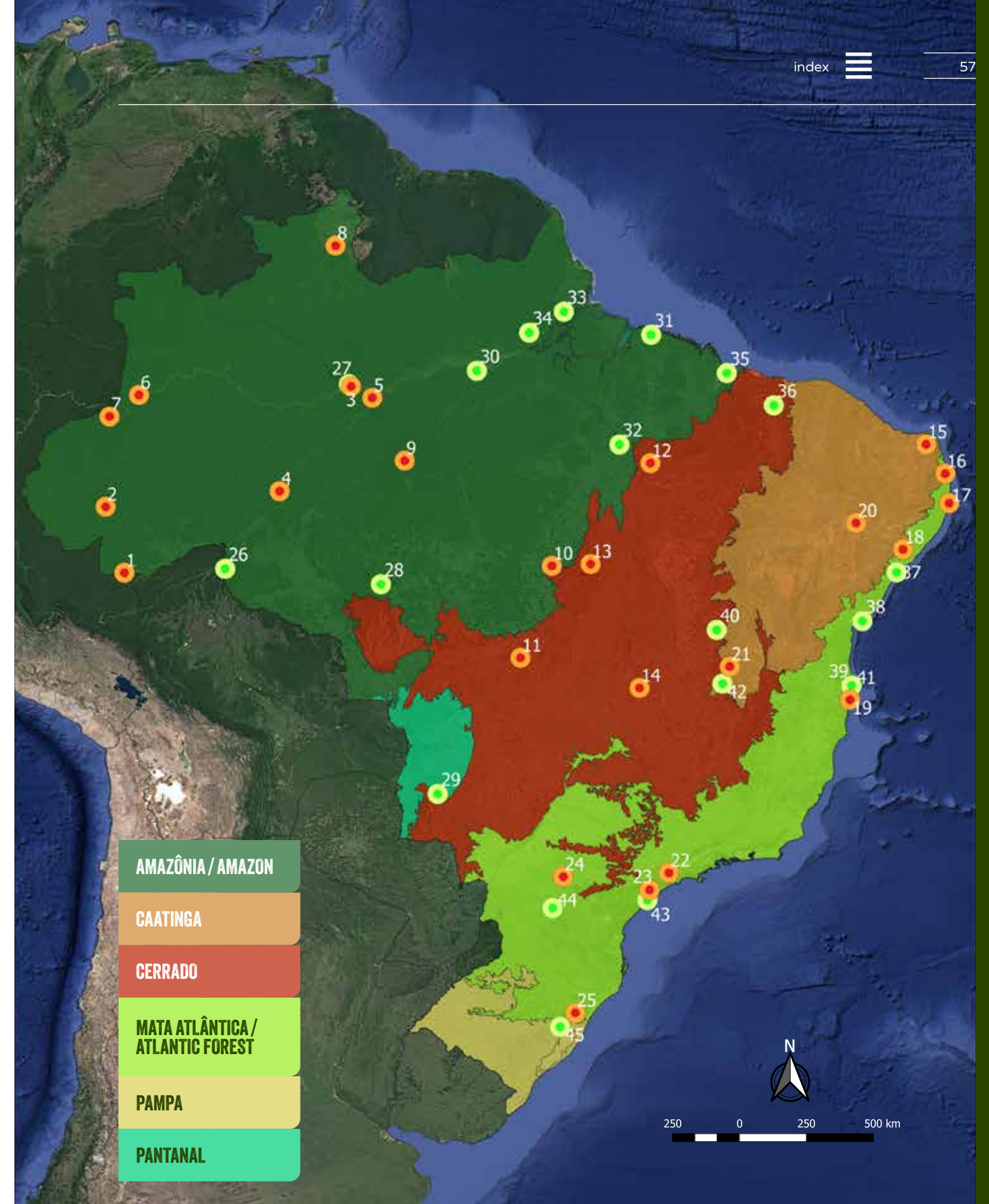
Raízes: projects in the six Brazilian biomes


CALL FOR PROPOSALS "INDIGENOUS PEOPLES FIGHTING FOR CLIMATE JUSTICE"

- | | |
|----|--|
| 1 | Manxinerine Ywptowaka |
| 2 | Associação de Seringueiros, Produtores e Artesãos Kaxinawá de Nova Olinda - ASPAKNO |
| 3 | Coordenação das Organizações Indígenas da Amazônia Brasileira |
| 4 | Associação do Povo Indígena Juma - JAWARA PINA |
| 5 | Organização de Lideranças Indígenas do Careiro da Várzea - OLIMCV |
| 6 | Organização dos Kambebas do Alto Solimões - OKAS |
| 7 | Mulheres Artesãs Indígenas do Vale do Javari - MAI |
| 8 | URIHI Associação Yanomami |
| 9 | Associação das Mulheres Wakoborun |
| 10 | Coordenação e Organização Povo Indígena Apyãwa - COPIAP |
| 11 | Ação no Meio Ambiente Revolucionária - AMAR |
| 12 | Instituto de Desenvolvimento GWRÁ KO |
| 13 | Coordenação das Organizações Indígenas do Povo Javaé da Ilha do Bananal - CONJABA |
| 14 | Articulação Nacional das Mulheres Indígenas, Guerreiras das Ancestralidades - ANMIGA |
| 15 | Associação Comunitária do Povo Mendonça Potiguara e Fórum Intersetorial de Professores e Lideranças Indígenas Mendonça |
| 16 | Associação Socioambiental Curica - Rede Curica |
| 17 | Articulação dos Povos e Organizações Indígenas do Ne, MG e ES - Apoinme |
| 18 | Associação Indígena Ipioca II |
| 19 | Coletivo Arewá |
| 20 | Consórcio Agropecuária Indígena Tuxá - Rodelas (Caritu) |
| 21 | Associação Indígena Xakriabá Barra do Sumaré |
| 22 | Associação Comunitária Indígena Guarani Y V Y Pora - ACIGYP |
| 23 | Aldeia ko' Ju - Terra indígena Amba Porã |
| 24 | Associação das Mulheres Originárias do Apucarantina - AMOTIA |
| 25 | Associação JUG VÁJ BY TÍ JÓ VÃ (sonho de meu pai) |

CALL FOR PROPOSALS "LOCAL COMMUNITIES FIGHTING FOR CLIMATE JUSTICE"

- | | |
|----|--|
| 26 | Coletivo de Jovens dos Povos e Comunidades Tradicionais de Rondônia |
| 27 | Associação de Agricultores Familiares da Comunidade Ribeirinha e Tradicional do Jatuarana - AAFCRTJ |
| 28 | Rede Juruena Vivo |
| 29 | Associação dos Pescadores Artesanais de Iscas de Miranda |
| 30 | Coletivo Muvuca |
| 31 | Rede Cuira - Jovens Protagonistas dos Manguezais Amazônicos |
| 32 | Coletivo de Mulheres Quebradeiras de Coco-babaçu do Pará |
| 33 | Ilê Asé Akofá Ologunedê Arôminilê (Terreiro de Santo Expedito) |
| 34 | Cooperativa Mista dos Produtores e Extrativista do Rio Iratapuru - COMARU |
| 35 | Comunidades tradicionais que reivindicam a Reserva Extrativista Tauá-Mirim |
| 36 | Associação de Mulheres Trabalhadoras do Coco Babaçu do Baixo Parnaíba Piauiense - AMTCOB |
| 37 | Associação das Catadoras e Catadores de Mangaba Padre Luiz Lemper - ACCMPLL |
| 38 | Rede dos Povos e Comunidades Tradicionais - Associação Mãe Palmeira |
| 39 | Associação dos Moradores, Agricultores e Pescadores de Poxim da Praia - AMAPPP |
| 40 | Associação Comunitária dos Pequenos Criadores e Agricultores do Fecho de Pasto de Bonito de Cima, Busca Vida, Bonsucesso, Caititu e Capão das Antas - ACBC |
| 41 | Rede de Mulheres de Comunidades Extrativistas Pesqueiras da Bahia |
| 42 | Associação dos Pequenos Agricultores Familiares da Comunidade da Venda |
| 43 | Associação Instituto Caiçara da Mata Atlântica (União dos Moradores da Jureia) |
| 44 | Articulação Puxirão dos Povos Faxinalenses - APF |
| 45 | Comitê dos Povos e Comunidades Tradicionais do Pampa |



 Call for proposals "Indigenous peoples fighting for climate justice"

 Call for proposals "Local communities fighting for climate justice"

RAÍZES
 RAÍZES INDIGENOUS PEOPLES
 AND LOCAL COMMUNITIES FUND
 FOR CLIMATE JUSTICE

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Editing/proofreading: Juliane Yamakawa, Mariana Rodrigues, and Thainá Mamede

Graphic design: Rogério Escobar | Brazz Design

Cartography: Lucas Coutinho

Brazil Human Rights Fund

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The Comuá Network provided part of the
funding for the production of this publication

