

# WHO NEEDS CLIMATE JUSTICE IN BRAZIL?





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## DATA SHEET

### TEAM

#### **Coordination, concept and executive production:**

Andréia Coutinho Louback

#### **Organization:**

Andréia Coutinho Louback and Letícia Maria R. T. Lima

#### **General revision and follow-up:**

Joana Amaral, Tatiana Lobão, Lorena Pontes, Nara Perobelli, Ligia Galbiati and Jamille Nunes

#### **Technical revision:**

Andressa Basilio and Fernanda Felisberto

#### **Research assistants:**

Nara Perobelli and Joci Aguiar

#### **Final revision and editing:**

Letícia Maria R. T. Lima (JUMA/NIMA/PUC-Rio)

### COLLABORATORS AND DATA CURATORS

#### **Theoretical basis:**

Letícia Maria R. T. Lima (JUMA/NIMA/PUC-Rio)

#### **Data research on extreme climatic events:**

Izana Ribeiro and Rodolfo Gomes (International Energy Initiative - IEI Brasil)

#### **Research and copy on rules and legislative bills:**

Angela Barbarulo and Danilo Farias (Instituto Alana)

### INTERVIEWEES

Adriana Ramos

Cacica Eliara

Diosmar Filho

Érika Pires Ramos

Iago Hairon

Jouse Barata

Luana Costa

Mãe Donana

Max Maciel

Regina Rodrigues de Freitas

Roselita Vitor da Costa Albuquerque

Selma Dealdina

Silvia Helena Batista

Tuya Kalunga

Veridiana Vieira

Walelasoetxeige Suruí - Txai Suruí

### INTERVIEWERS

Alessandra Mathyas (WWF-Brasil)

Andréia Coutinho Louback (Humphrey Fellowship)

Ellen Acioli (Avina)

Gabriela Yamaguchi (WWF-Brasil)

Letícia Maria R. T. Lima (JUMA/NIMA/PUC-Rio)

Maíra Azevedo (GAMBÁ)

### ESSAYS

Ana Carolina da Silva Barbosa (LACLIMA)

Gabriel de Oliveira Quintana (Imaflora)

Isis Nóbile Diniz (IEMA)

Juliana Chermont Pessoa Lopes (JUMA/NIMA/PUC-Rio)

Renata Koch Alvarenga (EmpoderaClima)

Xica da Silva

# ACKNOWLEDGEMENTS

## INTERVIEW TRANSCRIPTIONS

*Alessandra Mathyas*

*Julia Oliveira*

*Letícia Maria R. T. Lima*

*Maíra Azevedo*

## ARTWORK:

*Valentina Fraiz*

*Juliana Barbosa Pereira*

## LAYOUT

*Julia Lima / Laura Levín*

## DIAGRAMATION:

*Laura Levín*

## TRANSLATOR:

*Ana Cecília Maranhão Godoy*

## EXECUTION:



OBSERVATÓRIO  
DO CLIMA

## INSTITUTIONAL SUPPORT:



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We thank the Climate Observatory's Gender and Climate Justice Working Group for strengthening the ground for this publication to be born. To the authors who dedicated themselves to the writing, research, theoretical foundation and evidence of each page of the study. To all the voices that contributed

with hours of recordings and interviews, which narrated their struggles, dreams and life stories with mastery. To the proofreaders, the diagrammers, the illustrators who brought shape and even more life to the text. Our collective gratitude overflows for the existence and dedication to each of you.

Finally, we thank Hivos for their institutional support, which enabled us to expand the roots and horizons of the project. We hope that philanthropy continues to embrace climate justice initiatives in Brazil so that more voices echo and multiply in a time of disputed narratives. A salute to those who bravely embarked on this investigative adventure on *Who needs climate justice in Brazil?*

# OVERVIEW

This publication is the result of collective work conducted by members of Observatório do Clima's Gender work-group and it endeavors to promote dialogue and climate action from the perspective of gender and its intersections.

When we embraced the proposal for this publication, an editorial path and aligned theoretical expectations were in place. However, the field of research never ceases to provide surprises. It is a path of infinite potential and possibility, riddled with hypotheses and non-conclusions. Especially when we bring under scrutiny narratives and oral stories.

Added to this is the challenge of carrying out research in the midst of a pandemic, which is now in its second year in Brazil. This brought us face-to-face with

the barrier of conducting virtual interviews and interactions, which made it impossible to obtain in loco records and to act as participant observers. Still, we have been able to reach important conclusions on the climate justice scenario in Brazil, which allowed us to record and share reflections, structural problems and solutions from the perspective of those who live through climate injustices in this country.

To answer the title question - *Who needs climate justice in Brazil?* -, we resorted to the viewpoints of leaders, mostly women from Indigenous, Black, *quilombola*, ghetto, fishing and rural communities.

In general terms, this publication was structured around three main principles and objectives:

- 1 To research and outline concepts and data on climate justice in Brazil;
- 2 To systematize information on climate justice from an intersectional perspective;
- 3 To bring together narratives to illustrate the multiple dimensions of the concept and practice of climate justice, considering the perspectives of gender, race and social standpoint;

We hope that this publication proves to be a valuable tool accessible to all audiences, especially those outside the climate community.

Have a good reading!



# FOREWORD

Marina Silva\*



The lives of humans and other species are based on natural underlying dynamic relationships and systemic contributions. From microorganisms to the stratosphere, one thing favors the other, one thing serves the existence of the other with reciprocity, in a complex and constant process of feedback, which teaches a lesson to those who think they can continue to undermine the conditions that sustain the delicate chain of life. Here, I borrow the wise assertion made by Nicholas Georgescu-Roegen: “the thought that life may violate some natural law has no place in science.”

In addition to human intelligence and rationality, there is a functioning intelligence of the entire existence of life on the planet. But our human ways of manufacturing, distributing products, consuming and settling down to inhabit our planet have led to accumulated disorganization in the natural system that supports life on Earth. It is as if we have been engaged in a

single, long suicidal act for centuries and dragging down, with our choices, all other existing forms of life.

The economy that emits carbon and other greenhouse gases, both when producing and consuming the artifacts of industry, agriculture and livestock, pollutes the atmosphere, contaminates soils, causes deforestation, acidifies and warms the oceans. And without most of us understanding how, as it is a very broad reality, it alters the rainfall regime, causes droughts and floods, hurricanes and typhoons, interferes with the flow of sea currents, causes melting of polar ice caps, increases desertification, fires and heat waves, causing the death of people, animals and plants.

This is the ecological dimension of the climate justice debate. It is planetary and affects all living beings. Some chronically, others very acutely. But when extreme events occur, such as fires, hurricanes and floods, we are all engulfed and torn apart

by the violence that is unleashed with the disorganization of global ecological systems, even though the greatest losses and dramatic consequences always fall on the most vulnerable.

This context demands major decisions involving all nations in the world and also requires that we face up to the delusion of those who do not realize that they accumulate fortunes but will die embracing their riches if the planet’s systems collapse. This publication focuses on unanswered questions, being asked from the perspective of voices that have yet to be properly heard, but that are organized into movements and initiatives to seek answers to their most basic needs.

The invisibility that cloaks social places, ethnicities, colors and genders, in the climatic emergency we are experiencing, is the theme that is explored in this work. These are the voices of the leaders in the climate battle, who struggle with unfair living conditions, of political

subjects whose voice has been annulled by the din of disputes between major economic interests, of young people who are distressed by the lack of perspective, who are living in a kind of future depression, because on the horizon they see only threats; these are the actors in the drama that unfolds in this investigation, whose goal is to bring to light the justice void in which a large part of our population lives.

In general, those are the ones that cause the least environmental impact, the ones that consume the least of the planet’s natural resources, but it is on whom the greatest suffering from climate change already in progress falls. And this is the human dimension of climate justice which, in the voice of the wronged, demands reparation and justice.

The solution to these two dimensions of the climate crisis, the ecological and the human, depends on ethics, diplomacy, politics and science. All are elements constructed by human thought, which

must be placed at the service of all existing lives on earth. On a material level, the solution requires directing the necessary economic investments towards adaptation and mitigation of environmental impacts, especially those that punish the most socially vulnerable.

It also requires rethinking our models and styles of living and being in the world, as well as respecting the models adopted by the original populations of the

planet that have done an admirable job of favoring the reduction of emissions. It also depends on the adoption of a sustainable life model, aimed at defending the rights of future generations, at the environmental health of the planet, at the protection of socio-diversity, at the equality of gender rights, at the vision that climate justice is derived from environmental justice for all living species and for all ecological systems on the planet.

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\*Professor, environmentalist and Brazilian politician. Holds an undergraduate degree in history, specializing in psychopedagogy and psychoanalytic theory. Awarded Doctor Honoris Causa degrees by the Federal University of Bahia (UFBA) and by the Chinese Academy of Forestry. In thirty years of public life, she has gained international recognition for advocating for sustainable development. Recipient of national and international awards. She was a councilor, state deputy, senator and minister of the environment. As a minister, she led the creation of the Plan to Combat Deforestation in the Amazon, reducing deforestation rates (80%) and creating 25 million hectares of protected natural areas. She ran in the 2010, 2014 and 2018 presidential elections. Founder of the Rede Sustentabilidade party and associate professor at Fundação Dom Cabral.





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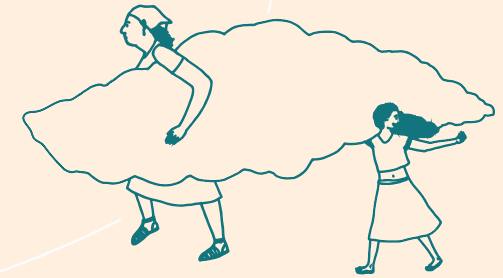
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# INTRODUCTION



Climate justice now! The shout heard around the world, repeated by social movements and in conferences of the United Nations (UN) was recognized in the preamble of the Paris Agreement and is supported by the voices of young climate activists. A recent and very emblematic example comes from images of the march held during the last Conference of the Parties (COP26)<sup>1</sup>, which took place on November 6, 2021, in Glasgow, Scotland.

Several Brazilian representatives, among hundreds of thousands of protesters, rallied against the climate emergency and tirelessly shouted that “there is no climate justice without racial justice”.

Despite greater awareness of the topic in recent years, the discussion is still mostly conducted by groups of countries and people from the Global North<sup>2</sup>, who, as we will examine, will be less impacted and can be considered,

for the most part, historically responsible for the climate crisis. It is estimated that populations in the Global South have a 99% chance of sustaining negative consequences from climate change<sup>3</sup>. Thus, the climate justice movement shows who are actually and historically responsible for a planetary crisis that impacts, in an undemocratic way, specific portions of the population.

Therefore, this publication directs its gaze to the Brazilian reality and asks the question: **who needs climate justice in Brazil?** The reflections presented point to the need to understand what climate justice really means. Seeking to pave the way for this conceptualization from intersectional perspectives, we listened to some of the leading voices on the subject in the country in order to better understand the impact of the color

of their skin, races and ethnicities, their struggle, life paths and actions, among other perspectives that, when analyzed together, show a portrayal of the multiple realities and injustices experienced by these people.

We know that climate justice and intersectionality are two concepts that have yet to become part of the everyday vocabulary. However, such concepts are not alien to our reality, since we face, on a daily basis, injustices against groups that have to bear the burden of any number of combined axes of oppression, such as race, ethnicity, class, gender, and sexual orientation. Precisely for this reason, our aim with this publication is to bring this vocabulary and these multiple perspectives on the subject closer to you.

The reflections presented in this publication help us understand the climate

<sup>1</sup> The Conference of the Parties (COP) is a decision-making body of the United Nations Framework Convention on Climate Change (UNFCCC), adopted in 1992. Annually, member countries of the convention, including Brazil, meet to review the implementation of the convention. Within the framework of COP 21, which took place in 2015, the Paris Agreement was created, which explicitly recognizes climate change as an urgent and potentially irreversible threat to human societies and the planet

<sup>2</sup> In geopolitical terms, it is possible to distinguish between countries that have emitted more greenhouse gases and contributed more to the climate crisis (Global North) and countries that have contributed less to it and will suffer climate impacts faster and more intensely (Global South). The expressions Global North and South designate developed and developing countries, respectively. This categorization is widely used in international documents on Environmental Law and reflects the differentiation made by the United Nations Framework Convention on Climate Change (UNFCCC) between Annex I countries, in addition to the countries of the Former Soviet Union, which are developed ones, and non-Annex I countries, which are developing countries. This understanding is supported by the authors Jaqueline Peel and Jolene Lin, who work on the concept of the Global South with regard to climate litigation. (PEEL, Jacqueline; LIN, Jolene. **Transnational Climate Litigation: The Contribution of the Global South**. Cambridge University Press: 26 Jun. 2019. Available at <<https://www.cambridge.org/core/journals/american-journal-of-international-law/article/transnational-climate-litigation-the-contribution-of-the-global-south/>>. Accessed on: April 5, 2021)

<sup>3</sup> DIFFENBAUGH, Noah S.; BURKE, Marshall. **Global warming has increased global economic inequality**. Stanford: Stanford University, 2019. Available at <[https://www.researchgate.net/publication/332581715\\_Global\\_warming\\_has\\_increased\\_global\\_economic\\_inequality/fulltext/5cbf144792851c8d22ff5d6c/Global-warming-has-increased-global-economic-inequality.pdf](https://www.researchgate.net/publication/332581715_Global_warming_has_increased_global_economic_inequality/fulltext/5cbf144792851c8d22ff5d6c/Global-warming-has-increased-global-economic-inequality.pdf)>. Accessed on: April 5, 2021



crisis as yet another axis of oppression that, when analyzed in the light of intersectionality, reveals that the impacts of climate change are even more accentuated for Black, Indigenous and *quilombola* women, for women from rural, fishing and shellfish gathering communities and for ghetto and slum dwelling women. Those women are, therefore, the focus of this publication. Environmental and climatic factors reinforce existing inequalities and create chasms of extreme marginalization for women who live within those intersections.

Moving in this direction, **the first** chapter - *Where we are coming from* - presents the concepts of *intersectionality*, *environmental justice* and *climate justice*, which must be rethought based on the criticisms and narratives presented in the subsequent chapters. Next, the chapter *Where we stand now* brings examples of the main extreme weather events that occurred in Brazil, in addition to recent data on racism, poverty, gender violence, health, access to land, water, other natural resources and basic sanitation.

The **second** chapter also presents a brief overview on the theme of climate justice in norms and legislative bills (PLs) in Brazil, ranging from what we have

already built in the legal framework to the new normative perspectives in progress in the legislature, addressing the interesting finding that the country has climate laws in place in every state and at the federal level.

The **third** and largest chapter of the publication - *Climate injustices in the Brazilian territory* - was structured around interviews. As listeners and investigators, we convey the perspectives of two Indigenous leaders, two *quilombola* leaders from fishing communities, one leader of an extractivist community, two leaders of ghetto communities and three rural women, in addition to five specialists.

The **fourth** chapter - *Climate justice does not walk alone* - consists of essays on different climate justice perspectives, in light of aspects such as gender, intersectionality, climate migration, food sovereignty, access to electricity and climate litigation. These are brief articles on the different topics that touch on climate justice, written by Brazilian authors representing different areas of knowledge, which reinforce the inherently transdisciplinary perspective of the topic.

The **fifth** and final chapter - *Who needs climate justice?* - addresses the

difficulty in fully mapping environmental and climate advocates. Then, despite such obstacle, the chapter presents a tribute to some of the women who play an important role in climate advocacy and activism in each of the five regions of the country.

Any discussion on climate justice must include an effort to propagate and incorporate the voices of Black, Indigenous, *quilombola*, poor, ghetto-dwelling and rural women and the many axes that influence their life experience and social contexts, thus building a true movement for socio-environmental justice from the perspectives and experiences of these women. This is the purpose of this publication: to contribute to the construction of the concept of climate justice, without the goal of exhausting or restricting this movement into a single definition.

The challenge was posed and we accepted it with courage. However, this would not have been possible without an effort to listen to historically inaudible voices, which have always mattered and which are essential for the transformation of the climate agenda in Brazil; those voices held the key to our objectives and methodologies. In a time of many battles fought, stories interrupted and lives lost,

it is necessary to continually pursue new ways of listening and, above all, transforming complaints into changes!



1.

**THIS IS  
WHERE WE  
ARE COMING  
FROM**

This chapter outlines the main concepts used in this publication, in order to facilitate reading and, at the same time, contextualize the narratives and information that will be presented throughout the text based on international and Brazilian academic references. In a simple and objective way, we describe the concepts of *intersectionality*, *environmental justice*, *environmental racism* and *climate justice* so that the reader, throughout the following chapters, can connect with the theme, find their point of view, reflect on its reality and, finally, obtain elements that can help in the construction of a new outlook for climate justice in Brazil.

It is worth noting that the concepts presented below have their origin in countries and movements of people in the Global North. This does not invalidate their application and study by the countries of the Global South, but it necessarily requires a critical analysis and, above all, adaptation of their meaning, allowing other societies to add their perspectives and realities on climate injustice toward the possibility of building this movement in a more democratic and truly fair manner.

## KEY-CONCEPTS:

### 1.1 INTERSECTIONALITY

Intersectionality is a theoretical and practical methodological tool that makes it possible to understand how different axes of oppression add up and intersect on people's bodies, especially those of Black and Indigenous women, creating unique situations of oppression and invisibility. It is a kind of lens that helps us to see the world in a diverse, inclusive way and, above all, that allows us to adjust the focus to include those people who, under various axes of structural oppression, end up being marginalized and made invisible in the most diverse contexts.

The intersectional methodology was born from the feminism of Black, Latino, Indigenous and Asian women, among other minorities, initially in the United States, long before the name itself was made official by US jurist Kimberlé Crenshaw<sup>4</sup>, in 1989. This methodology is also adopted by Brazilian authors, such as Lélia Gonzalez<sup>5</sup> and consists of the convergence of movements for rights that, since the 1960s, have been attempting to

fight social inequalities, racism, sexism, capitalist exploitation and various other forms of societal oppression. It is a way of looking at the world and really seeing its complexity, realizing that people are marginalized due to the overlapping of multiple factors of structural oppression, such as being Black and a woman in a sexist and racist society, for example.

Intersectionality shows that each person is affected by different identity axes that, together, make the specific issues located at the conversion of these axes, called intersections, invisible. These intersections can refer to race, ethnicity, class, sexual orientation, religion, geographic origin, among many others. The more intersected axes, i.e., the more of such characteristics a person displays, the more marginalized they are within society. This explains why, at these intersections, specificities that are not evident to all people arise, which, therefore, may not be addressed by social and rights movements in general.

One of the main examples that illustrate this situation is the intersection of gender and race. Added together, these two oppression elements produce a unique form of marginalization. In this sense, the specific issues of Black

women are not even discussed because movements for women's rights are, in general, thought for/by white women and movements for Black people's rights are thought for/by Black men. Black women, sitting at this intersection, are not seen and, because their issues are not represented, remain on the fringes of both feminist and anti-racist movements and, ultimately, on the fringes of society.

This happens with several other forms of oppression, such as ethnicity, class, religion, immigrant status, etc. The more axes of oppression are added to a given person, the more excluded and invisible they are, since the axes of discrimination influence each other and overlap in a political and power feedback loop that reinforces and is based on this same inequality.

Lélia Gonzalez, in an essay on Afro-Latin American feminism, prior to the creation of the methodology of intersectionality but already imbued with this struggle for rights that brings together different forms of oppression, discussed how Amefrican and Amerindian women were discolored and deracialized by women's movements, demonstrating this invisibility related to the sum of axes of oppression, as seen in the excerpt below:

<sup>4</sup> Kimberlé Crenshaw is a US jurist who created the term intersectionality and a reference in the field. In the video below, she explains the urgency of intersectionality: CRENSHAW, Kimberlé Williams. **The urgency of intersectionality**. Youtube: TED Talks, San Francisco, 2016. Available at < <https://www.youtube.com/watch?v=vQccQnBGxHU>>. Accessed on: November 20, 2021

<sup>5</sup> Lélia Gonzalez is a reference in the fields of black culture in Brazil and connections between race, gender, class and other forms of oppression. See: GONZALEZ, Lélia. **Por um feminismo afro-latino-americano**: Ensaíos, intervenções e diálogos. Rio de Janeiro: Editora Schwarcz S.A, 2020.

An important fact of our historical reality must be mentioned: for us, Amefricans from Brazil and other countries in the region – and also for the Amerindians –, the awareness of oppression occurs primarily because of race. Class exploitation and racial discrimination constitute the basic references of the common struggle of men and women belonging to a subordinated ethnic group. The historical experience of Black slavery, for example, was terrible and painfully lived by men and women, whether children, adults or the elderly. And it was within the slave community that political-cultural forms of resistance were developed that today allow us to continue a centuries-old struggle for liberation. The same reflex is valid for Indigenous communities. For all these reasons, our presence in ethnic movements is quite visible; there, we, Amefrican and Amerindian women, have active participation and, in many cases, we are protagonists. But it is precisely this participation that leads us to the awareness of sexual discrimination. Our movement partners reproduce the sexist practices of the dominant patriarchy and try to exclude us from the movement's decision-making sphere. And it is precisely for this reason that we seek a women's

movement, feminist theory and practice, believing that we can find there a solidarity so dear to the racial question: that of sisterhood. However, what we do find are the practices of racist exclusion and domination that we dealt with in the first section of this work. We are invisible in the three aspects of the women's movement; even where our presence is greater, we are discolored or deracialized and placed in the popular category (the few texts that include the racial dimension only confirm the general rule).<sup>6</sup>

Thus, the sum of these axes of oppression produces invisibilities that cause different bodies, voices and histories to be increasingly socially excluded. It precisely these different and multiple types of invisibility that intersectionality aims to highlight and understand. In this sense, intersectionality can be defined as follows:

*While all women are in some ways subject to gender discrimination, other factors including race and skin color, caste, age, ethnicity, language, ancestry, sexual orientation, religion, socio-economic class, ability, culture, geographic location, and status as a migrant, Indigenous person, refugee, internally displaced person, child, or a person living with HIV/AIDS, in a*

*conflict zone or under foreign occupation, combine to determine one's social location. Intersectionality is an analytical tool for studying, understanding and responding to the ways in which gender intersects with other identities and how these intersections contribute to unique experiences of oppression and privilege. It is therefore an indispensable methodology for development and human rights work. [...] Intersectionality is a feminist theory, a methodology for research, and a springboard for a social justice action agenda. It starts from the premise that people live multiple, layered identities derived from social relations, history and the operation of structures of power. People are members of more than one community at the same time, and can simultaneously experience oppression and privilege (e.g., a woman may be a respected medical professional yet suffer domestic violence in her home). Intersectional analysis aims to reveal multiple identities, exposing the different types of discrimination and disadvantage that occur as a consequence of the combination*

*of identities. It aims to address the manner in which racism, patriarchy, class oppression and other systems of discrimination create inequalities that structure the relative positions of women. It takes account of historical, social and political contexts and also recognizes unique individual experiences resulting from the coming together of different types of identity.*<sup>7</sup>

Patricia Hill Collins<sup>8</sup>, one of the main North American references on the subject, believes that the promotion of social justice is one of the central ideas of intersectionality and, for this reason, defends that this methodology be applied in the most democratic and comprehensive way possible, including as many people as possible, whether women or men, regardless of skin color, age, social class, nationality, sexual orientation, etc. She also argues that there is no universalization of social issues that erase the differences between people and that these are precisely the points where the marginalization that intersectionality fights occur. This means that we cannot pursue social – or climate – justice as an abstract notion, disregarding

<sup>6</sup> GONZALEZ, Léila. *Por um feminismo afro-latino-americano*, p. 217-218.

<sup>7</sup> SYMINGTON, Alison. Intersectionality: a tool for gender and economic justice, facts and issues. In: **The Association for Women's Rights in Development** (AWID), Women's Rights and Economic Change, n. 9, August 2004. Available at <[https://lgbtq.unc.edu/sites/lgbtq.unc.edu/files/documents/intersectionality\\_en.pdf](https://lgbtq.unc.edu/sites/lgbtq.unc.edu/files/documents/intersectionality_en.pdf)>. Accessed on July 10, 2021.

<sup>8</sup> Patricia Hill Collins is a US author and a reference in the field of intersectionality. See: COLLINS, Patricia Hill; BILGE, Sirma. **Intersectionality**. Cambridge: Polity Press, 2016, 249p.



the differences and intersections that affect people's bodies, especially those of Black and Indigenous women. On the contrary, it is from these differences and singularities that occur in the bodies of each person that the actual possibility of justice is born, whether social, environmental or climatic.

## 1.2 ENVIRONMENTAL JUSTICE AND ENVIRONMENTAL RACISM

Environmental justice is a movement that was born in the United States, in the 1980s, from the struggles of grassroots groups, to combat the allocation of polluting and hazardous waste facilities, such as sanitary landfills, in areas mostly inhabited by Black and immigrant populations. Affected groups realized that polluting and dangerous developments were specifically targeted according to the racial characteristics of the communities, hence the term environmental racism. Even Black communities with greater purchasing power were targeted by these facilities, while white communities with lower financial conditions were not chosen as a destination for such allocation, demonstrating that the *income* factor was not decisive.

One of the first known instances

of this practice took place in Warren County, North Carolina (USA), in 1982. The population of the Afton community, mostly Black, protested against the construction of a toxic waste landfill. It took six weeks of non-violent street marches, protests and roadblocks to prevent trucks carrying waste from reaching the community. However, the community was unable to stop the dumping of garbage in Afton and more than 500 people were arrested, which constituted the first prisons in the history of the United States for environmental reasons.

From events like this, affected people, along with scholars, began to research and produce knowledge about the unfair allocation of hazardous waste in mostly Black communities. One of the forerunners of the topic, Professor Robert Bullard<sup>9</sup>, participated in research that started the environmental justice movement<sup>10</sup> and the development of the concept of environmental racism, which made it possible to draw attention to the undemocratic destination of hazardous waste for racially determined populations.

The environmental justice movement demonstrated that environmental issues related to pollution were necessarily linked to social issues and struggles for the rights of socially

marginalized populations. The connection of environmental and racial themes is the landmark of the movement in question, in the fight against environmental racism, which can be defined as:

*Environmental racism refers to any policy, practice or directive that differentially affects or disadvantages (intentionally or unintentionally) individuals, groups or communities based on race or color. Environmental racism combines with public policy and industry practices to provide benefits to whites while shifting the costs of industry to people of color. Racism is reinforced by governmental, legal, economic, political and military institutions. In a sense, 'every institution of the state is a racial institution'. Environmental decision-making and policies often reflect the power arrangements of the dominant society and its institutions. A form of illegal "exaction" forces people of color to pay the costs of environmental benefits to the general public. The question of who benefits from current environmental and industrial policies is central to this analysis of environmental racism and other systems of domination and exploitation."*<sup>11</sup>

This connection of themes, until then apparently disconnected, transformed the thinking of the time and challenged the environmental movement of the 1960s and 1970s, which was strictly concerned with the protection of the environment and disconnected from social rights issues.

In Brazil, Professor Henri Acselrad<sup>12</sup> argues that the environmental justice movement is moving towards combating the narrative that environmental impacts are felt in a similar way by all human beings and societies, regardless of the social differences between them and equalizing their ability to mitigate and avoid the resulting burdens. For him, environmental justice is:

*[O] [The] set of principles and practices that: - ensure that no social group, be it ethnic, racial or social, bears a disproportionate share of the negative environmental consequences of economic operations, policy decisions and federal, state and local programs, or of the absence or omission of such policies; - ensure fair and equitable access, direct and indirect, to the country's environmental resources; - ensure broad access to relevant information on the use of environmental resources, the destination of*

<sup>9</sup> Robert D. Bullard is a US author, considered the forefather of environmental justice. See: BULLARD, Robert Doyle et al. **Confronting Environmental Racism**: voices from the Grassroots. Boston: South End Press, 1993, 261p.

<sup>10</sup> BULLARD, Robert Doyle et al. **Confronting Environmental Racism**, p. 202-203.

<sup>11</sup> BULLARD, Robert D. **Dumping in Dixie**: Race, Class, and Environmental Quality. 3a ed. Westview Prees: Colorado, 2000, p. 98.

<sup>12</sup> Henri Acselrad é um autor brasileiro referência no tema da justiça ambiental. Ver: ACSELRAD, Henri; MELLO, Cecília Campello do A.; BEZERRA, Gustavo das Neves. **O que é justiça ambiental?** Rio de Janeiro: Garamond, 2009, 160p.

*tailings and the location of sources of environmental risks, as well as democratic and participatory processes in the definition of policies, plans, programs and projects that concern them; - favor the constitution of collective subjects of rights, social movements and popular organizations to be protagonists in the construction of alternative development models that ensure the democratization of access to environmental resources and the sustainability of their use.*<sup>13</sup>

Professor Virgínia Guimarães<sup>14</sup> recalls that the right of everyone to a balanced environment, which is constitutionally provided for in Brazil<sup>15</sup>, cannot be partially fulfilled or prioritized only for some groups, and that “public policies that systematically lead to the worsening of social inequalities, imposing disproportionate pollution effects, environmental degradation, natural phenomena,

access to natural resources” are unconstitutional. For her, the reasoning according to which certain groups should have to sacrifice themselves in the name of justifications such as energy production or lack of alternative location should be rejected, as it is a strategy of naturalization of discrimination against minority groups or traditional communities and Indigenous peoples.

In Brazil, it is important to refer to the Brazilian Environmental Justice Network<sup>16</sup>, an articulation of groups and people active against racism and environmental injustices, organized as forums for discussions, denunciations, mobilizations and political articulation on the subject.

Environmental justice and the discussion about environmental racism introduced, in the scenario of environment debates, the issues of race and rights, both linked to Black communities and immigrant communities in the

United States and in the world, which allowed the understanding that the solution to environmental problems is necessarily linked to the fight against racism and other discriminations and the eradication of poverty.

Environmental justice and the fight against environmental racism have denaturalized injustices linked to color or ethnicity and, ultimately, to environmental degradation itself.

### 1.3 CLIMATE JUSTICE

Climate justice is an offshoot of environmental justice, which specifically highlights the disproportionate impacts of climate change on certain social groups. In this sense, climate impacts are also environmental impacts and can

be analyzed according to the logic of environmental justice applied to climate.

The term was initially used in the 1990s, in a document that denounced the oil industry as the main culprit for the greenhouse gas emissions that cause climate change<sup>17</sup>. Since then, according to Susana Borràs<sup>18</sup>, the bases for its application have been outlined in international documents, such as the provisions dealing with the principles of equity<sup>19</sup>, common but differentiated responsibilities<sup>20</sup> and the historical responsibility of industrialized countries for the greenhouse gas emissions that gave rise to the climate crisis, provided for under the 1992 United Nations Framework Convention on Climate Change (UNFCCC)<sup>21</sup>.

However, it was only in 2015 that climate justice was finally recognized in

<sup>13</sup> ACSELRAD, Henri; MELLO, Cecília Campello do A.; BEZERRA, Gustavo das Neves. **O que é Justiça Ambiental?**, p. 41.

<sup>14</sup> Virgínia Totti Guimarães is a Brazilian author and a reference in the study of environmental justice and its legal aspects. See: GUIMARÃES, Virgínia Totti. *Justiça ambiental no direito brasileiro: fundamentos constitucionais para combater as desigualdades e discriminações ambientais*. **Teoria Jurídica Contemporânea**, v. 3, n. 1, pp. 36–63, Jan/Jun., 2018. Available at <<https://revistas.ufrj.br/index.php/rjur/article/view/17547/12538>>. Accessed on November 18, 2021.

<sup>15</sup> Main section of Article 225 of the 1988 Federal Constitution: “Article 225. All have the right to an ecologically balanced environment, which is an asset of common use and essential to a healthy quality of life, and both the Government and the community shall have the duty to defend and preserve it for present and future generations.”

<sup>16</sup> REDE BRASILEIRA DE JUSTIÇA AMBIENTAL. **Quem somos**. Available at <<https://rbja.org/Quem-Somos/>>. Accessed on November 21, 2021.

<sup>17</sup> BRUNO, Kenny; KARLINER, Joshua; BROTSKY, China. **Greenhouse Gangsters vs Climate Justice**. San Francisco: Transnational Resource and Action Center (TRAC), 1999. Available at <<http://www.corpwatch.org/sites/default/files/Greenhouse%20Gangsters.pdf>>. Accessed on April 5, 2021.

<sup>18</sup> Susana Borràs Pentinat is a Spanish author and a reference in the field of climate justice. See: BORRÀS, Susana. *Movimientos para la justicia climática global: replanteando el escenario internacional del cambio climático*. **Relaciones Internacionales**. Madrid, n. 33, Oct. 2016/Jan. 2017. Available at <<https://revistas.uam.es/relacionesinternacionales/article/view/6729/7062>>. Accessed on April 5, 2021.

<sup>19</sup> Principle 1: “The Parties should protect the climate system for the benefit of present and future generations of humankind, on the basis of equity and in accordance with their common but differentiated responsibilities and respective capabilities. Accordingly, the developed country Parties should take the lead in combating climate change and the adverse effects thereof”. (UNITED NATIONS. **United Nations Framework Convention on Climate Change**, 1992. Available at <<https://unfccc.int/resource/docs/convkp/conveng.pdf>>. Accessed on October 29, 2021).

<sup>20</sup> Principle 7: “States shall cooperate in a spirit of global partnership to conserve, protect and restore the health and integrity of the Earth’s ecosystem. In view of the different contributions to global environmental degradation, States have common but differentiated responsibilities. The developed countries acknowledge the responsibility that they bear in the international pursuit of sustainable development in view of the pressures their societies place on the global environment and of the technologies and financial resources they command.” (UNITED NATIONS. **United Nations Framework Convention on Climate Change**, 1992. Available at <<https://unfccc.int/resource/docs/convkp/conveng.pdf>>. Accessed on October 29, 2021.)

the preamble of the Paris Agreement and formally explained by the UN. This was a true historic milestone in multiple senses for the climate community, which made official a path of transformation in the global field of action against the inequities of the climate crisis.

Climate justice propositions that climate change be analyzed and fought with a view to holding responsible those who actually caused the imbalance and who are better able to face them - mainly countries and companies in the Global North -, thus avoiding the socialization of climate burdens and the privatization of its benefits. In other words, this means that those who, historically, have benefited and developed from the greenhouse gas emissions accumulated to this day in the atmosphere cannot share with others the responsibility for the damages and impacts of climate change.

In this sense, measures to contain climate change must take into account the inequalities of conditions that countries and people face to defend themselves from the impacts of global warming, the need for new responses and legal and institutional structures to guarantee the effectiveness of vulnerable people's rights and, thus, make these

issues visible and deepen the discussion about the differences that make some groups more vulnerable than others in this context.

The climate justice movement draws attention to the fact that women and girls, especially from the Global South, make up one of the most impacted groups. They suffer from multiple inequalities that must be analyzed from the perspective of intersectionality. The climate crisis can be regarded as another axis of oppression that is added to issues related to poverty, education, access to natural resources, sexual violence and many other factors that, when overlapping, generate situations of profound inequality. In the following chapter, we will present some data that portray the Brazilian reality in this regard.

According to the Glasgow Caledonian University Climate Justice Centre, coordinated by Professor Tahseen Jafry<sup>22</sup>, the expression climate justice can have different meanings:

*A vision to dissolve and alleviate the unequal burdens created by climate change. A commitment to address the disproportionate burden of the climate crisis on the poor and marginalised.*

*The recognition that the most vulnerable are the most deserving. Triple inequality - responsibility, vulnerability and mitigation. Dismantling the fossil fuel corporate power structure. A commitment to reparations and fair distribution of the world's wealth. A way to encapsulate the equity aspects of climate change. An effort to redress global warming by reducing disparities in development and power structures that drive climate change and continued injustice. A human rights-based approach to climate justice safeguarding the rights of the most vulnerable affected by climate change. Looking at environmental and human impacts of climate change through the lens of social justice, human rights and concern for Indigenous peoples<sup>23</sup>.*

The synthesis of the different interpretations of climate justice presented above, despite bringing together important characteristics and objectives of the movement, is not actually conclusive because we are discussing a movement under construction that still lacks the perspectives and experiences of the Global South. Precisely for this reason, one of its main objectives is to listen to leaders, advocates and specialists in Brazil, to contribute to the construction of the concept and its understanding in an increasingly democratic way.

In this sense, we understand that climate justice seeks to recognize the social inequalities experienced due to the climate debt of the Global North countries towards Global South countries, to historical and current emissions, to the demands and rights of vulnerable populations and the end of emissions of greenhouse gases, so that it does not impede the development of the poorest nations. The movements for climate justice embrace the transition to an economy model that is truly fair and that involves a future with zero carbon emissions and whose measures for the prevention, mitigation and adaptation of impacts take into account different responsibilities between countries and the necessary transfer of technology and financing from developed to developing countries.

The construction of a literature on climate change and theoretical and practical research on climate justice are urgent issues that go beyond political or economic solutions and impose a challenge on society that has not yet been sufficiently addressed. Therein lies the importance of a publication like this, which brings to the Global South, specifically to Brazil and the perspectives of Brazilian women, the role of narrators, protagonists, contributing to the definition of climate justice according to their own voices.

<sup>21</sup> BORRÀS, Susana. Movimientos para la justicia climática global: replanteando el escenario internacional del cambio climático. **Relaciones Internacionales**. Madrid, n. 33, Oct. 2016/Jan. 2017. Available at <<https://revistas.uam.es/relacionesinternacionales/article/view/6729/7062>>. Accessed on April 5, 2021.)

<sup>22</sup> Tahseen Jafry is a leading British author on climate justice. See: JAFRY, Tahseen et al. **Routledge Handbook of Climate Justice**. Nova York: Routledge, 2019, p. 542 e-book.

<sup>23</sup> JAFRY, Tahseen et al. **Routledge Handbook of Climate Justice**, p.3.



2.

**THIS IS  
WHERE WE  
STAND NOW**





The goal of this chapter is to present the Brazilian climate justice context, pointing out and drawing a parallel between the major extreme weather events that have occurred in the country in recent decades and recent data on racism, poverty, gender violence, health, access to land, water, other natural resources and basic sanitation, among others. This parallel, analyzed in

an intersectional manner, reveal more serious impacts for women in a context of climate crisis. It then presents a brief overview on the theme of climate justice in norms and legislative bills in Brazil, ranging from what we have already built as part of the country's legal framework and the new normative perspectives in progress in the legislature.

## 2.1 A PICTURE OF CLIMATE JUSTICE PAINTED IN DATA AND EXTREME WEATHER EVENTS IN BRAZIL

***“Not every environmental injustice is a climate injustice. But all climate injustices are environmental ones.”*** Rodolfo Gomes, IEI Brasil

The year 2022 began with horrific cases of climate injustice. In the first half of the year, Petrópolis, Angra dos Reis, the Baixada Fluminense region of Rio de Janeiro and Recife were terribly impacted by deep floods, resulting in hundreds of deaths and irreparable losses. According to the Oswaldo Cruz Foundation's

Climate and Health Observatory, global environmental and climate changes have intensified in recent decades and can directly affect populations, causing climatic events such as droughts, heat waves, hurricanes, storms and floods. Such events, according to the observatory, can be classified as:

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According to the latest report of the UN Intergovernmental Panel on Climate Change (IPCC) – AR6 Climate Change 2021: The basis of physical science –, there is no doubt that human influence has increased the temperature of the atmosphere, oceans and land surface, on a scale unprecedented in the last two thousand years. Each of the last four decades has been warmer than the previous one, and the rise in the planet's temperature caused by human activity, since the Industrial Revolution, has been between 0.8°C and 1.3°C, whereas the Paris Agreement member states have pledged to make efforts to maintain this increase at 1.5°C. It is worth mentioning that warming is driven by human activities due to the emission of greenhouse gases and accounts for the highest concentration of CO<sub>2</sub> in the atmosphere in the last two million years<sup>25</sup>.

Also, according to the IPCC report, climate change is causing extreme events in all regions of the planet. Evidence of extreme climate changes, such as heat waves, heavy rainfall, droughts and tropical cyclones, are attributed to

human influence. In addition, the frequency of these events has increased since 1950, which can be clearly seen in the Brazilian context, as reported in documents on environmental disasters in recent decades.

In the past, environmental and weather disasters were not commonly associated to climate change. However, with advancing science and IPCC reports linking human responsibilities and climate change, it is crucial that we look at extreme weather events as, in many cases, a direct or indirect consequence of climate change.

Thus, we can look at some of the major climatic events that have occurred in Brazil and link them to the climate crisis. For example, January 2021 marked the 10th anniversary of one of the major climatic tragedies in the history of Brazil: the rains in the mountainous region of Rio de Janeiro, which left behind a record number of fatal victims and indelible marks in the country's memory. The episode, marked by multiple floods and landslides, left more than 900 people dead and approximately 45,000 homeless<sup>26</sup>.

<sup>24</sup> FUNDAÇÃO OSWALDO CRUZ (FIOCRUZ). **Impactos na saúde e caminhos para minimizar danos dos desastres.** Observatório de Cima e saúde. Available at: <<https://climaesaude.icict.fiocruz.br/tema/eventos-extremos-0>>. Acesso em 21 jul. 2021.

<sup>25</sup> INTERGOVERNMENTAL PANEL ON CLIMATE CHANGE (IPCC). **Summary for Policymakers. In: Climate Change 2021: The Physical Science Basis.** Contribution of Working Group I to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change [MassonDelmotte, V., P. Zhai, A. Pirani, S.L. Connors, C. Péan, S. Berger, N. Caud, Y. Chen, L. Goldfarb, M.I. Gomis, M. Huang, K. Leitzell, E. Lonnoy, J.B.R. Matthews, T.K. Maycock, T. Waterfield, O. Yelekçi, R. Yu, and B. Zhou (eds.)]. Cambridge University Press, 2021. Available at <[https://www.ipcc.ch/report/ar6/wg1/downloads/report/IPCC\\_AR6\\_WGI\\_SPM\\_final.pdf](https://www.ipcc.ch/report/ar6/wg1/downloads/report/IPCC_AR6_WGI_SPM_final.pdf)>. Accessed on November 18, 2021.

The municipalities that were hit the hardest were Teresópolis, Petrópolis, Nova Friburgo, Sumidouro, São José do Vale do Rio Preto and Bom Jardim. The whole country was mobilized in the face of this environmental tragedy, which far surpassed a storm that had caused 463 deaths in the municipality of Caragatatuba, in 1967. Both episodes can be considered disasters resulting from extreme climatic events, directly or indirectly influenced by global climate changes.

Also in 1967, there was a flood in Serra das Araras, located between the municipalities of Pirai and Paracambi, in the state of Rio de Janeiro. During three hours of heavy rain, rainfall reached 225 mm, resulting in a violent flood of mud that ran down the slopes, destroying houses, vehicles, streets, and leaving approximately 1,700 casualties<sup>27</sup>.

A brief analysis of specific platforms and yearbooks on extreme weather events in the country, such as the Integrated Disaster Information System

(S2ID), of the National Secretariat for Civil Defense and Protection (SEDEC)<sup>28</sup>, and the Brazilian Atlas of Natural Disasters: 1991 to 2012, allow us to observe several examples of extreme events that can be linked to climate change. According to the Integrated Disaster Information System, in 2021 alone, episodes of droughts and floods were recorded in several municipalities in the Brazilian Northeast; just as, according to the Brazilian Atlas of Natural Disasters, between 1991 and 2012, there were several episodes linked to tornadoes, windstorms, fires, droughts and floods recorded all over the country that left thousands of victims<sup>29</sup>.

It is also worth mentioning that although the disasters in Mariana (2015) and Brumadinho (2019), in Minas Gerais, have also left deep marks in the history of Brazil, they are considered cases of environmental – and not climate – injustice, because the origin of those events was not related to more intense

rains or some other type of weather related event<sup>30</sup>. However, it is possible to perceive the environmental injustices inherent to these events when analyzing the profiles of the affected people. In the first tragedy, 84.5% of the victims were Black. In the second disaster, 58.8% (of the Córrego do Feijão victims) and 70.3% (of the Parque da Cachoeira victims) had self-identified as non-white, according to the last 2010 IBGE census<sup>31</sup>. This proves that environmental impacts disproportionately affect individuals of a specific skin color, race and social group.

In addition to the extreme events that have marked the country's history and their nature, which mainly point to racial inequities, when we talk about climate justice, data on **poverty; gender violence; health; access to land, water, other natural resources and basic sanitation; food security; political representation; safe pregnancy and abortion where permitted by law; paid and dignified work and equality with men; access to financial resources; access to safe public spaces, etc.** must be taken into account in order to understand how climate injustices happen.

It is not possible to achieve climate justice for everyone without, first,

securing universal access to the rights mentioned above. In order to act effectively to ensure climate justice with an intersectional focus, it is important to understand the current scenario of these intersections. In addition, it is possible to perceive racism in a transversal way in the data that will be presented in this chapter because, in general, whatever the analyzed data, Black population is usually affected the hardest – and Black women even more.

Below, we present different snapshots of the Brazilian reality that portray the environmental and climate inequalities and injustices sustained, in particular, by women:

## BASIC SANITATION

With regard to basic sanitation, 15 million Brazilian women have no access to treated water, which corresponds to 1 in every 7 women in the country. When it comes to the North and Northeast regions, 39.3% and 20% of women, respectively, have no access to treated water; and 1 in every 4 women has no access to proper sewage treatment systems, especially in the regions mentioned above.<sup>32</sup>

Today, in Brazil, it is estimated that 60.9 million people live at water

<sup>26</sup> PEIXOTO FILHO, Getúlio Ezequiel da. et al.. **Anuário brasileiro de desastres naturais**: 2011. Centro Nacional de Gerenciamento de Riscos e Desastres. Brasília: CENAD, 2012. P. 82. Available at <<https://antigo.mdr.gov.br/images/stories/ArquivosDefesaCivil/ArquivosPDF/publicacoes/Anuario-de-Desastres-Naturais-2011.pdf>>. Accessed on November 21, 2021.

<sup>27</sup> PAIVA, Aurélio. **Maior Tragédia do Brasil Foi na Serra das Araras**. Faculdade de Engenharia UERJ, January 14, 2011. Available at <<http://www.eng.uerj.br/noticias/1351798773-Maior+Tragedia+do+Brasil+Foi+na+Serra+das+Araras>>. Accessed on November 21, 2021.

<sup>28</sup> SECRETARIA NACIONAL DE PROTEÇÃO E DEFESA CIVIL (SEDEC). **Sistema Integrado de Informações sobre Desastres (S2ID)**. Available at <<https://s2id.mi.gov.br/paginas/index.xhtml#topo>>. Accessed on November 21, 2021.

<sup>29</sup> CENTRO UNIVERSITÁRIO DE ESTUDOS E PESQUISAS SOBRE DESASTRES. (CEPED UFSC). **Atlas brasileiro de desastres ambientais 1991 A 2012**: Volume Amazonas. 2ª ed., 2013. Available at <[https://www.ceped.ufsc.br/wp-content/uploads/2012/01/AMAZONAS\\_mioloWEB.pdf](https://www.ceped.ufsc.br/wp-content/uploads/2012/01/AMAZONAS_mioloWEB.pdf)>. Accessed on May 21, 2021.

<sup>30</sup> To understand the difference between environmental justice and climate justice, please refer to the key concepts defined in chapter 1 of this publication.

<sup>31</sup> INSTITUTO BRASILEIRO DE GEOGRAFIA E ESTATÍSTICA (IBGE). **Censo 2010**. Available at <https://censo2010.ibge.gov.br/resultados.html>>. Accessed on September 14, 2021.



risk<sup>33</sup>. Thus, in a scenario of increasingly intense climatic instabilities, with extreme events such as more frequent and intense droughts, it is possible, through the use of the intersectional tool, to conclude that women will be more impacted by water scarcity and problems related to personnel hygiene, as access to treated water and sanitation systems is scarcer for them. Gender inequality intersects with climate risks creating different types of vulnerability that will amplify existing patterns, including gender inequality itself<sup>34</sup>.

## RURAL WORK

Worldwide, women play an important role in food production, accounting for between 45% and 80% of agricultural labor in developing countries<sup>35</sup>. In

Brazil, this figure is 21% for family farming, 36% for temporary crops<sup>36</sup>, 46% for livestock and other animals, and 10% for permanent crops. In this context, women are particularly affected by the climate crisis because women farmers do not have access to the same assistance as their male counterparts, such as loans, access to machinery or even access to land. In addition, they are also responsible for housework, which is frequently not accounted for.

According to Oxfam International, women are paid 24% less than men for comparable work, across all regions and sectors<sup>37</sup>. UN data show that agricultural production would increase by 20 to 30% if all woman farmers had the same access as men to productive resources, preventing 100 to 150 million

people from going hungry and reducing CO2 emissions by 2.1 gigatons by 2050<sup>38</sup>.

In Brazil, the percentage of land ownership by women is still very low, since cultural practices place men as head of the family and landowner, even though women have taken over the roles of farmers and heads of families. Data from the 1990s reveal that only 12.6% of women own land in Brazil, especially because, until 2001, land registration forms under the agrarian reform, for example, only allowed one name to be listed, which prevented couples from being listed as joint titleholders<sup>39</sup>. Veridiana Vieira, one of the interviewees in this publication, mentions that she has faced land title problems because she is a woman<sup>40</sup>.

Unfortunately, this is a common reality in Brazil, made invisible by the layers of oppression that women face. Thus, it is necessary to take into account that the climate crisis and its consequences for food production are even more dire for these women, for whom not even land

ownership is a guarantee.

## CONCENTRATION OF WEALTH AND POVERTY

Added to these gender inequities is the inequality of concentration of wealth in Brazil and in the world. Brazil is second only to Qatar in terms of concentration of wealth, ranking second in the world. In Brazil, 20% of all the country's wealth is in the hands of only 3% of families<sup>41</sup>.

Taking into account that women correspond to 70% of people in extreme poverty in the world<sup>42</sup>, it is possible to conclude that, in a scenario of high concentration of wealth, women suffer even more from these inequalities, in addition to the others mentioned so far, such as limited access to water, sanitation and land ownership. Thus, inequalities add up and increasingly marginalize women subject to the axes of oppression, whose intersections need to be made explicit.

Another factor that adds to income inequality is the racial context. In Brazil,

<sup>32</sup> BRK AMBIENTAL; INSTITUTO TRATA BRASIL. **Mulheres & Saneamento**. Brasil, 2019, 89p. Available at <<https://mulheresesaneamento.com/pt/baixar-pdf>>. Accessed on September 14, 2021.

<sup>33</sup> GRUPO DE TRABALHO DA SOCIEDADE CIVIL PARA A AGENDA 2030. V **Relatório Luz da Sociedade Civil da Agenda 2030 de Desenvolvimento Sustentável**. Brasil, 2021, 124p. Available at <[https://brasilnaagenda2030.files.wordpress.com/2021/07/por\\_rl\\_2021\\_completo\\_vs\\_03\\_lowres.pdf](https://brasilnaagenda2030.files.wordpress.com/2021/07/por_rl_2021_completo_vs_03_lowres.pdf)>. Accessed on November 21, 2021.

<sup>34</sup> UNITED NATIONS. **Resource Guide on Gender and Climate Change**. United Nations Development Programme, 2009. Available at <<https://www.undp.org/content/dam/aplaws/publication/en/publications/womens-empowerment/resource-guide-on-gender-and-climate-change/Resource.pdf>>. Accessed on January 12, 2020, p. iii

<sup>35</sup> UNITED NATIONS. **Resource Guide on Gender and Climate Change**, p.1-2.

<sup>36</sup> M. OLIVERA; M. G. PODCAMENI; M. C. LUSTOSA e L. GRAÇA. **A dimensão de gênero no Big Push para a Sustentabilidade no Brasil**: as mulheres no contexto da transformação social e ecológica da economia brasileira. Documentos de Projetos (LC/TS.2021/6; LC/BRS/TS.2021/1), Santiago e São Paulo: Comissão Econômica para a América Latina e o Caribe e Fundação Friedrich Ebert Stiftung, 2021. Available at <[https://repositorio.cepal.org/bitstream/handle/11362/46643/1/S2000925\\_pt.pdf](https://repositorio.cepal.org/bitstream/handle/11362/46643/1/S2000925_pt.pdf)>. Accessed on September 14, 2021.

<sup>37</sup> OXFAM INTERNATIONAL. **Empowering women farmers to end hunger and poverty**. Available at <<https://www.oxfam.org/en/empowering-women-farmers-end-hunger-and-poverty>>. Accessed on January 19, 2020.

<sup>38</sup> UNITED NATIONS. Analytical study on gender-responsive climate action for the full and effective enjoyment of women's rights. **Office of the United Nations High Commissioner for Human Rights**, 1 mai. 2019. Disponível em: <[https://www.ohchr.org/Documents/Issues/ClimateChange/GenderResponsive/A\\_HRC\\_41\\_26.pdf](https://www.ohchr.org/Documents/Issues/ClimateChange/GenderResponsive/A_HRC_41_26.pdf)>. Acesso em: 13 jan. 2020, p. 9.

<sup>39</sup> SCHMINK, Marianne; GÓMEZ-GARCÍA, Marliz Arteaga. **Embaixo do dossel Gênero e florestas na Amazônia**. 2016. Available at <[cifor.org/publications/pdf\\_files/OccPapers/OP-152.pdf](https://cifor.org/publications/pdf_files/OccPapers/OP-152.pdf)>. Accessed on September 14, 2021.

<sup>40</sup> Interview available on page 47 of this publication.

<sup>41</sup> CASA FLUMINENSE. **Mapa da Desigualdade**: Região Metropolitana do Rio de Janeiro. Rio de Janeiro, 2020, 52p. Available at <<https://casafluminense.org.br/mapa-da-desigualdade/>>. Accessed on July 11, 2021.

<sup>42</sup> UNITED NATIONS. **Resource Guide on Gender and Climate Change**, p. 30.

72.7% of poor people are Black or Brown, which corresponds to 38.1 million people. Black and brown women are the majority, making up a contingent of millions of women below the poverty line. According to the 2020 Luz Report, a total of 27.2 million Brazilians live on less than 350 reais per month<sup>43</sup>.

### TRADITIONAL COMMUNITIES

With regard to the traditional populations of Brazil, and still considering the racial issue, the *Vidas em Lutas* report shows that only 2,786 of the more than 6 thousand *quilombola* communities in the country have been certified, a fact that points to the large number of territories without land titles<sup>44</sup>. When it comes to Indigenous territories, there are currently 725 areas in different stages of demarcation procedures<sup>45</sup>. Indigenous peoples living in those areas face battles, both in and out of court, to avoid losing their original rights over their territories. This is an ongoing debate, as a

time frame proposal is currently under discussion that aims to remove from Indigenous peoples the rights to the territories occupied after the entry into force of the Federal Constitution.

### ENVIRONMENTAL AND CLIMATE RISKS

The 2020 Luz Report also shows that, in 2018, more than one million people were affected by floods in Brazil, and almost 43 million were affected by droughts, 90% of them residing in the Northeast Region<sup>46</sup>. Also in 2018, Brazil was the Latin American country with the highest number of internally displaced people following disasters. A total of 86,000 people had to migrate due to environmental reasons, a reality that is not yet clear to many Brazilians, but which is readily evident for the portion of people made invisible by different layers of oppression and who migrate within the country in search of safety and better living conditions.

Environmental disasters accounted for the death of 1,774 people between 2010 and 2018<sup>47</sup>, more than two thirds of them in the state of Rio de Janeiro, which, as we mentioned at the beginning of the chapter, faced one of the biggest climatic tragedies in the country in 2011. It is estimated that almost half of the state's territory is exposed to climate risks, such as landslides<sup>48</sup>. The city of Rio de Janeiro is exposed to heat waves, floods and rising sea levels<sup>49</sup>, all of which are consequences that have been projected by the IPCC as a result of climate change.

### FOOD SECURITY

To conclude this brief picture of Brazil in terms of climate risks analyzed from an intersectional perspective, data on food security made available in the 2021 Luz Report demonstrate that 113 million Brazilians live in a situation of food insecurity. During the covid-19 pandemic, 60% of the country's population lived without knowing whether they would be able to eat the next day or in a situation of compromised access to meals.

In this regard, Black people are, again, at a disadvantage compared to white

people, as Black families account for 10.7% of families in a situation of hunger, against 7.5% of white families in the same conditions. Food insecurity increased by 28% according to the same report, "with more acute impacts depending on gender, race and ethnicity, income, disability status, education, regional and territorial contexts". Therefore, we defend that climate risks and the climate crisis itself should be seen as another axis of oppression that can be analyzed in light of intersectionality.

## 2.2 CLIMATE JUSTICE IN RULES AND LEGISLATIVE BILLS: A BRIEF OUTLOOK

*by Angela Barbarulo and Danilo Farias (Instituto Alana)*

The enactment rules to address climate change has become essential, especially since the adoption of the Paris Agreement in 2015, as noted by the Joint Commission on Climate Change (CMMC)<sup>50</sup>, a permanent group in the National Congress intended to "follow up, monitor and inspect, in continuous way, all actions related to climate change in Brazil"<sup>51</sup>.

<sup>43</sup> GRUPO DE TRABALHO DA SOCIEDADE CIVIL PARA A AGENDA 2030. IV **Relatório Luz da Sociedade Civil da Agenda 2030 de Desenvolvimento Sustentável**. Brasil, 2020, 99p. Available at: <[https://brasilnaagenda2030.files.wordpress.com/2020/08/por\\_rl\\_2020\\_web-1.pdf](https://brasilnaagenda2030.files.wordpress.com/2020/08/por_rl_2020_web-1.pdf)>. Acesso em: 12 jul. 2021.

<sup>44</sup> SANTOS, Layza Queiroz et al (org.). **Vidas em luta: criminalização e violência contra defensoras e defensores de direitos humanos no Brasil**. Vol. III. Comitê Brasileiro de Defensoras e Defensores de Direitos Humanos. 3. ed. Curitiba: Terra de Direitos, 2020. Available at <<https://terradedireitos.org.br/uploads/arquivos/Dossie-Vidas-em-Luta.pdf>>. Accessed on September 14, 2021.

<sup>45</sup> INSTITUTO SOCIOAMBIENTAL (ISA). **Localização e extensão das TIs**. Available at <[https://pib.socioambiental.org/pt/Localiza%C3%A7%C3%A3o\\_e\\_extens%C3%A3o\\_das\\_TIs](https://pib.socioambiental.org/pt/Localiza%C3%A7%C3%A3o_e_extens%C3%A3o_das_TIs)>. Accessed on November 21, 2021.

<sup>46</sup> GRUPO DE TRABALHO DA SOCIEDADE CIVIL PARA A AGENDA 2030. IV **Relatório Luz da Sociedade Civil da Agenda 2030 de Desenvolvimento Sustentável**.

<sup>47</sup> CASA FLUMINENSE. **Mapa da Desigualdade**: Região Metropolitana do Rio de Janeiro.

<sup>48</sup> PREFEITURA DA CIDADE DO RIO DE JANEIRO. **Plano de Desenvolvimento Sustentável e Ação Climática da Cidade do Rio de Janeiro**. 2016. Available at <[http://www.rio.rj.gov.br/dlstatic/10112/12937849/4327050/PDS\\_COMPLETO\\_0406.pdf](http://www.rio.rj.gov.br/dlstatic/10112/12937849/4327050/PDS_COMPLETO_0406.pdf)>. Accessed on September 15, 2021.

<sup>49</sup> PREFEITURA DA CIDADE DO RIO DE JANEIRO. **Plano de Desenvolvimento Sustentável e Ação Climática da Cidade do Rio de Janeiro**.

Rules addressing exclusively or partially climatic themes can be found and/or implemented within the scope of the countries' internal public policies, with a national, subnational or local scope. This section briefly presents some surveys – both our own and of third parties – of these rules that currently exist in Brazilian legislation, and also of the ones that are in the process of being approved (legislative bills). The existence of components that relate to climate change and human rights in legislation does not necessarily guarantee that these issues will translate into actual climate justice, but it does allow us to legally require their implementation.

## THE RULES WE HAVE NOW

In 2020, the Anthropocene Environmental Law and Justice Research Group (Grupo de Pesquisa Direito Ambiente e Justiça no Antropoceno - JUMA/NIMA/

PUC-Rio)<sup>52</sup>, in an extensive survey of existing climate rules in Brazil, analyzed the entire contents of 671 rules (at the federal, state and Federal District levels) according to keywords related to climate and environmental licensing issues and found the existence of 182 current climate rules, 40 of which are federal rules and 142 are state rules.

In the scope of climate governance in Brazil, the survey observed a “range of mechanisms whose goal is to promote and manage measures and actions aimed at mitigating and adapting to climate change<sup>53</sup>”, which includes “Policies, Boards, Plans and Programs, Inventories /Records”, among others<sup>54</sup>, in a total of 278 mechanisms, distributed into 203 rules, 38 of which are federal rules and 165 are state rules, which can be seen in the graphs created by the survey team<sup>55</sup>. According to JUMA, it is possible to conclude that the Federal Government, the

Federal District and all Brazilian states have rules on climate and climate governance in place and that there has been an increase in the enacting of this type of rule over the last two decades.

Also according to the aforementioned research, there are 42 rules in the country that explicitly provide for the inclusion of the climate variable in environmental licensing<sup>56</sup>, two federal rules and 40 state rules, distributed among 18 federated entities, including the Federal Government and 17 states; 24 rules on climate change policies, distributed among 20 federated entities,

including the Federal Government on the National Policy on Climate Change, Law 12,187/2009, and Decree 9,578/2018; and 20 rules on Climate Change Forums, among 20 federated entities that include the Federal Government. Within the scope of the 24 policies on climate change, we analyzed the prevalence of keywords<sup>57</sup> that correlate the climate issue with the intersectional perspective of gender and race, seeking not to dissociate environmental issues from the country's social agenda. Please find the results of our survey below:

<sup>50</sup> COMISSÃO MISTA PERMANENTE SOBRE MUDANÇAS CLIMÁTICAS (CMMC). **Legislação Brasileira sobre Mudanças Climáticas**. Brasília, Congresso Nacional, 2013. Available at <[https://cetesb.sp.gov.br/proclima/wp-content/uploads/sites/36/2014/08/brasil\\_leg\\_brasil\\_mc\\_2013.pdf](https://cetesb.sp.gov.br/proclima/wp-content/uploads/sites/36/2014/08/brasil_leg_brasil_mc_2013.pdf)>. Accessed on 24/05/2021 > . Accessed on November 21, 2021.

<sup>51</sup> NATIONAL CONGRESS. **Resolution No. 4, of 2008**. Available at <<https://legis.senado.leg.br/comissoes/download?tp=atribuicoes&colegiado=1450>>. Accessed on July 2, 2021.

<sup>52</sup> MOREIRA, Danielle de Andrade (Coord.). **Litigância Climática no Brasil**: Argumentos jurídicos para a inserção da variável climática no licenciamento ambiental. Rio de Janeiro: Editora PUC-Rio, 2021. Available at <<http://www.editora.puc-rio.br/cgi/cgilua.exe/sys/start.htm?infoid=956&sid=3>>. Accessed on July 10, 2021.

<sup>53</sup> MOREIRA, Danielle d MOREIRA, Danielle de Andrade (Coord.). **Litigância Climática no Brasil**, p. 153.

<sup>54</sup> MOREIRA, Danielle de Andrade (Coord.). **Litigância Climática no Brasil**, p. 154.

<sup>55</sup> JUMA. **Litigância climática no Brasil**: a variável climática no licenciamento ambiental. Available at <https://www.juma.nima.puc-rio.br/base-dados-clima-licenciamento-ambiental>. Accessed on June 14, 2022.

<sup>56</sup> “Administrative procedure through which the competent environmental agency licenses and/or authorizes the placement, installation, expansion and operation of effectively or potentially polluting undertakings or activities or those that, in any way, may cause environmental degradation.” MOREIRA, Danielle de Andrade (Coord.). **Litigância Climática no Brasil**, p. 38.

<sup>57</sup> The choice of these words is intended to follow the same pattern used in other publications by the Gênero e Clima workgroup itself, such as Indicativos de Gênero em Políticas e Programas Climáticos na esfera Federal, Equidade de gênero nos espaços de governança climática and Planos setoriais: energia.

Keyword	Number of hits	States of the federation
Low income	1	RJ(1)
Black community	0	-
Children	1	PA(1)
Equity	2	PA(1), RO(1)
Ethnicity/ethnic ethno-diversity	3	PA(2), RO(1)
Favela	0	-
Gender	2	PA (2)
Equality/inequality	7	FEDERAL GOVERNMENT (1), BA (1), CE (1), PA(1), PB(1), PR(1), PI(1)
Immigrant	0	-
Indigenous peoples	29	PA(15), PE(1), RO(12), SC(1)
LGBT	0	-
Girls	1	PA(1)
Women	3	PA(3)
Black	1	PA(1)
Periphery/Peripheric	3	RS(1), SP(2)
Peoples	34	PA(14), PB(2), PI(2), RO(16)
Quilombo/Quilombola	13	PA(13)
Race	0	-
Refugee	0	-
Vulnerable/individuals	20	FEDERAL GOVERNMENT (1) BA(2), CE(1), DF(3), MT (1), PA(1), PB(1), PR(1), PE(2), PI(3), RJ(1), RS(1), SP(2)

To conclude this overview of current rules on climate justice, it is important to mention the eight Brazilian legislative

rules that specifically address “climate justice”<sup>58</sup> issues:

#### JURISDICTION/RULE

Federal  
LEGISLATIVE DECREE NO. 140, OF  
AUGUST 16, 2016

#### SUMMARY

Approves the text of the Paris Agreement under the United Nations Framework Convention on Climate Change - UNFCCC, signed in Paris on December 12, 2015 and signed in New York on April 22, 2016.

#### EXCERPT THAT SPECIFICALLY MENTIONS ISSUES OF “CLIMATE JUSTICE”

“Acknowledging that climate change is a common concern of humankind, Parties should, when taking action to address climate change, respect, promote and consider their respective obligations on human rights, the right to health, the rights of Indigenous peoples, local communities, migrants, children, persons with disabilities and people in vulnerable situations and the right to development, as well as gender equality, empowerment of women and intergenerational equity.”  
“Noting the importance of ensuring the integrity of all ecosystems, including oceans, and the protection of biodiversity, recognized by some cultures as Mother Earth, and **noting the importance for some of the concept of “climate justice”, when taking action to address climate change**”

<sup>58</sup> Survey carried out on July 20, 2021 using the “LegisAmbiental” database, in the “Norma Ambiental” platform, available at <https://www.normaambiental.com.br/>. Accessed on July 20, 2021.

#### JURISDICTION/RULE

Municipality of Piracicaba / SP  
SUPPLEMENTARY LAW NO. 251, OF APRIL  
12, 2010

#### SUMMARY

Provides for the consolidation of legislation governing the protection of the environment, programs and initiatives in the area of environmental interest in the Municipality of Piracicaba.

#### EXCERPT THAT SPECIFICALLY MENTIONS ISSUES OF "CLIMATE JUSTICE"

"Article 40. COMCLIMA's goals are: [...] II - **to strengthen climate justice in the municipality, considering the socioeconomic aspects that can amplify vulnerabilities in a context of climate change.**"

#### JURISDICTION/RULE

Federal  
DECREE NO. 9,073, OF JUNE 5, 2017

#### SUMMARY

Enacts the Paris Agreement under the United Nations Framework Convention on Climate Change, signed in Paris on December 12, 2015 and signed in New York on April 22, 2016.

#### EXCERPT THAT SPECIFICALLY MENTIONS ISSUES OF "CLIMATE JUSTICE"

"Acknowledging that climate change is a common concern of humankind, Parties should, when taking action to address climate change, respect, promote and consider their respective obligations on human rights, the right to health, the rights of Indigenous peoples, local communities, migrants, children, persons with disabilities and people in vulnerable situations and the right to development, as well as gender equality, empowerment of women and intergenerational equity". "Noting the importance of ensuring the integrity of all ecosystems, including oceans, and the protection of biodiversity, recognized by some cultures as Mother Earth, and noting the importance for some of the concept of "climate justice", when taking action to address climate change".

#### JURISDICTION/RULE

Municipality of Rio de Janeiro / RJ  
DECREE NO. 48,941, OF JUNE 4, 2021

#### SUMMARY

Establishes the Climate Governance Forum of the City of Rio de Janeiro and the Climate Governance Program of the City of Rio de Janeiro, regulates article 21 of Municipal Law No. 5,248, of January 27, 2011, among other provisions.

#### EXCERPT THAT SPECIFICALLY MENTIONS ISSUES OF "CLIMATE JUSTICE"

"Article 2. The Climate Governance Forum of the City of Rio de Janeiro will have the following powers and attributions: [...] VIII - promote exchange between the City of Rio de Janeiro and public and private research entities, both local and international, dedicated to the study and development of solutions for urban resilience to climate change, climate risk mitigation and promotion of access to environmental and climate justice."

#### JURISDICTION/RULE

Municipality of Piracicaba / SP  
SUPPLEMENTARY LAW NO. 420, OF  
DECEMBER 15, 2020

#### SUMMARY

Introduces amendments to Supplementary Law No. 251/2010, which "provides for the consolidation of legislation governing the protection of the environment, programs and initiatives in the area of environmental interest in the Municipality of Piracicaba", with regard to the Municipal Commission on Climate Change and Sustainable Eco-economy.

#### EXCERPT THAT SPECIFICALLY MENTIONS ISSUES OF "CLIMATE JUSTICE"

"Art 40. COMCLIMA's goals are: [...] II - **to strengthen climate justice in the municipality, considering the socioeconomic aspects that can amplify vulnerabilities in a context of climate change.**"



#### JURISDICTION/RULE

State of Pará  
LAW NO. 9,048, OF APRIL 29, 2020

#### SUMMARY

Establishes the State Policy on Climate Change in Pará (PEMC/PA), among other provisions

#### EXCERPT THAT SPECIFICALLY MENTIONS ISSUES OF "CLIMATE JUSTICE"

"Article 3. For the purposes set out in this Law, the following concepts will be adopted: [...] XIV - climate justice: set of principles and measures for adaptation and mitigation of climate change, in order to prioritize groups and individuals made vulnerable by the adverse effects of climate change and its socio-environmental impacts. "Article 5. The State Policy on Climate Change in Pará is based on integrating the global effort and promoting measures to achieve the necessary conditions for adaptation and mitigation of the impacts resulting from climate change, through the following goals: [...] XI - design, execute, monitor and evaluate measures to mitigate and adapt to climate change, considering their impact on Human Rights, particularly of women, children, Indigenous peoples, *quilombolas*, traditional peoples and communities and other vulnerable groups, respecting their traditions and the right to self-determination, in order to ensure climate justice."

#### JURISDICTION/RULE

State of Pará  
DECREE NO. 344, OF OCTOBER 10, 2019

#### SUMMARY

Provides for the establishment of the Policy for the integrated action of Sustainable Territories and creates the workgroup to build the structure and operationalization of the Policy.

#### EXCERPT THAT SPECIFICALLY MENTIONS ISSUES OF "CLIMATE JUSTICE"

"Article 2. The guidelines for the Sustainable Territories Integrated Action Policy are: [...] III - design measures for sustainable development and for climate justice, considering their impacts on human rights, particularly for women, rural dwellers and children, fighting labor child and slavery-like work conditions [...] VI - carry out actions for the protection and maintenance of ecosystems and hydrological cycles, in order to guarantee the continuity of ecosystem services, promoting the participation of traditional, Indigenous and *quilombola* peoples and communities, their knowledge traditions and their visions of harmonious development with nature, respecting their social, collective and cultural identity, customs, traditions and institutions". "Article 3. The Sustainable Territories Integrated Action Policy aims to: [...] III - **design measures for sustainable development and climate justice, considering their impacts on human rights, particularly for women, rural dwellers and children, fighting child labor and fighting labor child and slavery-like work conditions.**"

#### JURISDICTION/RULE

Municipality of Rio de Janeiro / RJ  
DECREE NO. 48,945, OF JUNE 7, 2021

#### SUMMARY

Provides for the creation of the Rio+30 Committee to organize and publicize the Rio+30 Cities event, which will debate sustainable development, climate agenda and green recovery of cities, among other measures.

#### EXCERPT THAT SPECIFICALLY MENTIONS ISSUES OF "CLIMATE JUSTICE"

"Considering the benefits for the City of Rio de Janeiro of cooperation with sister cities in programs, technologies and projects of decarbonization, climate justice, mitigation, adaptation and resilience to climate emergencies."

As seen above, there are federal, state (Pará) and municipal (Rio de Janeiro/RJ and Piracicaba/SP) rules that contain the expression “climate justice” and also include keywords related to gender, race, traditional populations and other types of intersectional identity issues that should increasingly be part of the rules in general.

## THE RULES WE EXPECT TO HAVE IN THE FUTURE

After this brief overview of the rules already in force in relation to climate justice and the climate in general, we turn to the issue of climate justice as it is addressed in certain legislative bills under discussion at the federal level, in order to understand the debates and current disputes on this topic. To this end, a survey of the database of the House of Representatives<sup>59</sup> and the Federal Senate<sup>60</sup> was carried out, according to the following criteria:

### I. TYPES OF LEGISLATIVE PROPOSALS SURVEYED:

- 1 House of Representatives: Constitutional Amendment Bill (PEC); Bill of Supplementary Law (PLP) and Bill of Law (PL);
- 2 Federal Senate: Constitutional Amendment Bill (PEC); Bill of Ordinary Law (PL, PLS, PLC) and Bill of Supplementary Law (PLP, PLS, PLC).

### II. KEYWORDS:

- “CLIMATE JUSTICE”
- “CLIMATE EMERGENCY”
- “CLIMATE CHANGE ”

<sup>59</sup> Available at <https://www.camara.leg.br/busca-portal/proposicoes/pesquisa-simplificada>. Accessed on July 19, 2021.

<sup>60</sup> Available at <https://www25.senado.leg.br/web/atividade/materias>. Accessed on July 20, 2021.

The results we found, by number of proposals and bills in progress and total occurrences were as follows:

	House of Representatives		Federal Senate	
	In progress	total	In progress	total
Climate justice	0	0	0	0
Climate emergency	2	2	0	0
Climate change	150	264	15	15

Below are some examples of the main legislative bills addressing the climate theme in both legislative houses<sup>61</sup>, selected by the Environmentalist Parliamentary Front<sup>62</sup>:

BILL OF LAW NO: **PL 528/2021**  
LEGISLATIVE HOUSE: **House of Representatives**

**SUMMARY** Regulates the Brazilian Emission Reduction Market (MBRE), as determined by the National Policy on Climate Change – Law No. 12,187, of December 29, 2009.

<sup>61</sup> Some of the legislative bills mentioned in the list in question appear in the survey on the House of Representatives’ website using the keywords climate emergency (PL 528/2021 and PL 3,961/2020) and climate change (PL 528/2021; PL 3,961/2020 ; PL 6,529/2019; PL 2,915/2008 and PL 3,280/2015).

<sup>62</sup> The Environmentalist Parliamentary Front, a group formed in 2007 by senators and federal representatives, is “committed to working together with civil society to support governmental and non-governmental initiatives that aim to achieve sustainable standards of development.” Available at <https://www.frenteambientalista.com/frente-parlamentar-ambientalista/> Accessed on July 20, 2021.

BILL OF LAW NO: **PL 5.098/2019**

LEGISLATIVE HOUSE: **Senate**

**SUMMARY** Amends Law No. 12,114, of December 9, 2009, which, among other provisions, creates the National Fund on Climate Change, to provide for the allocation of resources to actions to prevent, monitor and combat deforestation, fires, forest fires and natural disasters.

BILL OF LAW NO: **PL 4.816/2019**

LEGISLATIVE HOUSE: **Senate**

**SUMMARY** Amends Law No. 12,187, of December 29, 2009, which institutes the National Policy on Climate Change - PNMC and provides other measures, to establish transparency measures related to the National Plan on Climate Change and the Action Plans for the Prevention and Control of Deforestation in biomes.

BILL OF LAW NO: **PL 3.961/2020**

LEGISLATIVE HOUSE: **House of Representatives**

**SUMMARY** Declares a state of climate emergency, establishes the goal of neutralizing greenhouse gas emissions in Brazil by 2050 and provides for the creation of policies for sustainable transition.

BILL OF LAW NO: **PL 234/2019**

LEGISLATIVE HOUSE: **House of Representatives**

**SUMMARY** Provides for the adoption of the United Nations Sustainable Development Goals by entities that receive public funds.

BILL OF LAW NO: **PL 6.529/2019**

CASA LEGISLATIVA: **House of Representatives**

**SUMMARY** Establishes the Agroecological-Based Agroforestry Systems Development Program.

BILL OF LAW NO: **PL 2.915/2008**

LEGISLATIVE HOUSE: **House of Representatives**

**SUMMARY** Amends article 36 of Law No. 9,985, of July 18, 2000, which establishes the National System of Conservation Units, to establish a differentiation in the percentages used in the calculation of the volume of resources that the entrepreneur must allocate to the implantation and maintenance of conservation units, based on the potential contributions of the enterprise to global climate change.

BILL OF LAW NO: **PL 3.280/2015**

LEGISLATIVE HOUSE: **House of Representatives**

**SUMMARY** Inclusion of new procedures in the National Policy on Climate Change to mitigate the effects of greenhouse gases.

Based on the analysis of the legislative bills mentioned above, it is possible to observe that only PL 234/2019 (relating to the Sustainable Development Goals - ODS) and PL 6.529/2019 (relating to agroecology) explicitly mention, even if broadly, expressions such as: equality between men and women, empowerment of women, socioeconomic, gender and ethnic equity; cultural diversity, recognition and appreciation of agroecological movements and knowledge of family farming and traditional peoples and communities. These expressions represent the ideals of climate justice, even if not explicitly, and are intrinsically

associated to these themes, with SDG 5 focused on gender equity, and agroecology being a movement that is based on the appreciation of diversity.

On the other hand, Legislative Bills 528/2021 and 3,961/2020, which are being processed in the House of Representatives and in the Federal Senate, respectively, explicitly make reference to the expression climate emergency. The text of PL 3,961/2020, if approved, "declares the state of climate emergency, establishes the goal of neutralizing greenhouse gas emissions in Brazil by 2050 and provides for the creation of policies for sustainable transition".

It also states, in article 3, paragraph 2, that actions in response to the climate emergency must be anchored in principles such as equity and aimed at the populations that are most vulnerable to the impacts of climate change.

However, such text makes no reference to expressions related to the groups that are specifically most affected by climate change, such as women and Indigenous and *quilombola* populations. This leads us to conclude that that for a rule or legislative bill to address climate justice, it is not necessary for those words to be explicitly mentioned in the text; rather, it is necessary that the objective of protecting vulnerable populations be mentioned and practiced. On the other hand, rules and legislative bills that explicitly provide for climate justice or climate emergency, often lack content and instruments that help in the effective protection of the most impacted groups, as in some of the aforementioned rules that make reference to climate justice in their text, but only in a contextual way.

In addition to the legislative bills above, it is worth mentioning two Constitutional Amendment Bills, PEC 37/2021, also known as Climate PEC<sup>63</sup>,

which is being processed in the House of Representatives, and PEC 233/2019, which is being processed in the Federal Senate. Both intend to include in articles 170 (economic order) and 225 (environment) of the Federal Constitution the maintenance of climate stability and the provision that public authorities must adopt actions to mitigate climate change and adapt to its many effects<sup>64</sup>.

The main difference between the two proposals is the inclusion in article 5 of the Constitution, in the case of the Project processed by the House of Representatives, of the guarantee to the fundamental right “to an ecologically balanced environment and climate security”. The Federal Constitution already provides for principles, duties and rights related to an ecologically balanced environment, which includes the climate issue. It is now a question, with the bills presented, of making this protection explicit and incorporating yet another crucial focus on everyone’s right to climate stability and security.

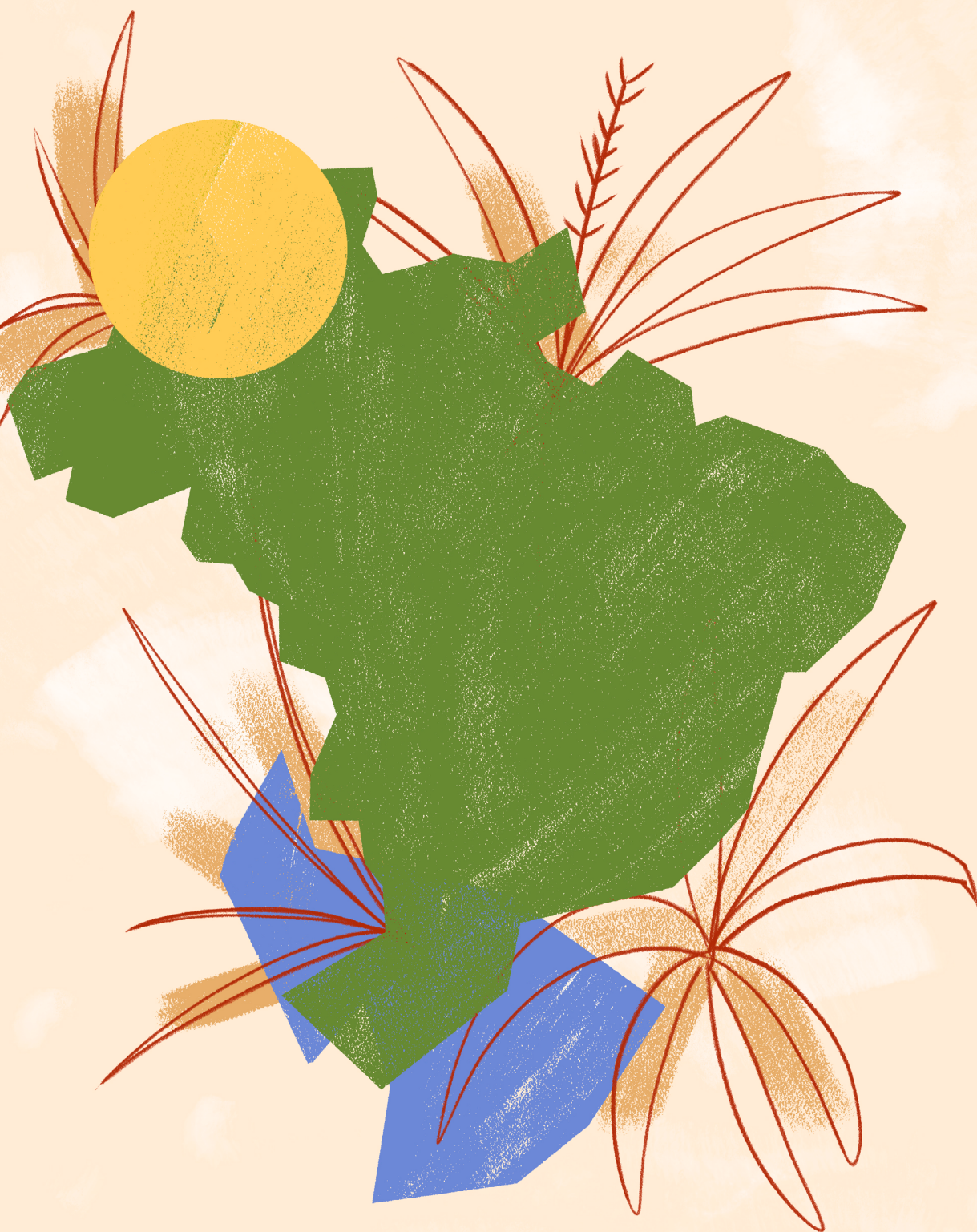
Finally, given the scenario, it is possible to see that climate justice is beginning to gain space and to be included in legislative texts, either explicitly or

through expressions that carry the content that is intended to be promoted. However, it is possible to note that such legislative texts increasingly need to incorporate intersectional perspectives on the climate crisis, emphasizing the urgency of expanding the voices and protagonist role of vulnerable groups in the climate agenda and in the drafting of public policies. After all, it is these portions of the population that are most likely to suffer from the effects of climate change and it is to them that the norms on climate justice must turn.

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<sup>63</sup> Available at <https://www.camara.leg.br/proposicoesWeb/fichadetramitacao?idProposicao=2304959>. Accessed on June 14, 2022.

<sup>64</sup> The analysis of the legislative bill in question is at a standstill and awaits the designation of a rapporteur since 2019. Available at <https://www25.senado.leg.br/web/atividade/materias/-/materia/140340>. Accessed on July 20, 2021.



3.

**CLIMATE  
INJUSTICES  
IN THE  
TERRITORIES**



This chapter is the beating heart of this publication and brings together interviews with people who defend their territories in different regions of the country and in different contexts. These are people who live in the urban peripheries of Pernambuco and the Federal District, in villages in Rondônia or Santa Catarina, collecting nuts in Amazonas or Mato Grosso, taking care of their quilombos in Bahia or Goiás. They are mostly women leaders and specialists in the defense of the environment.

Their testimonies reveal a plurality of views on how they observe the transformations of nature, on the way they organize themselves collectively, on their demands and needs and on the messages they leave for those who are also struggling to stop the consequences of climate change. Shared knowledge comes from life experiences and is as valuable as that produced in

academic and institutional settings, places that give little or no space for these populations to assert themselves as agents of their histories.

In order to contemplate the richness of the reports and to value the orality of the interviewees and interviewees, we chose to keep most of the characteristics of each person's speech. It is important to mention that a process of re-textualization, i.e., a transition from the oral modality to the written modality, was carried out in order to organize sentences that, without references such as intonation and gestures of the speakers, could be confusing to readers. However, speech is a privileged field when it comes to the perception of the cultural identities and subjectivities of the interviewees. Therefore, we invite you to listen to the entirety of all the interviews by scanning the QR Code located at the top of each one. Have a good reading!



### 3.1 WHAT THE FIRST BRAZILIAN QUILOMBO HAS TO SAY MÃE DONANA

*Interviewed by Maíra Azevedo*

*"The people were prevented from fishing and hunting, because areas of the rivers were privatized and used for real estate developments."*



Lauro de Freitas (BA)

“May Quingongo bless us today, give us strength, courage, healing. May his eyes be like a lighthouse and show us a safe and beautiful path”. It is with this blessing that Mãe Donana, resident and guardian of the stories and tales of *Quilombo Quingoma de Kingoma*, begins the interview. Raised by her grandmother to become a spiritual mother, she is the leader of the Kingongo African Matrix Ecumenical *Terreiro*, founded in 1569 and believed to be the first in Brazil. Kin means “many” and goma means “drums”. The place, built within a beautiful forest, has been fighting battles against environmental and climate injustice since the beginning.

Located in the metropolitan region of Salvador, the main activity of the *quilombo* was extractivism. In addition to hunting and fishing, medicinal leaves harvested in the forest were sold at the traditional Feira de São Joaquim. Cassava, pamonha and the raising small animals also fueled the local economy. In the last 60 years, however, the lack of access to natural resources and the arrival of land grabbers have modified the activities of the territory and expelled families from the community. The territory also suffers from the absence of public power and constant threats, as Mãe Donana reports in her interview.

**With all these changes in land use, do you see changes in local climate?**

Because we are a *quilombola* community, which has always been isolated in the middle of the forest, living and producing in the middle of the forest, we do not cut down [any forest] to plant. We have our crops and raise our animals in the middle of the forest. We extract from the forest what it can offer us and offer it our protection, our care, our respect. Seeing all this happening, we have been organizing with environmentalists, other traditional communities, groups sympathetic to the *quilombola* cause.

We also started to organize ourselves internally, as an association. To protect ourselves and to protect the territory, precisely because we do not have access to quality health and education. This lack of public policies is of great concern to our community, which is at the mercy of drug trafficking, child prostitution,

and many dangers and difficulties. Because we are a community that is in an area envisaged by the state government and the city hall for real estate expansion, we seek to strengthen ourselves with the agencies, the Public Prosecutors’ Office, the Federal Public Defender’s Office, the State Public Defender’s Office, to try and give our community a worthy life.

**In the eyes of the *quilombola* community, why is climate justice necessary?**

It is necessary because we want to give our community good living conditions. With access to water, forests, natural health, all that the climate and the forest can offer our people. We want to show people where plants, water, healthy food come from. Climate justice has to be done so they don’t destroy life on earth. We are a cell on this planet and we have a responsibility to keep our cell healthy, so that other communities can do the same and defend the climate, fauna and flora. We don’t want a jungle made of skyscrapers here, we don’t want more asphalt. What we want is NATURE, because it is what gives us life, what will allow us to leave an important legacy for future generations.

**What message do you want to leave, using the *quilombo* as part of this solution to face the climate crisis?**

The *quilombola* community is nature itself, because nature feeds the *quilombola* community and the *quilombola* community defends nature. It is Mother Nature defending her children and her children defending their mother. We don’t want to leave a legacy of destruction. We want to leave a legacy of life, because we are animals too. We need to fight for climate justice. A healthy climate is for everyone and not just for a few. All *quilombola* communities are fighting today to defend their territories, their access to water, like the Rio dos Macacos, Itororó, Pitanga de Palmares *quilombos*. So many others are struggling because they are building

railroads, highways, real estate developments on their land. We will always fight to defend the greater good, which is the simple life, the life in the woods.



### 3.2 SMOKE-FILLED VILLAGES FIGHT FOR CLIMATE JUSTICE WALELASOETXEIGE SURUÍ - TXAI SURUÍ

*Interviewed by Ellen Acioli*

*"The world has to look at and value traditional wisdom. The solutions already exist and are already practiced within the community. What we need is for the world to listen to what we say and to put it into practice in other places."*





An activist and communicator, Txai is 25 and found herself on the spotlight by being the only Brazilian to speak at the opening of COP-26 [United Nations Conference on Climate Change], in October 2021. A Law student and the coordinator of the Kanindé Ethnoenvironmental Defense Association, she is one of the leaders of the Indigenous youth movement in Rondônia - which brings together 12 ethnic groups and more than a thousand Indigenous people aged 15 to 35 years old - and a volunteer at Engajamundo, an organization that works towards the empowerment of Brazilian youth.

Txai reveals that the environmental pressures suffered in the largest Indigenous land in Rondônia, Uru-Eu-Wau-Wau, include land grabbing, invasions, logging and, above all, illegal burning, which increased by 600% during the pandemic, contributing to further worsen the situation of the Indigenous population, who are more vulnerable to respiratory diseases. Not only the villages, but also the roads and towns in the regions are covered in smoke during the dry season. "It's a public health issue", considers Txai, noting that there are studies that show how respiratory diseases were the number one killer among the Paiter Suruí people. In this interview, she defends that solutions to climate change should be contemplated through listening to traditional peoples.

**How have you perceived the climatic and environmental changes in your village over the years?**

We were able to notice this change in the rainy season, because we work with nature. We planted and the rains did not fall. This not only harmed our food, but also the food and financial security of our community, which survives on what we plant.

**What does climate justice mean to you, from the point of view of an Indigenous woman?**

I believe that this is not a one-sided struggle. When we talk about climate change, we are also talking about the socio-environmental issue. It is also touches on the issue of justice for everyone, on the fight for a fairer, more equal world. It must go through issues such as the environmental racism<sup>65</sup> that several

communities suffer. Talking about environmental justice is not just talking about the forest. It is talking about other contexts too, which go beyond the issues of Indigenous peoples. People in *favelas* also suffer from climate change. It's talking about quality of life, about social justice for everyone. Especially because we, Indigenous peoples, have a community culture.

**How is your community organized in the face of the climate change scenario?**

Working for the forest and preservation is a part of our life. From birth, Indigenous individuals have been fighting for our territories and rights. In this capitalist world, what people think about and want is profit. Indigenous peoples are seen as the enemy of progress. And we want to show that a standing forest is worth much more - including in monetary terms - than a felled forest. The whole world is talking about it. This is work that we have been doing for a long time so that the world can hear what we are saying about climate change.

We are articulating to also empower ourselves with these terms and take these ecological solutions to other places. Today we fight not to lose those rights that have already been conquered. The internet, for example. The Uru-eu-wau-wau people use drones to monitor their lands. We are using social media, taking care of and perpetuating our culture, and also taking what Indigenous peoples have to say to the world. Especially the youth, who are empowered by technology. But always respecting our leaders and our elders, right?

**What do you recommend as a solution to the climate crisis, from the point of view of your reality?**

The world has to look at and value traditional wisdom, not only of Indigenous peoples, but also of forest peoples. The solutions

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<sup>65</sup> For more on environmental racism, please refer to chapter 1, item 1.2, of this publication.

already exist and are already practiced within the community. What we need is for the world to listen to what we say and put it into practice in other places. A good example is the Sete de Setembro Indigenous territory, where we have been working with reforestation for many years. We work with sustainable solutions that generate healthier food, our organic coffee. It's a health issue. All these issues are linked to the protection of our lands. Protecting the land is not just about human rights, it's not just protecting Indigenous peoples. It is a global issue. We are talking about the planet, not just a specific area.

When we're talking about the struggle for the Amazon, we're talking about the struggle for Indigenous peoples, an anti-racist, anti-capitalist struggle as well. What does the world see as progress? Progress wants to destroy everything, everywhere. And we, Indigenous peoples, are saying: "This is wrong, you are killing the planet, killing us and killing yourselves too". People need to stop and listen.



### 3.3 TALES FROM THE COUNTRYSIDE: CLIMATE, CHALLENGES AND WOMEN VERIDIANA VIEIRA

*Interviewed by Letícia Maria R. T. Lima*

*"I think justice does very little for us women. When you go looking for your rights, you discover that you have one law that protects you, but a hundred laws that say the opposite."*



**In the Juruena Settlement, resident family farmers formed an extractivism association with the aim of adding value to the nuts they collect. Soon the group became a reference in the region for its non-timber forest management plan. Farmer Veridiana Vieira is one of the leaders responsible for the group's actions. She has been monitoring the effects of climate change on the forest closely from a very young age. In this interview, she reports on the impact of climate on farmers and talks about the challenges faced by rural women workers in Brazil.**

**How have you perceived the climatic and environmental changes in your territory?**

I remember that when I was a teenager, we would stay indoors for weeks, there was no way to go out with so much rain falling. There is a wonderful river here, the Juruena River. We used to go fishing and it was a big struggle to get to the riverbed because of ebb tides. This river has never been that full again. Ebb tides don't exist anymore. There's not even water anymore, they just have those ditches. Anyone who arrives here today does not believe that Juruena would go that far. This year, during the spawning period, there was no water for the fish to climb up to spawn.

We, nut collectors, monitor the forest. In the last three years, we have noticed a decrease in the results. The quality also changes. The nut inside is smaller and drier, ugly. It's hardly raining and that impacts flowering. This influence of the climate on nut trees has an impact on our children's studies, on our food, on our culture, in several sectors that people are not aware of. For us, a standing forest is all that: health, education, food, culture, because that's what it provides us with. It's scary how the weather has changed lately!

**Do you think that all these transformations are a temporary or permanent threat?**

If we don't take care, don't change our attitudes and our actions, this is here to stay and it will get worse every day. This year [2021], our association evaluated that it would be necessary to stop deforestation, to stop burning [the forest] the way it is done. However, it is a region that is expanding with the arrival of large-scale agriculture. In addition to livestock, which is the main activity.

In the past, we used to camp in the forest to collect nuts and look for a little sunlight to dry clothes and shoes. Today this is no longer necessary, because the air is dry. The humidity of the forest is decreasing year by year. The cold that used to be damp, pleasant, is now drier, more aggressive. Everyone is suffering, not just humans. People who are in the forest all the time see the increase in animal attacks on fruit, on corn, on what you plant. This is something that gets in the way of small production.

**How do you, a woman who experiences these transformations in her work, see climate justice?**

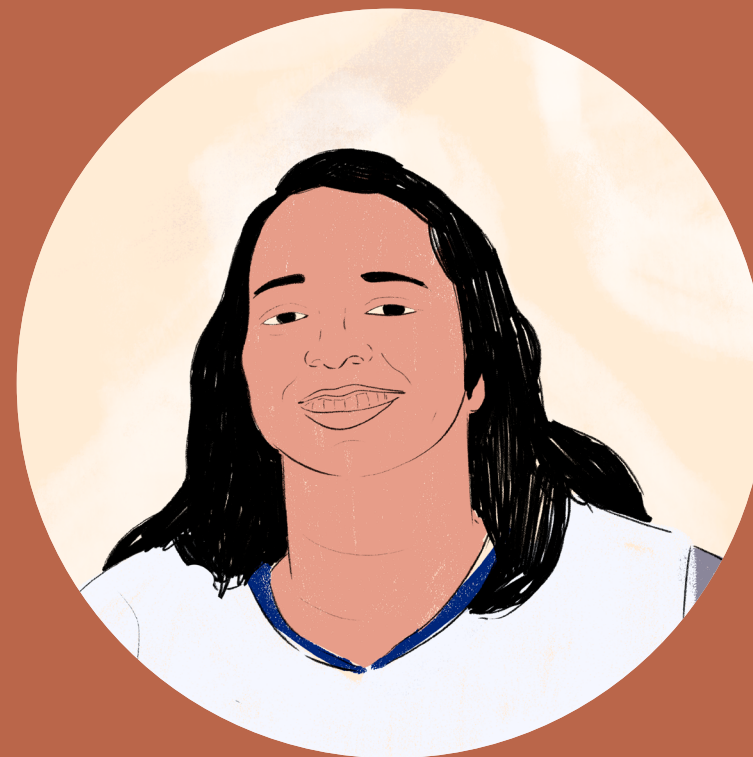
I think that justice does very little for us, especially for women. When you go looking for your rights, you discover that you have one law that protects you, but a hundred laws that say the opposite. At no time do they see that women are looking for alternatives, for more sustainable alternatives for the production of the babassu nut, cocoa, chestnuts, for example.

Climate justice is a whole package. It requires looking not only at what's hurting me, but also looking at the context. To really be justice, it has to help women. It is women who get children dressed, who take them to school, who knows how much they have eaten, how much they spend. I usually say that within each home there is a manager. So why not value this kind of work? For me, justice is a bit like that.

## How can women workers in the countryside contribute to solving the problem of the climate crisis?

We women use leadership to benefit everyone, regardless of whether they are men or women. A woman governor will not think only about the problems of women. At the same time that she is there as a woman, she is there as a mother, wife, aunt... We see public policies aimed at women, but we cannot access them.

Here in the settlement, if we could resolve the issue of Pronaf Mulher, which is a specific line of credit for rural women, that would be great. Because landowners are men. I still struggle a lot here in this region for that. I got my farm through Incra [the National Institute for Colonization and Agrarian Reform] when I was still single, but when I got married, I lost my right to land. This happens with several other women in our context. If the laws were actually enforced, rural women would already have more autonomy.



### 3.4 WE NO LONGER KNOW IF IT'S WINTER OR SUMMER JOUSE BARATA

*Interviewed by Alessandra Mathyas*

*"The day after a flood, bosses want you to go to work normally, and in the periphery everything is overflowing. And when you arrive in those elite neighborhoods, everything is neat and dry, even though they are low-lying neighborhoods."*



A mixed-race woman born in a ghetto community in the Brazilian northeast, Jouse Barata, 39, had never heard of the term *climate justice*, but has been fighting for it every day through the group she helped found in 2009. The Colors of Tomorrow Social and Cultural Movement, located in community of Totó, in Recife, started with artists who dreamed of improving the local reality through graffiti, but it has grown and today it also brings together educators and sportsmen.

For more than a year, artistic and cultural activities have been suspended and the collective is focused on solving urgent demands from the local population, aggravated by the pandemic and the economic and political scenario in Brazil. The emergency services they provide are focused on the distribution of basic food baskets, soup, couscous, hand sanitizer and masks. Jouse is a reference in her territory. In this interview, she talks a little about the climate and social injustices that affect her community.

#### **How have you perceived the climate change in your community?**

We are suffering a lot from this problem. Right now, it was totally dry and it started to rain suddenly. Nearby we have the Tejipió River. Some houses near it are up to the roof with water because of the rains. We no longer know if it's winter or summer, nothing. Out of nowhere it starts to rain. We also have the river that overflows weekly when it rains. There is that rush to get sheets, mattress, food. This happens every week. [Now] when it rains here in Recife it seems like it has been raining for several months in a row. The next day, it's chaos. Cars are falling into the canal, lost in traffic. The water is rising really fast around here.

#### **How is the periphery organized to contain this type of situation or to adapt to the changes that are taking place?**

I haven't seen much, you know? When the worst happens, we despair and keep thinking about what we could have done. I really feel like there's been little struggle in that regard and we feel the impact when it happens.

#### **What solutions do you think should be in place, especially for those who live on the periphery, to solve these constant climate threats?**

Preventive work is essential. Every year we realize, even if we are not from the area where the population asks for more help, that floods are a reality and there is no preventive work taking place, you know? There is a lot of pain involved and the population often does not know how to fight for their rights. They will only feel the impact of suffering. But this is something that has to be built year after year, with meetings in the community, really trying to see which houses are at risk, where a landslide is likely to happen, where is the area that will be flooded and what is happening in that region. And, if necessary, take that community to another place, because there are areas where the water is really reaching the ceiling. It's very unfair.

One of our volunteers, Priscila, lost everything at her home. When that happened, I said, "Let's get a stove and try to support the girl." The next week, the water rose again. Can you imagine losing everything one week and then losing it all again the next? Life becomes chaos. Most of the time, the person is not financially able. The ideal scenario would be to have authorities provide actual support.

#### **You talked about injustice. Do you think that some regions of the city have more privilege than others in this containment treatment or solution to this type of problem?**

Absolutely! We feel it on our skin! The day after a flood, bosses want you to go to work normally, and in the periphery everything is overflowing. And when you get to those elite neighborhoods, everything is neat and dry, even though they are low-lying neighborhoods. Their plumbing, their pipes are all working perfectly. It's like this: "We'll think about those people over there, the poor people, we'll think about them later ... They won't even remember to fight for their rights. But we will re-

member to force them to go to work the day after a flood". This is very clear. In the plush neighborhood of Boa Viagem, the buildings will not flood. The wealthiest neighborhoods, such as Graças and Espinheiros, will not flood. The floods happen in Cavaleiro, Tejipló, Coqueiral. Mas a gente vai lembrar de cobrar eles de trabalhar no dia seguinte à enchente". É muito nítido isso. No bairro luxuoso de Boa Viagem, os prédios não vão alagar. Os bairros mais ricos, como Graças e Espinheiros, não vão alagar. Vai alagar em Cavaleiro, Tejipló, Coqueiral.

**What message do you leave for other women who, like you, also feel the effects of the climate in the regions where they live?**

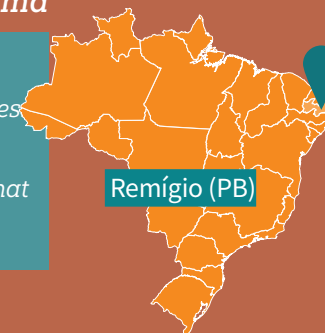
Resist, fight and study more about this topic [climate justice]. The message I leave is one of resistance and of a search for information, because information means everything today. And we need to be fighting for our rights all the time, whether for survival, food, health, this is the chaos we are experiencing in this pandemic. Will we have vaccines for everyone? [My message is one of] resistance, of access to knowledge for everyone. May we grow together and be able to fight more and better for our population.



### 3.5 PARAÍBA'S AGRESTE REGION WANTS TO KNOW: WHO IS THIS SO-CALLED CLIMATE JUSTICE FOR? ROSELITA VITOR DA COSTA ALBUQUERQUE

*Interviewed by Letícia Maria R. T. Lima*

*"Agroecology is a field that builds environmental and climate justice as well. It is not the agribusiness model, it is not modern agriculture - with its intensive use of water, pesticides, transgenics - that will reduce climatic effects."*





For the past 15 years, Roselita Albuquerque has lived with 100 other families in the Queimadas Settlement, in Paraíba's region. Known to everyone as Rose, she is a 50 year old Black woman, a rural activist and the daughter of landless farmers, which means that she has first-hand experience of what it is like to work on someone else's land without access to bare minimum rights. In this interview, she denounces the impacts on rural communities brought about by the advance of wind energy.

Although it is considered a sustainable solution, the installation of the necessary infrastructure involves the construction of roads that are devastating the region, the noise of the propellers working all day long drives away the birds and impacts the daily lives of rural workers. Women are the most affected, since the large contingent of incoming male labor increases the rates of prostitution and sexual exploitation of girls and women.

**What are the environmental and climatic changes perceived by you in your territory?**

In the Brazilian semiarid region, precisely here in the territory of the Borborema Pole, we always marked the beginning and the end of winter. Saint Joseph's Day [March 19] marks the first rains of early winter. We used to plant corn on that date to eat on Saint John's Day [June 24]. Since 1993, this has been changing a lot and we don't know, in fact, when winter starts, and it's also ending sooner. We also having been seeing rains in January. There are years when you have what we call a "green drought", because there's enough rain to plant. These are things that we farmers understand.

**Regarding the impacts of wind energy on rural communities, you report that women and girls are the most affected because of the increase in prostitution and sexual exploitation. Can you talk a little more about that?**

In the states of Pernambuco, Alagoas, Rio Grande do Norte and Paraíba, where wind energy has advanced, we have rural communities where there are many women having what we call "children of the wind". Because workers arrive from other

regions, build relationships with these women and then leave, leaving behind children for them to raise alone. This threatens our territory. This energy is not clean, because it generates poverty and exploitation for girls and women. We want to shine a light on this debate, because it changes the climate in this region a lot. There is a large investment from the public policies of states, from companies that come from abroad to explore a type of energy that is said to be clean and renewable. So, it is important for us to start denouncing this type of issue in the semiarid region.

**These women are impacted by the solution to a problem that they haven't caused and are paying the price with this increase in prostitution. This is a climate injustice.**

That's right. The TV shows that Brazil has increased energy consumption, that the country is generating a lot of energy, but at what cost? There is no news coverage about the impact that this generates in rural communities. Talking about climate justice cannot be a top-down discussion. We need to discuss how rural, *quilombola* and extractivist communities are dealing with these issues and trying to minimize their impacts. The ones over here who are protecting nature are people engaged in agroecology and family farming. Big agribusiness companies are not working toward climate justice when they poison our soil and food production. If this vision of climate justice does not come from rural communities, if it does not come from the most vulnerable families and communities, how can it be regarded as justice?

We are building a project based on the conservation of native seeds and you have, for example, Bayer and Monsanto selling transgenic seeds and poisoning our crops. Who is climate justice for? It should be for everyone, it should come to those who are here securing food biodiversity, the food security of the Brazilian people, those who produce 80% of what every-

one eats. We are planting trees on our land, conserving native species, seeds, stocking water and food. These big companies are there... many of them don't even pay the taxes they owe, but they say they contribute to climate [protection].

#### **And how does this injustice extend to the women of the *agreste* region?**

We had a debate with women about how important it was to democratize access to water in the semiarid region from cisterns that catch rainwater. Many women managed to produce food around the house, such as acerola, guava. If it weren't for that, they and their families would be starving. Women suffer because they have historically played this role, they are worried about putting food on the table, having water for cooking and drinking. In a sudden climate change, they are the first to be left without food and without access to water for household needs.

For those who don't even have land, the suffering is much greater. We have farming families that still do not have the right to land, who live on the sides of the highways. And women from the outskirts of cities, Black women who do not have access to work, are also the ones who suffer the most. Climate justice should be a theme addressed by the Brazilian State, in the sense of strengthening public policies for access to resources to buy healthy food. We are in a difficult moment of this conjuncture, in which Brazil has returned to the hunger map. Women and the poorest individuals are the ones hit the hardest.

#### **What do you recommend as a solution to the climate crisis?**

Building knowledge is fundamental. We have here many collective experiences in rural communities, from groups of women farmers. Experiences in agroecology are key to building communities that are resilient to climate change. Collective management actions for common goods - water, seed, land - are essential to achieve this goal.

Agroecology is a field that builds environmental and climate justice as well. It is not the agribusiness model, it is not modern agriculture - with its intensive use of water, pesticides, transgenics - that will reduce climatic effects. One of the things that can contribute is to ensure that peasants are given access to land. The land is in the hands of large corporations, agribusiness... They think much more about profit and much less about nature, about the generations to come. How am I going to leave this land to my grandchildren? I need to make this place beautiful for people. It's the gift I have to leave as a peasant. Agribusiness does not think about this. Agribusiness is all about profit.





### 3.6 CHANGES REFLECTED IN WATER SILVIA BATISTA

*Interviewed by Alessandra Mathyas*

*"When we go to Brasília to discuss many projects dealing with things that are already a reality in the southern states of the country, the North Region is not even mentioned"*



Born and raised in Manicoré, in southern Amazonas, Silvia Helena Batista is a member of the National Council of Extractive Populations (CNS) and is a coordinator at the Secretariat for Human Rights. Working with extractivism requires her to closely monitor climate change in the region. Rivers are like mine canaries in that they are the first to show that something is wrong, with recurrent droughts. The problems are exacerbated by the operation of the Porto Velho hydroelectric plant, which has affected the agricultural production of the local community.

In the southern region of Amazonas, far from the attention of tourism and the media, the population is lacking some of the most basic rights, such as sanitation. To take care of their home and children, the women of Silvia's community carry water almost 90 steps up the ravine. In this interview, she details some of the battles faced daily by her community and asks people to get to know the state better and to go beyond the tourist areas.

#### **How has the climate change been like in southern Amazonas?**

Here we have only two periods and two seasons: winter and summer. In winter it's rain for everyone, in summer it's sun for everyone. We used to have the densest forest, but today deforestation has increased a lot. And as it increases, the Madeira River dries up more. Many streams have already completely dried up. We also suffer here with the issue of the Porto Velho hydroelectric plant. When it started operating, there were a lot of people who lost their crops. Another indicator of climate change in the community is how long people are able to work. Before, people went to the fields at 6 am and worked until 11 am, 12 pm, sometimes until 2 pm. Not today. Residents go to the fields before 6 am and work until 9 am at most because of the heat.

The hydroelectric plant affected fishermen's lives a lot, because catfish, which we call flat fish here, are not able to go up waterfalls to reproduce. We also see that the river is drying up a lot more nowadays. For example, the Manicoré River. When I was a kid, there were never times when the river had to be shut down, it was always possible to boat all through the summer.

Now, it dries up so much that most boats can't get through, only canoes, small boats, speedboat can get through... We believe that this is caused by climate [change].

**Is there any action being taken in the region, by a social movement or by public administration, to reduce these effects on the river?**

To my knowledge, no. Nowadays I work a lot in Capanã Grande, which is the only federal extractive reserve we have here. Last year, we had a very serious problem with fires. We entered the mouth of the creek to enter Lago do Capanã and there was so much smoke that we had to protect ourselves. I am asthmatic, both times I went there, I felt sick. What do we do to prevent these fires? How can we support and educate residents? So far, everything is just a proposal.

**What do you think needs to be done?**

First, we have to get government support from all three spheres. We thought a lot about the issue of technical assistance to guide how they [the extractivists] can do swidden work inside reserves, in periods when the summer is not very intense. It's one thing for you to make a decision for the community. Another thing is for you to discuss it with the community, because when you bring a ready-made decision there, residents say: "I was born and raised in the countryside this way. My grandfather and father used to do it this way. We never burned the forest, and now I'm going to have to do it differently because they're burning the forest?". We have to have a good justification to take it and discuss it with the community itself.

**Looking at the rights of extractive workers, what do you understand by justice?**

It's such a complicated business. In extractivism, we keep trying to do things to improve and we don't make progress.

I work with rubber, which is an undervalued job. I find it funny that when a tire arrives for us, it is absurdly expensive. And they pay such a negligible amount for the product they will use to manufacture the tire. We sell nuts for a [low] price, but you pay BRL 40, BRL 50 for a can of nuts. And then we see all the difficulties... How many people have we lost by accident, collecting nuts in the groves? When you are an extractive worker and you die, you do not have any compensation. Your family will have to find a way to work and support the children. And usually, it is the wife that takes on all responsibility when a nut gatherer dies. There is no social protection.

**What message would you like to leave for people who live in other regions so that they can get to know a little more about southern Amazonas?**

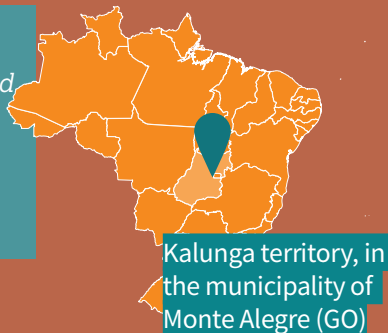
I think people should know a little more about Amazonas. I'm not talking about the famous part. I think that when people really get to know Amazonas, they can understand the difficulties a little more. So it may be that we need require more projects to benefit communities. Maybe we can move forward because when we go to Brasília to discuss many projects dealing with things that are already a reality in the southern states of the country, the North Region is not even mentioned. Everything seems to always be so difficult for us! Therefore, the message I leave is: get to know the Amazon region a little more deeply, not only the tourist part, which is the beautiful part, but also get to know the hard part.



### 3.7 A SMALL SEED AMONG MANY SEEDS TUYA KALUNGA

*Interviewed by Alessandra Mathyas*

*"This idea that 'income generation will only be possible in communities through agriculture and cattle farming' is going to destroy our territory, so we have to look for other ways to show communities that they can generate income"*



Kalunga territory, in the municipality of Monte Alegre (GO)

For Maria Helena, 33, being a *quilombola* woman means knowing where she came from, where she is going and how she can preserve her identity. Known as Tuia, she is one of the approximately seven thousand people in the Kalunga communities, located in the municipalities of Cavalcante, Teresina de Goiás and Monte Alegre, in the northeast of Goiás. Most of them lack access to running water, electricity and roads. Communication is also lacking. Tuia says that he needs to travel about 15 km to get internet signal, available in some of the state schools in the region.

Climate change is threatening the livelihood of the community. Changes in soil and rainfall rates compromise productivity in the fields, which causes many families to switch from family farming to cattle raising, in search of a new source of income. For Tuia, awareness about the need to face these challenges should not be expected only from the Kalunga territory, but from the entire country. "We are surrounded, we are a small seed among many seeds", she points out.

#### How is life in your community?

We live on subsistence family farming. We plant rice, beans, vegetables in the rainy season, such as eggplant and okra. We plant corn too, to be able to feed the chickens. But in recent years, this process has been hampered by climate change in the region.

#### What kind of change?

Our elders say that, in the Kalunga community, there used to be a lot of rain. Now we just have a lot of drought. We follow a cycle of planting according to our ancient techniques. Then, when there is no more rain, this cycle is broken and we are left trying to find the right time to plant. And that's exhausting. It also takes time, because crops take six months to grow.

From the beginning of the process, with clearing, felling, cleaning, planting and harvesting, this process begins in July or September and continues until May. So, you have a long process and many times because of weather conditions, six

months of work are lost. And there is no other type of income in the community, we cannot say 'I won't have anything to earn from the land, but at least I have other income'. The only income in the community is the *Bolsa Família* [minimum income program]. The communities used to rely heavily on the sustenance that came from the fields. Today, we no longer can rely on that.

**A large number of Cerrado river springs are located in your region. How is climate change affecting rivers?**

We have water shortages in Kalunga communities. If you look from the outside you don't believe it, because you'll see those beautiful waterfalls at the Engenho 2 community, but within the territory itself and in other communities, we suffer a lot from droughts. The only river that passes through these communities is the Paraná River - mainly in Monte Alegre and Cavalcante. In the past, these streams and springs did not dry up. Currently, in July and August, everything dries up. We have to go a long way to get water.

**The Kalunga territories are ancient, there is a culture of preserving the forest. What has changed in your neighborhood that may have contributed to the reduction of water and this change in climate in the region?**

Due to climate change, lack of income generation and lack of information, some people who want to have access to better living conditions will switch from family farming to raising cattle, which was previously done free-range. Nowadays, most are fencing their land to make pasture. It's not much, but if each day one family clears a piece of land to make pasture, that starts to make things difficult for us. Many are trying to incorporate agriculture and cattle farming into our communities and this idea that 'income generation will only be possible in communities through agriculture and cattle farming' is going to destroy our territory.

**What would be adequate solutions - in terms of public policies or external support (financial-business) - to ensure that the community has access to proper living conditions?**

We need basic infrastructure in all areas: health, education, transport, leisure. We need to improve roads; we also need to be part of this new technological era. We need investments that, using our knowledge and actions, can generate income in the community for everyone. What is still missing is a willingness by the government to pay attention to our communities so that we can have a different outlook. [It is necessary] to allow people the dignity of being able to work and generate income, generate more comfort in the community.

**Considering the Kalunga experience, how do you think women need to fight in these times of climate change?**

My message to all women, whether *quilombola*, rural or urban, is that we women are the basis of any experience, the original root. A tree, you know, it's the mother and it bears all fruit, it's the one that keeps that space alive, because it's the one that spreads the seed. Just like trees, we women spread seeds, expand the space, take care of others. So that our tree grows, we have to water it, and we only water it when we have our rights guaranteed, when we are not expelled from our territory or our living space for lack of infrastructure, for lack of basic public policy.



### 3.8 THE FOREST IS THE AIR WE BREATHE REGINA RODRIGUES DE FREITAS

*Interviewed by Letícia Maria R. T. Lima*

*"We have many examples to show what works, what has already worked, what is working. This contribution of women, the fact that women are more careful to preserve, multiplies these examples."*



Cracking nuts and corn, tapping rubber trees, picking rice, making flour, tending to chicken and pork, to vegetable gardens and fruit trees. The rural life of Regina Rodrigues de Freitas, a 60-year-old Black woman, is hectic. She was born in the Acre rubber plantations and at the age of 30 went to work for the Rural Workers Union. Today, she lives on BR-317, in the colony of São Francisco, on a 75-hectare plot of land, of which 45 hectares are covered by native forest.

Where she values the preservation of the forest, other rural workers in the region were encouraged to switch from subsistence agriculture to cattle raising. What used to be a forest is giving way to large pastures. In this interview, Regina tells how climate change is punishing rural workers and points out ways to create a scenario of resistance.

**Do you notice climatic and environmental changes in your territory?**

There is a saying that one can go from water to wine. We went from water to vinegar. I used to have a healthy life, with organic food. Everything had its own right time to plant and harvest. Not now: either it rains too much or not enough. Everything gets burned, lettuce, pork. Even under the cover of a greenhouse or umbrella, the sun still burns. After 40 years we've been here, you look around and see the destruction all around you. From the road, you only see fields. People ended everything with this idea of raising cattle. And it was INCRA [National Institute for Colonization and Agrarian Reform] that forced people to deforest. We were almost expelled from the colony because we didn't want to deforest.

It was a very radical change to go to work in the scorching sun, to stop cutting rubber, because there is no longer a tree, to work in agriculture, which is sometimes good, sometimes bad. That's what I said, we went from water to vinegar. In our mouths vinegar is bitterness. Everything we do is with that expectation: will it work or won't it work? If we are going to plant corn, we need to spend more on fertilizer, we need to spend a lot to have a crop. Where is the profit coming from?

### **What is climate justice for you?**

The forest is the air we breathe. If you take that air away, there's nothing left. Why do other countries also help the Amazon? Because there is no more fresh air there. It impacts women's lives. We rural women suffer more from this climate devastation, because we also rely more on our medicinal herbs from the forest. In certain corners, people no longer use medicinal herbs. The impact is everywhere, from people's health to the health of animals.

### **And how have rural women in your region been organizing and articulating their ideas about *climate*?**

Now it's a little slower. Union movements also depend on public authorities. We are at a border area and we have created a group of women from Peru, Bolivia and Brazil. This is a very good movement. We had meetings within this project, we did a kind of preservation of native seeds, our real seeds, not transgenic seeds. To this day, we still have the group that conserves these seeds.

It was a very beautiful project, very good articulation, it just needs resources. We used to do lectures, seminars, but all of that came to a halt. This government over there... here I watch the news every day and I know what's going on. I read books, what's going on, I always like to be up to date. It [the federal government] wants to end the union movement because it doesn't want demonstrations, it doesn't want pressure, it wants to do what it wants.

### **In your opinion, which solutions would be more effective in solving this problem of the climate crisis?**

First, there is the planting, the relocation within our forest. You cut one, you have to plant another. Do not deforest at all on

the edge of the *igarapé* [streams], because the trees are also disappearing. We have to do this preservation. You can even take your livelihood from the environment, but you have to do it without harming it. You have to plant, always. The second thing is to get rid of most of that carbon dioxide that comes from the power plant, wiping out everything. It's smoke... I think [we need] a change also when it comes to cars. There are many things that have to end. And we, if we want to leave something for our grandchildren, for our great-grandchildren, we have to do that.

### **What do you think women can do about it?**

We have to restart our group work, as we used to. We have many examples to show what works, what has already worked, what is working. This contribution of women, the fact that women are more careful to preserve, multiplies these examples. It's nice to see: each person has their own thoughts and different goals, but with the same purpose, which is to plan, manage the environment, not harm it.

### **Finally, I wanted to know if you have any final message, something that hasn't been said yet?**

My message that I told the public authorities, who are greedier for money, was that they have to look carefully at the environment, because it is life. It is life not only for humans, but also for animals. Money ends, but the beauty of this nature, if we preserve it, does not end. And it sure changes lives. Let's look carefully so that we can get our livelihood, but without harming the environment, without this greed for the forest, for the animals that are in the forest, without trading [forest and animals] as if they were a toy or something. We know that nature, if God has left it to us, we have to preserve it because it is a huge thing that we have, it returns our life, our family.





### 3.9 PLANTING THE TREES OF CHANGE CACICA ELIARA

*Interviewed by Maíra Azevedo*

*"Through Indigenous spirituality, I see that nothing is impossible. I know that everything we use from nature today is borrowed, that one day nature itself will demand it all back from us again"*



Born in Chapecó, Santa Catarina, Cacica Eliara has been leading the Guarani people of Aldeia Yakã Porã for six years. For the past five years, she has also been the pedagogical coordinator of the school located in the Morro dos Cavalos Indigenous Land. The land demarcation process has been dragging on for years, and approval should have been granted during the Bolsonaro administration. This delay leaves the territory more vulnerable to attacks by land grabbers and squatters. Despite the despair she feels about the situation, Eliara says that Indigenous spirituality makes her sure that nothing is impossible.

**How do you perceive the climatic and environmental changes in this territory in recent years?**

We feel climate change on our skin. Due to deforestation and also the carelessness with the headwaters. Here in the Palhoça region there are a lot of mountains. These mountains are home to headwaters, which descend and run into the sea, forming rivers along the way. In recent years, there has been a lot of deforestation, squatters who invade areas such as the Serra do Tabuleiro Park, in the Indigenous territory, and deforest to plant eucalyptus, put up fences to raise cattle. These things affect us and we feel it, right? And not only in the state of Santa Catarina, but in other states as well. Even respiratory diseases, with the arrival of this pandemic, our health is so much worse. It is also a consequence of climate change: we lose that protection of pure and natural air and we end up attracting these diseases as well.

**What does climate justice mean from the point of view of native peoples?**

Sometimes, in my view as an Indigenous woman, there is that despair of seeing that no matter how hard we fight, no matter how much we try to find ways, things are getting worse and worse. It seems impossible to pursue climate justice in the face of this human rebellion. But through Indigenous spirituality, I see that nothing is impossible. I know that everything we use from nature today is borrowed, that one day nature

itself will demand it all back from us again. And that is what is happening today. Flooding, hurricanes, cold, disease... this is a consequence of nature's justice. Everything we use from nature we will one day have to return.

**And how does your community organize itself to face climate change?**

Today we have our collective work, our community organization. We have been talking about this issue to the children, with projects and planting of native trees, seed collection, cultivation, reforestation. It's a tough fight, but if everyone does their part, it will help a lot. We hope that one day society as a whole will become aware of what has been happening to our climate.

**In addition to this work within the village, to create this resilience in your territory, is there any articulated initiative outside the territory?**

Our region here in the Morro dos Cavalos territory is next to Serra do Tabuleiro Park. So, we are joining forces with the park's staff, and joining efforts and also pursuing partnership projects to do all this work to protect the environment.

**And from the point of view of native peoples, especially from your village, what would you recommend as solutions to the climate crisis?**

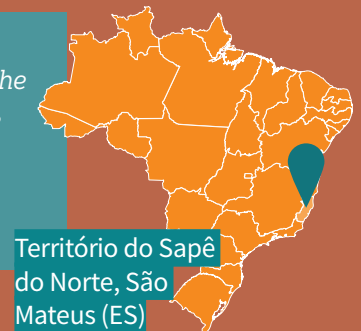
I strongly believe that, as a starting point, we have to work in schools, with education. The state government also needs to look at education, which today is in a very critical situation. It is the children that we must focus on. If we plant a tree today, it takes a while to grow and we don't know how long it will be here. We need to bring this awareness to the children; we have to teach them to plant this tree themselves and make this change.



**3.10 CLIMATE QUILOMBOS AND SURVIVOR  
QUILOMBOLAS SELMA DEALDINA**

*Interviewed by Andréia Coutinho*

*"There is no way you can separate the environmental issue from the racial issue. If the environmental agenda doesn't connect to the racial agenda, it's going to be a failure. If the discussion does not address environmental, racial, gender and class issues, it's a failure"*



A *quilombola* born in the Angelim III community, Selma Dealdina, is a social worker, financial manager and holds an undergraduate degree in History. She managed Policy for Women in Espírito Santo, participated in and articulated social movements and collectives of *quilombola* communities, in the fight for the rights of Black women and the Black population in general. She is currently an Amnesty International consultant and a member of the National Coordination for the Articulation of Rural Black *Quilombola* Communities (Conaq).

The territory in which she lives is the target of agricultural expansion. The profound impacts on the lands of *quilombola* communities make Selma question the concept of environmental justice, when it is defined only by people who do not live her local reality. As an example, she cites the differences between large fires and domestic fires, a common practice in *quilombos* to get rid of garbage and prepare the land to produce food crops again, such as corn, celery and peanuts. Justice, according to her, adopts a double standard in these cases and the *quilombolas* are never the benefited party.

**What is your reflection on climate justice, based on the multiple *quilombola* experiences in Brazil?**

Talking about climate justice is a whole process. And we were always there, preserving the water so that it wouldn't be polluted, so that there wouldn't be a general drought. Today what has changed is not the climate, it's the behavior of people, who are aggressive towards nature. Nature has been abused and cornered and it will fight back.

And then we come to your question. Justice and the Black population, the *quilombola* population, do not walk side by side. Holocaust, apartheid, slavery were once things within legality, supported by justice. So first you need to understand what the concept of justice is. We only have duties, not rights. Justice is always trying to get us to act a certain way. And then when we try to demand any right at all, we can't, we can't. We need to define the concept of justice and also what we call the "environment". Because the "environment" for us is the whole.

**Before talking about environmental justice, is it necessary to talk about racism and environmental racism?**

Racism in Brazil is a perfect crime, because if you are the victim, you need to prove it. Environmental racism<sup>66</sup> is when our territories are targeted by large projects, such as agricultural expansion in Matopiba. What kind of project of a nation is this that excludes, that expels those who were there all their lives? How is environmental racism shaped?

Those guys arrive, blow up half the world, destroy it, set everything on fire and nothing happens. But if my father goes into the woods to get some straw, he will be fined by Ibama. They set fire to the entire Pantanal and nothing happens. If I set fire to my backyard to burn garbage, why am I punished? That's why whenever we talk about justice, we have to first address this. It's an environmental injustice when these development projects are approved.

**So, from your perspective, climate justice doesn't exist?**

Environmental justice for the *quilombolas* is a utopian issue. And not just for us... for Indigenous peoples, for the people of the water, the forest, the countryside. Justice doesn't work for us. If the goal is to expel us from a land that, ancestrally, is ours, justice works. If it's to arrest us, criminalize us, justice works. But if we try to enforce our rights, it doesn't. Environmental justice does not go hand in hand with *quilombolas*, there is no justice for Black people in this country. This environmental justice theory looks good on paper. In practice, it does not exist.

We live in a country that does not punish those who commit crimes. There is no way to separate the environmental issue from the racial issue. If the environmental agenda doesn't

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<sup>66</sup> For more on environmental racism, please refer to chapter 1, item 1.2, of this publication

connect to the racial agenda, it's going to be a failure. If the discussion does not address environmental, racial, gender and class issues, it's a failure. Because it's all connected. I see a lot of speeches, books, lectures on environmental issues and I don't see myself in them. As a Black woman, a *quilombola*, I don't see myself, because it's white people writing about things they don't know anything about. Or people who think that living in the Amazon for two days, putting on a hippie dress with leather sandals, will solve the problem.

#### **What is the main impact of the climate crisis on the *quilombos* in Brazil?**

The first impact we feel is in the water. The second is our war against pesticides, because we need clean land to be able to plant. The issue of water and pesticides are literally linked to the dispute over territories. Today, because of covid-19, we hear that everyone should wash their hands. But what about people who don't have tap water? People don't have BRL 50 to buy five liters of hand sanitizer. Once again, we are talking about privilege. Facing the lack of water is the first thing we should address when it comes to the revitalization of nature.

#### **What do you envision as practical proposals for the active inclusion and appreciation of the knowledge of the Black and *quilombola* people in the climate movement discussions?**

First of all, if there is a word that we hate that word is "vulnerable". And people tend to use it when talking about the Black population in general. "Oh, they are in a vulnerable situation". In fact, the Black population has been in vulnerability since Brazil became a country. Second, I find it difficult for those who live inside the air conditioning to build anything that works for those who live on the edge. Because I cannot go to a community, do an interview and leave there thinking that I have solved the problem of the environment in the country. That's not how it works.

Take my uncle, who has a lot to contribute, but doesn't have a PhD, he's illiterate. And the people in this debate are academics. We are always playing the role of a lab animal that is being researched by so-and-so. But we are there supporting the theses of 100% of those academics. So, if the person is able to be a research animal, why can't they speak for themselves?

Third, there's the question of the replacement of voices. This replacement takes place when the government sign up some sort of entity to work with the *quilombolas*. Those who should be working with the *quilombolas* are the *quilombolas* themselves. Those who should be working with Indigenous peoples are Indigenous peoples themselves. These people go inside our territories, draw all kinds of knowledge, publish papers and don't even have the dignity to return to the communities to deliver the results of their research. So, each one should be speaking for himself. No one can speak for me. A white person can talk about the environment, but they cannot talk with the same knowledge that my uncle talks, that I talk. They don't have our sense of belonging.



### 3.11 INJUSTICES IN AN ENTANGLEMENT CALLED FAVELA MAX MACIEL

*Interviewed by Gabriela Yamaguchi*

*"Even in a precarious existence, earning poorly, [the periphery] did not stop for a minute in the pandemic. People didn't have the opportunity to stay at home. At the same time, these are the groups who have the ability and autonomy to talk about the real impact of the environment on people's lives"*



A pedagogue who specializes in public policy management, Max Maciel, 38, takes a look at the access that the population from poor, peripheric communities have to parks, urban mobility and spaces of political activity. He explains that unbridled urban sprawl affecting conservation areas has brought the debate on climate change to a new temperature over the last ten years, although it is still concentrated among a few groups.

The heat islands that exist in Ceilândia interfere with people's social relationships and quality of life. As if that were not enough, the region of 500 thousand inhabitants does not have a single park. Although communities feel environmental changes, Max believes that the climate debate only happens in the periphery when specific events take place, such as a shortage of water or when the garbage overloads, for example. And things will continue the same until there is a favorable political agenda in place, one that takes climate issues into account when designing public policies.

**What is climate justice from the point of view of those living on the periphery?**

To talk about climate justice, we need to understand what injustices occur in this entanglement. Because it is almost always the periphery that pays the price for such unbridled progress. In my opinion, climate justice happens when accesses and spaces are equal. We don't travel by car, most of us use public transport. However, in the last two years, in the Federal District, we had a tax incentives including the exemption of IPVA and IPI for new cars while there was an increase in the fare and scrapping of public transport. This is a problem. While the central areas where the middle classes live are more valued, with green areas and incentives for a sustainable city, Ceilândia and Santa Luzia barely have access to drinking water. In the periphery, disaster is still the rule. Garbage collection is precarious. You don't have a cooperative debate so that the actors in this community can organize themselves and also collect dry garbage, as a source of community income. Instead, garbage collection is handed over as a monopoly so that a corporation can profit from it. Changing the capitalist system is also a way of thinking about climate justice. It is necessary to, first, think about the model of society that we are debating.



**Faced with so many injustices, how would you describe the way the periphery organizes itself in the face of climate change and continuous fragility?**

Historically, I think people had actually started to organize themselves more, but due to the pandemic, pressure groups decreased their activities. Lobby<sup>67</sup> and advocacy<sup>68</sup> work have been relegated to the back burner. This diminished the [periphery's] ability to organize its actions and to generate debate. For example, what is our main tool for generating debate and awareness? Schools, and they are closed.

It's a difficult scenario, but at the same time, we started to see groups in marginalized territories debating this, despite not being systematically organized. There's a debate here, there's a group that is pursuing a socio-environmental debate, but it's still fragile in terms of fundraising. I see that we were in an upward trajectory until 2016. Now the debate is heated up, because deforestation is back, daily occupations are back, eviction, everything. However, the situation does not allow pressure groups to have an impact. This generates a little frustration, because that is what they are doing: "letting the whole lot through", together with tractors, chains, everything, and pressure groups have difficulty in carrying out confrontations, because they are being criminalized.

**In this context, how can movements organized by marginalized groups achieve important transformations?**

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<sup>67</sup> According to the Oxford Language dictionary definition, lobby is "a pressure activity by an organized group (interest, propaganda, etc.) upon politicians and public authorities, which aims to exert any influence within their reach over them, but without seeking formal government control; campaign, lobbying".

<sup>68</sup> According to the definition described by Márcio Zeppelini, for an article by the Institute of Applied Economic Research (IPEA), advocacy can be considered a lobby for good: "Advocacy is, basically, a lobby carried out between influential sectors (or players) in society. It involves communication processes, meetings between stakeholders and requests between these influences that true advocacy takes place, which can have various aspects, such as social, environmental or cultural". Available at: <https://www.ipea.gov.br/acaosocial/article26c3.html?id.article=592#:~:text=Advocacy%20%C3%A9%2C%20basicamente%2C%20um%20lobby,como%20social%2C%20ambiental%20ou%20cultural>. Accessed on June 17, 2022.

First, I would need to recognize that this marginalized body is what makes this city move. Then things must start with what I call legacy actions. We start by demanding to be involved in the public debate, whether on participatory budgeting, city growth, PDOTs [Master Plan for Territorial Planning] or sustainable management areas. And, almost always, the organized civil society that is inserted in these spaces does not allow the debate to expand outside their own bubble. It's a challenge, and I have assigned this responsibility to myself.

One of the strategies to undermine the movement is by weakening it. The periphery has to become aware of its place in society and of its power. Even in a precarious existence, earning poorly, [the periphery] did not stop for a minute in the pandemic, for example. People didn't have the opportunity to stay at home. At the same time, these are the groups who have the ability and autonomy to talk about the real impact of the environment on people's lives. That's because even though those in the periphery don't enjoy certain benefits, the burdens fall on them. When you have, due to heat islands, a lot of air conditioning being turned on, where does the increase in the electricity bill is felt the hardest? On the pockets of people who don't have air conditioning.

**Do you think it makes sense to combine an analysis of this moment with the historical legacy of knowledge built and shared over recent years?**

I think this is fundamental, because we need to rescue our memory. And much of this rescue is still in the present, it has not been overcome. From what I follow, it is very difficult to see a government agenda proposing this in an innovative way. When it is proposed, it is due to pressure from organized movements gaining public opinion. In the case of the Brazilian situation, we are going through a very tense moment. Defeating the present government is perhaps the main task we have at hand, because every advance we have achieved in the last 15 years, we are seeing it being lost in four. We're seeing a

reversal. So, the political conjuncture also pushes us to a very difficult moment of confrontation. And one of the challenges that I don't think we have talked about here is fighting fake news on this subject.

**Do you think we are ready to face the issue of fake news and to create new ways of communicating?**

I don't think so yet, because, to combat fake news, we are using the same tools that create them in the first place, like sending videos or news links. Marginalized individuals will not open those links, they don't have enough internet minutes to do that. We have to look for more playful formulas, using cards, things that don't weigh so much on the base. Because that's it: first I had to fight for the internet to be free for everyone, because it's a right, even for those who haven't been born yet.



### 3.12 RECOGNIZING THE IMPORTANT ROLE INDIGENOUS PEOPLES PLAY IN THE DEBATE

ADRIANA RAMOS

*Interviewed by Andréia Coutinho Louback*

*"It is impossible to try to reach conservation solutions in the region without recognizing their role, without recognizing what they have to teach us. It is necessary to understand that the place of speech on these subjects belongs to Indigenous peoples."*



**Adriana Ramos is a communicator specializing in environmental policies from Rio de Janeiro. She coordinates the Socio-environmental Policy and Law Program at Instituto Socioambiental (ISA), is a coordinator of Observatório do Clima (OC) and is a member of the board of several organizations. She was part of the executive board of the Brazilian Association of NGOs (ABONG) and a representative of civil society in the National Council for the Environment (CONAMA) and in the Guiding Committee of the Amazon Fund (COFA). Adriana's decision to talk about climate justice from the standpoint of her proximity to the agendas of Indigenous peoples includes reflections on territory, gender and the legitimization of science.**

**Can we start by talking a little about the concept and practice of climate justice in the context of Indigenous populations in Brazil?**

For them, the issue of climate change is reflected in practical day-to-day matters. Both because their communities are already feeling the effects of changes in rain cycles and because of an increase in the incidence of fire in some regions. These communities are also pressured by other types of impacts, such as hydropower and monoculture. Therefore, it is sometimes difficult to separate the impacts generated by development projects from those originating from climate change. What happens is that the concepts, built by those who created the problem, are distant from the realities of these communities. So, they perceive the problem, but they do not necessarily understand the way in which the society that created the problem formalizes and conceptualizes it.

**The triad *impact, representativeness of voices and reparation of damages* helps us understand the indicators of climate justice. Can you talk a little more about the representativeness of the Indigenous population in the debate agenda?**

When we talk about climate justice, we are talking about justice in relation to the environment, since these communities have been negatively affected by our type of development. So, what

threatens justice is not just the climate. The effect of climate change is very close to the negative effect of hydroelectric plants, pesticides and deforestation. We are currently at rock bottom in Brazil. In the past, there have been spaces for participation that, albeit limited, allowed for some diversity and Indigenous representation.

What happens in general is that, when Indigenous people enter a discussion, they bring their questions, their local issues. People stop listening right away. They want to know how the Convention on Climate can help Indigenous peoples, but don't want to hear the solutions proposed by those who live that reality. There is a difficulty in listening to Indigenous populations, which is restrictive and utilitarian in nature.

**How do you envision possible paths and solutions for climate justice, considering Indigenous peoples as a crucial part?**

There are two points that need to be considered. First, we have to understand that the Amazon that we want to conserve is the same one built by these peoples. It is impossible to try to reach conservation solutions in the region without recognizing their role, without recognizing what they have to teach us. It is necessary to understand that the place of speech on these subjects belongs to Indigenous peoples.

Another issue is what Sinéia do Vale said in her speech at the UN [during the Climate Summit, on April 22, 2021]: "I am an Indigenous woman, but I am also a scholar. I am here to speak as a specialist in Environmental Management, who has studied the topic of climate change and who coordinates research work carried out by the Indigenous peoples themselves." A shortcut is to seek the knowledge of Indigenous people who are recognized by science and who can contribute to systematic scientific knowledge.

### How do you correlate gender and climate justice with the issues of Indigenous peoples?

This is a huge knot, because indigenists protected themselves within this perspective of the cultural issue. For a long time, the discourse was that women did not participate in debates due to a cultural issue. How did it explode? First, because of an interesting movement of many [Indigenous] women leaders, especially in the Amazon, who were beginning to break their silence, based on their own personal issues. For example, Telma Taurepang, the founding president of the Union of Indigenous Women of the Brazilian Amazon. She has experienced gender-based violence within her own community. In this personal struggle, she became a leader.

### Can you mention more examples and connections within this reality?

The climate change debate is connected with the issue of food security, and this also touches on women. Both because they are more responsible for gardens in Indigenous communities, and because of the issue of feeding children, the family, women are the caregivers... So, the idea of care that accompanies this issue places an even higher value on the role of women. At ISA, on the one hand, we were anxious to deal with the [gender] theme. At the same time, we had the satisfaction of seeing the degree of response, how women are committed to projects and training processes. Women are better than any management process. When we look at the issue of leadership itself, I doubt that the Indigenous movement would have conquered this space in the media and the attention of Brazilians if it weren't for women.



## 3.13 CLIMATE JUSTICE AND PHILANTHROPY IN BRAZIL IAGO HAIRON

*Interviewed by Andréia Coutinho Louback*

*"I've heard Brazilian environmentalists saying that climate impact and climatology are not part of the debate on social issue. Can't you see the obvious intersections? Who's being affected by climate impact?"*



São Paulo (SP)

Iago Hairon is a social scientist on the forefront of young people's fight for the climate in Brazil. He was general coordinator of Engajamundo, led climate and energy campaigns for Greenpeace and is vice president of Plant-for-the-Planet Brazil, a global movement that aims to plant trees as a strategy to fight the climate crisis. He also coordinates the Latin American climate justice program of the Open Society Foundation (OSF), one of the main philanthropy representatives funding projects and organizations around the world.

For him, one of the great challenges in the field of philanthropy when dealing with climate justice refers to the fact that the socio-environmental and human rights impacts resulting from the climate crisis are felt differently by each population. Although there are structural issues of race and gender, problems and perceptions are different between those who live in the backcountry of Pernambuco and those who belong to a fishing community in Santa Catarina. In this interview, he talks about philanthropy and climate justice.

**You lead climate justice projects focused on the urban Amazon. How do you perceive the socio-environmental justice scenario based on the themes that are receiving funding?**

Climate justice funding is intensifying more and more. It is not yet a priority focus for philanthropists here in Brazil, but we are seeing movement from organizations that were not funding these issues before and even of other philanthropic institutions that were not looking at climate justice. This is very interesting. I also see many structured organizations that were already involved in climate justice actions, but they didn't call it climate justice. I'm talking about civil society organizations, which are also starting to see funding opportunities and engaging in fundraising initiatives.

**What is the main timeframe for the climate justice initiatives in Brazil?**

I gained a closer perspective of this issue when I met young people from other parts of the world who had already mastered these concepts. This has been going on since 2012, there at Rio+20. Groups of young people, who were active within COP,

women's groups... They were already trying to debate issues back when they were not key negotiation issues. And they still aren't. Climate justice, gender and climate justice, intergenerational equity, losses and damages, and climate education have always been totally neglected subjects within the debates - and they were never funded by mainstream philanthropy until a few years ago. In fact, they were even perceived negatively by structured organizations.

**Why negatively?**

I've heard Brazilian environmentalists saying that climate impact and climatology are not part of the debate on social issue. Can't you see the obvious intersections? Who's being affected by climate impact? I think these perceptions have always been strengthened by youth, women and other groups that were not in the decision-making circles. With all the climate movement that was boosted in 2019, these themes started to get stronger, especially in the Global North.

**From the point of view of philanthropy, we noticed that between 2019 and 2020 there was a certain funding boom focused exclusively on climate justice. In addition to the current pandemic, what were the triggers?**

In 2019 and 2020, it intensified a lot. In 2019 it was thanks to the Youth for Climate movements and all the environmental issues that surrounded that year worldwide, for example the fires here in Brazil, the fires in Australia, demonstrations all over the world led by young climate activists. And the COP, of course, generated a certain amount of buzz around the topic.

2020, on the other hand, was a strategic year, because Biden [Joe Biden, President of the United States] included the issue in his [presidential] campaign efforts, which open up this issue to the perception of countries that are very connected to the power exerted by the United States. Basically, everything



that is said in the United States is going to have an impact. That's why people began to realize that talking about climate is talking about development, employment, social and racial justice. Now we also see that at play in Europe, with the new green development plan being developed there.

**We now understand that impact, damage repair and representation must go hand in hand or else we'll continue to go around in circles. What are the representative voices of this theme in Brazil today? How can we assess Brazilian participation in the global debate**

In the global debate, it is getting stronger. From the standpoint of climate justice from the perspective of the United States and Europe, the discussion is about how we prepare our populations for the impacts of climate change. How to transition jobs, how to transition into a green economy, and promote social justice and racial justice during this transition. [We have to] develop a new forms of development through green infrastructure.

In Brazil, this perception is almost null. And this has always been the case. No government has ever discussed justice, on the contrary. But now Brazil is under pressured from all the other countries. It is no wonder that at the US Climate Summit, President Bolsonaro spoke of the millions of people living in the Amazon, Indigenous people, *quilombolas*, and the importance of reducing inequalities... he was clearly under pressure from the US government. In addition, it is interesting that this climate debate is affecting other spheres. The climate issue must reach the economic debate so that it can, in fact, generate feasible opportunities for inclusion and not just a string of nice ideas.



### 3.14 [INCOMPLETE] URBAN JUSTICE: WHERE THERE IS TERRITORIALITY, THERE LIES APARTHEID LUANA COSTA

*Interviewed by Andréia Coutinho Louback*

*"Our backyards are territories of knowledge. The urban periphery is a territory of knowledge. Each alley holds some sort of expertise, wisdom that makes us survive. But the idea is not for us to survive: it is for us to breathe fully, leading a dignified life, having our citizenship guaranteed and respected."*



Nossa BH is one of Brazil's leading urban justice organizations. In order to strengthen the debate and practical initiatives on the topic of mobility, the movement sheds light on the issue of urban space as a stage for social, structural, geopolitical and economic tensions in Brazil. Therefore, voices such as that of Luana Costa, a journalist and social mobilizer, are irreplaceable in a reflection on urbanization in Brazil. Before we deal with climate justice, Luana proposes to talk about territoriality, historical heritage and apartheid in cities.

To speak of justice is to speak of inequalities. In Brazil, we must start this conversation with the almost 400 years of the process of enslavement of the Black people, who, according to Luana, have also lived through a period of false abolition, which lasts to this day. "We didn't experience agrarian reform processes, we didn't have the right to land, we didn't have the right to education, quite the opposite. The Brazilian Constitution once prevented us from studying", she points out.

#### **What is your perception of urban justice?**

Black people are mostly living in sub-human conditions in the cities. The inception and growth of slums in Brazil is the result of this slavery context, of this heritage that we still carry with us. I'll only be able to think about the connection between justice and the urban space when we are able to live our citizenship in full. Urban justice can only happen when my citizenship is guaranteed. I live on the outskirts of Belo Horizonte, far from spaces, opportunities in the city, employment, school, access to basic health. The process of enslavement in Brazil made these territories a reflection of a power structure that dehumanizes us, and that continues to demoralize us. We still live an apartheid in the cities, right? When I tell you that I cannot access a hospital less than 15km from my house, we are talking about apartheid because, as my everyday-inspiration-poet, Elisa Lucinda, says, "if there is territoriality, there lies apartheid." Talking about building urban justice is talking about a long way to go. Our freedom is fake. Racism weakens any democracy. There is no way for us to say that we are experiencing a process of humanization in cities in the face of so much brutality with our

bodies. Can you talk about the tensions in the city that involve mobility, access and inequality of opportunity?

Bus fare is the most expensive item on my budget. On mine and on the budgets of the women who are here with me, my neighbors. To talk about urban mobility from a gender perspective, we also need a racial perspective. We are at the base of the pyramid. We get paid the lowest wages; we do not have access to education. We are the people who suffer in hospitals due to negligence. I think that walking around the city is what most appeals to Black women. I don't feel safe walking on the street at night. Even the building of cities is done from a male perspective. They are phallic. The city is dark, it watches over us, it violates our body. The spaces are not welcoming to our experiences.

People who discuss urban mobility in Belo Horizonte are very privileged people. They are in a whitened and privileged nuclei. BH is a planned city and here we joke that it was a plan made to go wrong. Who does this plan work for? Only for the white man who lives downtown. Once again, we have to open the conversation to bring up the issue of gender, race, economic inequalities, but also talk about chauvinism and racism, which are at the structure of the construction of our cities.

#### **How do you connect these reflections and criticisms, absences and invisibilities to the issue of climate? How do you perceive climate changes in BH?**

In 2019, it was the first time that I went to a meeting of the Climate Change Committee here in Belo Horizonte, connected to the Secretariat for the Environment. It was open to popular participation. The faces were the same, the skin tones were the same, the people are from a place in the city that makes it look like there are two cities, mine and theirs. At the time, there was a debate to discuss Belo Horizonte's greenhouse gas reduction plan. I think that no one, no activist, militant, no one at this

moment can bring any answers. Not for the present, which is asymmetrical, and much less so for a future that we don't what in going to look like. It's difficult!

**There is an expression that says that Black women are part of the solution to the structuring of future public policies. However, this speech is almost always used in a performative way. What would be a way to envision a solution for urban justice and climate justice?**

I go with the first point you make when you say that Black women have to be part of a process of transformation. In our DNA, we have survival strategies that are more than 500 years old. Our knowledge is of ancestral philosophy. Our Black people have an intellectual format of their own: we create and recreate notes to reverse this logic of symbolic erasure of our memory, of the resistance of our body. Our territories are political and our training schools are there. From the '*quilombamento*' of Umbanda and Candomblé temples, to the resignification of urban spaces using the architecture of inner cities.

We will never advance in a country that claims to be democratic without relying on our own voices. Confronting racism is the most urgent problem that Brazilian democracy has to address. The pandemic we are going through highlights this reality every day. All over the news there is evidence that we live in racial inequality in this country. And this is true at all levels of experience of Black people, including in those living in urban centers. Black people, Indigenous people, we are talking - as Ailton Krenak says - of another way of seeing, living and thinking about the world. And that's what white, patriarchal, colonizing thinking can't handle. Therefore, we must always be in a place of thought and power struggle.

I learn here in my neighbor's vegetable garden! Our place of learning is this: respect the stream on the other side. Our backyards are territories of knowledge. The urban periphery is a

territory of knowledge. Each alley holds some sort of expertise, wisdom that makes us survive. But the idea is not for us to survive: it is for us to breathe fully, leading a dignified life, having our citizenship guaranteed and respected. May we be so free, light and loose that we rise to the skies. May we choose the time to die, because today we don't even have that right, Andréia...



### 3.15 CLIMATE MIGRATIONS IN BRAZIL ÉRIKA PIRES RAMOS

*Interviewed by Andréia Coutinho Louback*

*"When people ask me about climate justice, Hurricane Katrina in 2005 immediately comes to mind. Most of the affected population was Black and immigrant. They were treated in an extremely racist, discriminatory way. It is important to keep in mind that there are impacts that are not limited to the event or disaster itself."*



The phenomenon of climate and environmental migration demands urgent visibility, protection and action. Érika Pires Ramos is an attorney and founder of the South American Network for Environmental Migrations (Resama), one of the leading organizations working to promote justice for environmental migrants and displaced persons. In ten years of existence, the network has been active in the production of research, data and knowledge, and in political advocacy. The idea is to take the discussion about displacement and migration to decision-making spaces.

Erika's family history is an example of the problems she faces in her work. Her parents were born in the backwoods of Pernambuco, but the constant droughts and consequences of major construction works forced them to migrate to Recife. Another part of the family boarded an illegal truck and moved to the Southeast. However, in her family, the need to migrate dates back even further, as her ancestors had been forced to settle between the regions of Cabrobó and Petrolina (PE) after their homes were flooded due to the construction of a hydroelectric dam.

**How can we relate climate migration to the concept of climate justice in Brazil?**

Before studying environmental migration, I had to understand international migration, to understand what refuge was and how the environmental issue was connected to it. I worked as a volunteer in some shelter institutions and learned a lot. When I'm asked about climate justice, one of the events that most affected me comes to mind, and that event changed my academic trajectory and life purpose: Hurricane Katrina, in 2005. Most of the affected population was Black and immigrant. They were treated in an extremely racist, discriminatory way.

Climate justice is closely related to the movement for environmental justice present in the struggles for the right to life and health. And with those affected by Katrina it was no different. There were people who received contaminated containers. It is important to keep in mind that there are impacts that are not limited to the event or disaster itself. This impressed me

a lot. And then I decided to delve deeper into this theme, to focus on people.

**Some reflections on climate justice do not consider the point of view of people who lost their ways of life, their territories. Can you mention examples related to the issue of climate refugee groups?**

Science is still cautious in directly linking human mobility to climate change. Otherwise, we would be closer to concrete solutions. But the point is that there is great caution in recognizing this link. One of the arguments is the multicausality of this phenomenon. It never appears isolated, it interacts with other factors (economic, political, etc.). In addition, there are historical inequalities. The processes of exclusion and violence, and climate impacts, affect individuals, groups and communities differently. I understand that it is necessary to shed light on the environmental and climatic triggers that contribute to migration; deepen the investigation of these root causes to move forward; to develop coherent responses adapted to different territories and human groups.

We live in a country where drought has worsened in several regions and caused an increase in forest fires. The drought stands out as the event that most impacts Brazilians - by more than 50%. And drought also contributes to migration. It is a slow-onset event, which happens gradually and, therefore, its impacts are more difficult to measure. In a sudden onset event such as a flash flood, tornado or hurricane, we can immediately identify the destruction and impact to people. For me, it doesn't make sense that we still think about the climate issue just between us. Community awareness is critical.

**And what are your comments in relation to this context?**

I have a lot of criticism regarding adaptation, losses, and damages. We need to understand the community perspective to be

able to fight for climate justice. Migration or displacement is an extremely sensitive topic, especially when it comes to Indigenous peoples and traditional communities. It is also necessary to guarantee the right to live a dignified and safe life, connecting Indigenous and traditional perceptions with adaptation strategies within their own territory, respecting their ways of life.

What happens on Indigenous lands today is not restricted to climate impacts, which are only one part of a larger structure of threats. Environmental crime, contamination, deforestation, illegal timber trade and illegal mining directly threaten the territories of these peoples and their very existence. In the Amazon, there is great invisibility in relation to riverside communities, which are already having to adapt to climatic extremes. The Amazon is Indigenous, but it is also Black. It is necessary to address these narratives and their role in our reality. We must give visibility to the strategies that communities already have and the space, which is still very restricted, they have to speak in and bring forward their knowledge and experiences and to participate in an actual manner and not just to legitimize certain decisions.

**What is your perception of the gender component in climate migrations? Is there data on this issue?**

The official disaster database does not contain disaggregated data. It is necessary to improve it and also cross different databases to try to gather this information. How to respond to specific groups without knowing who they are and how many of them there are? Each group has specific needs and demands, which require differentiated attention throughout the cycle of migration. These disaggregated data are essential for public policies focused on human rights.

I heard a phrase from Alicia Bárcena that says that "migration's face is that of a woman". I think there are two movements:



one of migrant women and one in which women take the lead when their partners migrate. The gender component is crucial. Living in a sexist society, “being a woman” already makes us more susceptible to situations of violence and violations of our rights. It is women who have less access to information, less access to education, employment and income. Bringing gender inequalities to the issue of climate migration, the problems become even more evident when looking at women on the migratory route and the situations of violence to which they are exposed.

That is why context and ways of life are fundamental to thinking about how to deal with these climate justice challenges, centered on the people and groups that are most impacted, especially women and girls. It is necessary to give a face to climate justice. A face, a leading role, a story and not letting climate justice become just a slogan.



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### 3.16 RACIALIZATION OF THE CLIMATE AGENDA

#### DIOSMAR FILHO

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*Interviewed by Andréia Coutinho Louback*

*“Climate justice needs to address these realities. The discussion on climate justice is useless if it does not address the racial reality of Brazil’s public territories. How can we discuss climate justice if quilombola and Indigenous populations have no land rights?”*



The timeline of the Brazilian environmental movement follows a complex linearity until the arrival of the debate on climate justice. Therefore, we sailed together with geographer Diosmar Filho, a doctoral student in Geography at Universidade Federal Fluminense (UFF) and a researcher at the Brazilian Association of Black Researchers (ABPN). He coordinated research on climate change in Black territories and currently coordinates the Urban Legal Amazon - Socio-Spatial Analysis of Climate Change research.

Diosmar describes how the Brazilian environmental movement thinks about spaces, nature and the relationship between people and nature. In this interview, he highlights the intersection between the racial perspective and environmental, climate and energy justice. And he talks about how the environmental citizen in Brazil sees the world through a patriarchal, heteronormative and whitened perspective, since the concept originates in Western Europe.

#### Who is the Brazilian environmental citizen and what does he fight for?

True to his origins in Stockholm, the environmental citizen has to respond to a conscience that was born in western Europe. He gets up and says we have to take care of the world. He is civility. But a civility that treats the agenda of Indigenous peoples as a relationship of guardianship, which is not concerned with racism and the death of the Black population. Stockholm's environmental citizens will fight for the city to be green, environmentally sustainable and will create models designed to respond to this environmental civility.

Leaving Stockholm behind, a mobilization called "re-democratization" was going on in Brazil. The environmentalism that rises within the country went north, to Acre, and found the rubber tappers. Chico Mendes has no racial identity, nor does Marina Silva... This environmentalism qualified capitalism. Capitalism has only worked in the last thirty years because the environmental agenda has provided the underlying basis. It deals with an issue of the protection and conservation of nature, while racial inequalities, gender and violence are not

discussed. The focus becomes, for example, public policies to create parks, disregarding the need to defend the right to housing.

#### And when did the discussion about environmental justice begin in Brazil?

When the Brazilian Environmental Justice Network was created, at Rio+20 [held in June 2012, in Rio de Janeiro]. And this is tied to the Global Earth Charter movement. This environmental justice movement takes as a basis for the discussion conflicts that were already happening in Brazil, all of them in the territories of Black, Indigenous and *quilombola* population. Most of the actions from that point on were led by the workers' union movement, a white union movement from the Southeast, and researchers who worked with workers' health, especially victims of industrial contamination.

#### You mentioned the Brazilian Environmental Justice Network and the Global Earth Charter. Was all of that guided only by the workers' union movement of the Southeast?

That's right. And then we had the white NGOs that were joining together. When Hurricane Katrina hit the United States in 2005, the debate on environmental racism<sup>69</sup> began to reach Brazil. It was Katrina that rocked Brazil. A lot of people from here went to southern Mississippi, exchanges were happening and we brought the concept over here. Robert Bullard became the messenger who talked to Brazil about environmental racism. Racism entered the Brazilian environmental justice agenda. To the detriment of Black people, the Black movement opened up the debate with this agenda.

Environmental Justice brings up the issue of environmental racism, which has become much more an issue of environ-

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<sup>69</sup> For more on environmental racism, please refer to chapter 1, item 1.2, of this publication.

mental injustice than one of racism in Brazil. [That] is because this way of acting and most of the statements are made by white people. Climate justice needs to address these realities. The discussion on climate justice is useless if climate justice is not discussed in light of the racial reality of Brazil's public territories. This would only be repeating what everyone argues about racism, about environmental justice, just changing the adjective. How can we discuss climate justice if *quilombola* and Indigenous populations have no land rights?

**You have said that renewable energies are not renewable in a country like Brazil. Why?**

At Eco-92 [which took place in June 1992, in Rio de Janeiro], the Caatinga region was identified as an exponent of a renewable energy country. What was the technology used? Dams. Dams built for the production of renewable energy followed the process of genocide of Indigenous and *quilombola* peoples. It killed people, buried ancestral memories under the earth, drowned them in the water. In order to have renewable energy in Brazil, the project to extinguish the lands of the Tumbaoá, Siriri, Pucará, Tuxá peoples was renewed; the energy of genocide of Indigenous peoples was renewed.

Wind power was only possible by violating the territorial rights of these communities. So, from this point of view, it is not a renewable source. This is also because these are technologies that need ores. And where do we find these ores? In the so-called poor places of the world. In the lands of Black people, Indigenous peoples, Africans, Bolivians...

**Your reflections showed that the debate on climate justice is also a debate on energy justice and constitutional justice. How can we end this interview?**

I only say all of this because I am a lover of possibility. The possibility only happens when we are aware of the realities. I

cannot talk about possibility without presenting the reality that we have. I am against a possibility that maintains this level of injustice. At this level of inhumanity, there is no justice process going on. So, the possibility is our way of communicating, not only locally, but globally, you know?

The great possibility is that we are one with nature. Proof that we are one with nature is that we die from a virus that pollutes the oxygen inside our body. There's a challenge I have been hearing, which says: "to be one with nature we need to bond with nature". And it doesn't have to be all *raribu* or *namaste*, none of that. All it takes is to be human. All that I said is because I consider myself as part of the group of people who are in a collective movement, but in a collective movement that is looking for possibilities, a down-to-earth movement.





4.

CLIMATE  
JUSTICE DOES  
NOT WALK  
ALONE

This chapter brings essays written by authors dedicated to the topic of climate justice its connection with different standpoints such as gender, intersectionality, climate migration, food

sovereignty, access to electricity and climate litigation. These are brief articles that take transdisciplinary perspectives to a deeper level and encourage new discussions.

## 4.1 CLIMATE JUSTICE FROM THE STANDPOINT OF GENRE

by Renata Koch Alvarenga

Girls and women are disproportionately - and unfairly - affected by climate change due to power structures and gender inequalities present in every country in the world. However, when it comes to countries in the Global South, and especially marginalized groups, these issues become even more evident. This is because glaring climate justice factors, including the issue of gender, come into play. Still, the narrative of women as passive victims of climate catastrophes undermines the perspective of leadership in the light of gender. Therefore, how can we address the contradictions and paths that regard the female population as leaders in climate mitigation and adaptation plans?

Most developing countries have historically made lower contributions to the emission of greenhouse gases (GHG) than developed countries, such as the United States, which lead the rankings of the most polluting nations in the world. The pollution scenario is the direct result of an unbridled production and consumption system, including the extraction and burning of fossil fuels over several decades. Latin America and the Caribbean, for example, have had slow economic growth in recent years, making it difficult to eradicate poverty and, consequently, exacerbating social inequalities and the vulnerability of social minorities. The great irony of the climate challenge is precisely the fact that countries and regions that have contributed the

least to global GHG emissions are those that suffer the most from the consequences of the climate crisis.

This same logic applies to marginalized groups of society, and therefore, the concept of intersectionality<sup>70</sup> cannot be disregarded. It is impossible to consider the transversality of the gender issue in the theme of climate change without including other structural factors such as race, social class and age. Before the pandemic, 33% of Black women<sup>71</sup> were below the poverty line in Brazil, a percentage that jumped to 38% in just one year. Among white women below the poverty line, that number increased from 15% in the pre-pandemic period to 19%. Oppressions in Brazil - and in the world - are intersected and, therefore, policies regarding climate action need to take into account the needs of women, especially Black, Indigenous, ghetto-dwelling, LGBTQIA+<sup>72</sup> women, among other groups living in a condition of vulnerability.

One of the main reasons that justify the invisibility of girls and women in decision-making spaces to combat climate change is the patriarchal system, in which female work is associated with domestic work and responsibilities with their families. When environmental disasters occur in the regions where these women live, it is usually the man (seen as the head of the family) who occupies leadership spaces in the community, while women are silenced by this limiting structure of patriarchy.

A context that illustrates gender inequality in climate change is the issue of sanitation, which is directly linked to adaptation to environmental disasters and women's quality of life. In 2016, 14.3% of Brazilian women declared that they had no access to treated water in their homes, most of them young

<sup>70</sup> For more on intersectionality, please refer to chapter 1, item 1.1, of this publication.

<sup>71</sup> ROUBICEK, Marcelo. **Desigualdade de gênero e raça: o perfil da pobreza na crise**. NEXO, April 25, 2021. Available at <<https://www.nexojornal.com.br/expresso/2021/04/25/Desigualdade-de-g%C3%AAnero-e-ra%C3%A7a-o-perfil-da-pobreza-na-crise>>. Accessed on September 14, 2021.

<sup>72</sup> IGLESIAS, Luis; HOLLANDS, Ruth. **Por que as Mudanças Climáticas são uma questão LGBTQIA+?** Care about climate. Available at <<https://www.empoderaclima.org/pt/base-de-dados/artigos/mudancas-climaticas-lgbtq>>. Accessed on September 14, 2021.



and poor women, with even higher rates existing among Indigenous women<sup>72</sup>. Infections and health problems associated with poor sanitation in women living in degraded areas have many negative impacts on their lives. In relation to education, for example, it affects their school performance and progression in studies of girls and young women.

Water shortages, caused by global warming, can also lead to an increase in violence against women – in areas affected by drought in Brazil, women are responsible for supplying water to their homes. A case study in the interior of the Northeast showed that in 86.7% of the families interviewed, the person responsible for fetching water was the woman<sup>74</sup>. They are more exposed to risks of violence and sexual harassment when traveling long distances in search of water. In the case of children and adolescents, many girls are unable to attend school due to being overloaded with these household chores on a daily basis.

Gender equality and women's empowerment for climate solutions is essential in Brazil. The knowledge and practices of Amazon and rural women are irreplaceable for the preservation of the environment and climate resilience. One way for climate policies to be intersectional, with a cross-sectional view of gender, is to expand access to education so that women leaders can occupy higher positions in various sectors, including academia, civil society organizations, business and government. In the Brazilian Amazon, adopting gender justice in these dialogues in an intersectional and intergenerational way means increasing Indigenous women's access to resources and decision-making about the forest<sup>75</sup>.

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<sup>73</sup> BRK AMBIENTAL; INSTITUTO TRATA BRASIL. **Mulheres & Saneamento**. Brasil, 2019, 89p. Disponível em: <<https://mulheresesaneamento.com/pt/baixar-pdf>>. Acesso em: 14 set. 2021. AMBIENTAL; INSTITUTO TRATA BRASIL. **Mulheres & Saneamento**. Brasil, 2019, 89p. Available at <<https://mulheresesaneamento.com/pt/baixar-pdf>>. Accessed on September 14, 2021.

<sup>74</sup> M. OLIVERA; M. G. PODCAMENI; M. C. LUSTOSA e L. GRAÇA. **A dimensão de gênero no Big Push** para a Sustentabilidade no Brasil: as mulheres no contexto da transformação social e ecológica da economia brasileira. Documentos de Projetos (LC/TS.2021/6; LC/BRS/TS.2021/1), Santiago and São Paulo: Comissão Econômica para a América Latina e o Caribe e Fundação Friedrich Ebert Stiftung, 2021. Available at <[https://repositorio.cepal.org/bitstream/handle/11362/46643/1/S2000925\\_pt.pdf](https://repositorio.cepal.org/bitstream/handle/11362/46643/1/S2000925_pt.pdf)>. Accessed on September 14, 2021.

Therefore, one of the most urgent demands to allow climate justice in Brazil to be understood as a gender issue is access to education for girls. According to the Brookings Institution, for every additional year of education a girl receives, her country's resilience to weather disasters can increase by 3.2 points<sup>76</sup>. Education is a tool with a multidisciplinary effect for girls and young women made vulnerable by the impacts of climate change. Through education, girls can access information on what to do in a climate disaster situation, having access to more practical strategies to prepare for and deal with the effects of climate change. It can also be transformative to prepare them to enter the labor market in green jobs, with a focus on sustainable development in Brazil.

There is a clear connection between gender and climate, but many countries, including Brazil, have not yet shed the narrative of vulnerability of these marginalized groups and moved towards a context of leadership and power. Only by investing in the education of girls and young women will it be possible to increase women's leadership in decision-making spaces on climate issues. This would be a fundamental step for solutions to be based on the diversity of experiences lived by young, Black, Indigenous and ghetto-dwelling Brazilian women.

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<sup>75</sup> Schmink, Marianne; Arteaga Gómez-García, Marliz. **Embaixo do dossel Gênero e florestas na Amazônia**. 2016. Available at [cifor.org/publications/pdf\\_files/OccPapers/OP-152.pdf](https://cifor.org/publications/pdf_files/OccPapers/OP-152.pdf) Accessed on September 14, 2021.

<sup>76</sup> KWAWUK, Christina; BRAGA, Amanda. **Three platforms for girls' education in climate strategies**. Massachusetts: Brookings Institution, n. 6, 2017, p. 52. Available at <<https://www.brookings.edu/wp-content/uploads/2017/09/platforms-for-girls-education-in-climate-strategies.pdf>>. Accessed on September 14, 2021.

## 4.2 CLIMATE JUSTICE FROM THE STANDPOINT OF DECOLONIALITY

by Juliana Chermont Pessoa Lopes

Recently, the international media spotlight has turned to Glasgow, where the 26th United Nations Climate Change Conference (COP26) took place. Unlike other years, the 2021 edition, delayed by a year due to the COVID-19 pandemic, saw a large mobilization of young people<sup>77</sup>, as well as around 100,000 protesters who ran through the streets of the Scottish city demanding “climate justice”<sup>78</sup>. From the detailed monitoring of the protests, we can see the urgency of the need to address specific intersections experienced by those people most impacted by climate injustices. As denounced in a banner waved the Black Coalition for Rights, “climate justice without racial justice is the new colonialism”<sup>79</sup>.

However, as Txai Suruí<sup>80</sup> said in her opening address at COP26, “Indigenous peoples are on the front lines of the climate emergency. That is why we must be at the center of the decisions that take place here”<sup>81</sup>. Despite this, little emphasis is given, at a decision-making level, to the voices of these peoples,

with climate negotiations being led by government officials and businessmen who are mostly white men from rich countries.

In this sense, this contribution aims to foster reflections on the need to address a decolonial perspective on the theme of climate justice. When looking at the impact of climate change on Latin American territory, for example, it is possible to see that those most vulnerable to the effects of climate change are precisely the people who suffer from the legacy of colonization, with racialized women being the most impacted. In this sense, in the words of Françoise Vergès:

*Every day, everywhere, thousands of racialized Black women “get the cities ready for business”. They clean up the spaces that patriarchy and neoliberal capitalism need to function. They perform dangerous, poorly paid work, regarded as unskilled, they inhale and use toxic chemicals (...) A second group of racialized women, who share with the first an intersection between class, race and gender, arrive at middle-class homes to cook, clean, take care of children and elderly people so that their employers can go to work”<sup>82</sup>.*

These women are the ones who suffer the most from the increase in the price of consumer goods caused by climate change (such as the price of food), as well as the consequences of extreme hydrological events, such as heavy rains and landslides that annually affect several urban centers, especially in places marked by a lack of planning and the presence of irregular settlements and slums.

It is necessary to take into account that an analysis of climate injustices must take into account not only the vulnerabilities experienced by certain parts of the population in relation to

<sup>77</sup> SUDRÉ, Lu; DORETTO, Camila. Juventude marca presença na COP26 e fortalece luta por justiça climática. **GREENPEACE**, 2021. Available at <<https://www.greenpeace.org/brasil/blog/juventude-marca-presenca-na-cop26-e-fortalece-luta-por-justica-climatica/>>. Accessed on November 13, 2021.

<sup>78</sup> FRANCE, Presse. Milhares marcham em Glasgow para exigir ‘justiça climática’ da COP26. G1, 2021. Available at <<https://g1.globo.com/meio-ambiente/cop-26/noticia/2021/11/06/milhares-marcham-em-glasgow-para-exigir-justica-climatica-da-cop26.ghtml>>. Accessed on November 13, 2021.

<sup>79</sup> BELCHIOR, Douglas; SANTANA FILHO, Diosmar; SOARES, Luiz. Justiça climática sem combate às desigualdades raciais é colonialismo. **O ECO**, 2021. Available at <<https://oeco.org.br/analises/justica-climatica-sem-combate-as-desigualdades-raciais-e-colonialismo/>>. Acesso November 16, 2021.

<sup>80</sup> See the interview with Txai Suruí, in chapter 3, item 3.2, of this publication.

<sup>81</sup> ROSSI, Marina. Txai Suruí, in a highlight of COP26: “I’ve lived under threat from the time I was born”. **EL PAÍS**, 2021. Available at <<https://brasil.elpais.com/brasil/2021-11-09/txai-surai-destaque-da-cop26-vivo-sob-clima-de-ameacas-desde-que-me-conheco-por-gente.html>>. Accessed on November 15, 2021.

<sup>82</sup> VERGÈS, Françoise. **Um feminismo decolonial**. Ubu Editora, 2020. p. 18.

their ability to adapt to the climate crisis, especially with regard to their economic capacity, but also the specific intersections experienced by these populations. Regarding the climate justice debate in Latin America, among other places, we must take into account the need to analyze these injustices from a decolonial point of view, considering the slavery and patriarchal history of development of these societies.

For Julieta Paredes and Adriana Guzmán, Bolivian thinkers and activists, who are two exponents in the Feminism Community, it is necessary to decolonize temporality<sup>83</sup>. In their words:

*When we talk about decolonizing temporality, we are denouncing that there is a colonial temporality, a "unique" and linear conception of time, which is imposed as a recurring colonizing fact that takes away our memory and corrects us in the future. This linear appearance of time embodies the idea of evolution and progress, which goes from worse to better, from developed to evolved, from uncivilized to civilized, from underdeveloped to developed, a race for "evolution" or rather for domination<sup>84</sup>.*

This notion of decolonization of temporality is important for climate justice, given that global north-south relations, with regard to the history of emissions, demonstrate that countries known as developed (Global North) are precisely those that historically contributed the most to the climate crisis, despite the fact that the countries of the Global South are the ones with the least conditions to adapt to the crisis.

The decolonial reading of climate justice becomes even richer when thinking that it is Indigenous peoples, *quilombola*

and traditional communities that hold knowledge and technologies that can support the necessary mechanisms to save the Earth from this crisis. It is through the strengthening of public policies that enable better listening and appreciation of the culture of these peoples that the current crisis can be reversed, beyond a simple transition from a carbon-based economy. As Txai Suruí said, quoting Ailton Krenak, Indigenous peoples, for example, have ideas on how to postpone the end of the world.<sup>85 86</sup>

In this sense, an analysis of climate justice, especially with regard to gender, needs to give visibility to the voices of women marked by the intersectionalities produced by the colonization and post-colonization processes. In Brazil, for example, in the words of Lélia Gonzalez "for us, Amefricans from Brazil and other countries in the region – and also for Amerindians –, awareness of oppression occurs first and foremost because of race"<sup>87</sup> and the same reflection is valid for Indigenous communities, "for all this, our presence in ethnic movements is quite visible; there, we, Amefricans and Amerindians, have active participation and, in many cases, we play leading roles"<sup>88</sup>.

These leading roles in social movements, are, in the words of Lélia Gonzalez, what makes racialized women aware of sexual discrimination. However, the author considers that, in the hegemonic women's movement, Amefrican and Amerindian women are invisible. In her words, they are "discolored or deracialized and placed in the popular category"<sup>89</sup>. In this sense, it is understood that the experiences brought by Black and Indigenous women should be placed at the center of the debate on

<sup>83</sup> For reasons of translation from Spanish into Portuguese, the term decolonial is used in the original text, keeping the word originally used by the authors.

<sup>84</sup> PAREDES, Julieta; GUZMÁN, Adriana. ¿Qué es el Feminismo Comunitario? Bases para la Despatriarcalización. 2013. p. 25

<sup>85</sup> MARTINS, Victória. Txai Suruí: juventude indígena contra a emergência climática. ISA, 2021. Available at <<https://www.socioambiental.org/pt-br/noticias-socioambientais/txai-surui-juventude-indigena-contra-a-emergencia-climatica>>. Accessed on November 15, 2021.

<sup>86</sup> KRENAK, Ailton. *Ideias para adiar o fim do mundo*. São Paulo: Companhia das Letras, 2019.

<sup>87</sup> GONZALEZ, Lélia. *Por um Feminismo Afro-Latino-Americano: Ensaios, Intervenções e Diálogos*. Rio Janeiro: Zahar, 2020. p. 147.

<sup>88</sup> *Ibidem*, p. 147.

<sup>89</sup> *Ibidem*, p. 148.

climate justice and gender in Brazil, since they are the ones who suffer the most from the effects of climate change, and must be taken into account in any decision-making process aimed at mitigating the effects of the climate crisis.

## 4.3 CLIMATE JUSTICE FROM THE STANDPOINT OF FOOD SOVEREIGNTY

by Xica da Silva

Before opening up the window of dialogue on a sensitive topic in the Brazilian reality, I choose to go back to my own story in an attempt to illustrate how everything is interconnected. I was born a premature baby in the countryside, in the district of Laranjeiras, in the municipality of Ipanema, Minas Gerais, in a wattle-and-daub house, at the kitchen door while my mother was cooking. That's why I consider myself a cook since I was born. My mother was a midwife and delivered her own baby. Today, my mother is a doula and brings many children into the world. Our family comes from women healers from a *quilombo*, I believe. Both my father's and my mother's family were enslaved, "caught in the snare" to be "tamed".

At the age of 12, I went to the city, but I never stopped dreaming of returning to the countryside, to my roots. I moved to Ipatinga, in Vale do Aço, worked on a sugar cane mill, worked in the fields with my father, planting and harvesting coffee, rice and black peanuts, which I couldn't eat and so I had to whistle while I worked. I also made *rapadura* at the sugar cane mill. When I was 14, I went to work as a nanny. I studied until the age of 17, until the 6th year of primary school. When I turned 18, I moved to Belo Horizonte to look for a job as a maid, but I worked as a housekeeper, which I didn't really like. I knew that, in fact, my life was in the kitchen, and at the age of 19, I became a cook for a family. At 23 or 24, I met my ex-husband.

I thought it was important to do look back at my origins because, some time later, I created an income generation group with a catering service called "*Amigos de Xica*", and I gave interviews about it to television and radio channels. People started to appreciate my work as a cook and to order food from us because of our professionalism - and because of my seasoning! We sold

chicken bread with *ora-pro-nóbis*, pumpkin bread, coconut bread, cheese bread with guava, dulce de leche bread, etc. We also sold lunches, dinners, coffees, we catered coffee breaks.

In 2008, we formed a micro-enterprise. In 2009, I lost my house at auction. The agreement with my ex-husband would be that he would pay the house expenses and I would take care of our daughters. However, I ended up losing my house and almost my business and had to rent a new place to live. But things got better and I learned about how to make better use of food, about nutritional value. What was good nutrition actually became a product. It was practice, the things I lacked and the attempts to innovate that taught me about food sovereignty, which is nothing more than a myth in Brazil.

From this perspective, I got to the issue of climate, which is connected to food and the product of my work. I had a vegetable garden and I used vegetable scraps and everything that was left over from organic material, including for composting. I used tomato seeds to plant more tomatoes, from papayas I made papaya jam with cassis liqueur, from zucchini I made spaghetti, from mangoes I made chutney, I invented hilarious dishes using food that would go to waste. One of my dreams was to meet Ana Maria Braga!

In this relationship between climate, food and product, we pursued what is referred to as solidarity economy, an idea that was born between the 80s and 90s with the collapse of President Collor's administration. As people lost their money and there were almost 7 million people unemployed, individuals started inventing, creating factories in their backyards. Solidarity economy brought into the factories principles such as valuing human beings, social inclusion, collective work, self-management, cooperativism, companionship, solidarity. After all, solidarity is a collectively organized popular economy. There is even a Bill of Law being discussed in the Federal Senate precisely on the solidarity economy, in which I have been participating, along with many other people, in plenary sessions, forums, conferences and public hearings.

When I was in a shelter due to domestic violence, I was introduced to the solidarity economy by social worker, so that I and the other women could create a group of coexistence and to solve our problems. We realized that we had the capacity, the ability and that we could take action. It was at this time that I started making bread, cookies, etc. Other women made rugs and we went to the fair to sell our products. We used our capacity; our ability and we took action to generate income so we didn't have to go back to the aggressors to prevent our children from going hungry. I was one of those who embraced the idea and I said: "We have the ability. We have skill. Now all that's missing is the attitude." Instead of dying, thank God, I'm here!

From the relationship between climate, food and product, I understand that climate justice means to take care of the land and water. It means taking care of the land, planting and taking care of it, as well as the increasingly scarce water. This is what influences the weather. To take care of the land means to cease using poison (pesticides) as is done in many cases, for example a lettuce that, to shorten its harvest time, receives a cup of poison and can be harvested in less than half the normal ripening time. We need to take care of nature as we take care of our own life. If the world is bad, it is because man mistreats nature.

An example of this is deforestation. Trees are cut down to make room for other things and when we lose a tree, often a fruit tree, we miss the opportunity to offer dignity to people who have fewer resources. When I refer to the replacement of fruit trees, I am referring, for example, to the extensive plantation of eucalyptus, a true monopoly in which there is no native fruit tree that can feed the population, a monopoly that does not take care of the land or of the climate.

Did you know that 59.4% of Brazil's population is facing a situation of food insecurity? Even more frightening is doing the math and realizing that 116.8 million people are suffering some degree of food insecurity and that 19 million are starving. Even more frightening is to think that, even in this context, the National Congress simply approved BRL 5.7 billion for the 2022



electoral fund. That's triple the amount registered in 2018 and 2020. And my people are still going hungry.

The data are the results of the National Survey on Food Insecurity in the Context of the Covid-19 Pandemic in Brazil<sup>90</sup>, carried out by the Brazilian Research Network on Food and Nutrition Sovereignty and Security (Rede Penssan). These figures are current and they prove to us that there is no food sovereignty in Brazil. *But why, Xica?* Because we are not allowed to choose what we are going to eat. We don't know what we'll eat.

Do you know where the flour that makes the bread you eat with butter comes from? If your answer is no, that's why I say you don't know what you ate. What you ate was actually a product. The seedling itself that you can grow as an alternative to the food-product you consume may have been contaminated by chemicals to accelerate its cultivation and aesthetics. Therefore, it must be said that food sovereignty no longer exists.

Every citizen has the right to adequate and healthy food, with at least three meals a day, breakfast, lunch and dinner. Processed food itself is often not accessible due to rising prices, the bread itself is no longer accessible in many cases. First, you can't choose what you eat, and second, when you try to delve into the subject, you find that you still don't know what you're eating.

In the municipality of Ribeirão das Neves, for example, which has approximately 380 thousand inhabitants, there is a green belt, a place with lots of water, many springs and lots of green. It's really productive land. However, occupations are disorderly and often occur in these rural green areas, dumping sewage into springs and streams. The situation persists due to lack of supervision by public authorities.

Therefore, I understand that in order to develop a food sovereignty project in this municipality, it is important to plant

varieties, save non-potable water, not use poison and use natural light instead of gasoline as energy. However, solar energy is restricted to large condominiums and elites. The peripheral population of Ribeirão das Neves, which does not have access to technologies for capturing solar energy, depends on public electricity concessions, in this case from CEMIG [Companhia Energética de Minas Gerais S.A].

What you see are tangled wires, often connected directly to the pole due to the high cost of energy, which causes frequent transformer explosions, fires and a burden on those who actually pay for energy. In this context, women are primarily responsible for saving energy at home. Women are the ones who plant to feed their family and this generates a triple working day for them: outside the house, inside the house, in addition to taking care of their children.

I am part of Observatório do Clima's Gênero e Clima work-group and I feel very privileged to be able to contribute to such a skilled group of people. At first, I felt out of place for being in a group of people so far away from me and with such different origins and with access to many privileges, but today it is a joy to be part of this group and to discuss climate issues that I had never discussed over my 56 years in this earth. That's why I'm a privileged woman. My intention is to link the group's discussions with the UN Sustainable Development Goals (SDGs).

Climate justice means to take care for the environment and human beings. Food sovereignty is choosing to eat what I recognize, like they do back in the countryside. The two concepts are closely linked. We cannot discuss food sovereignty if we are not healthy. There is only health if there is food sovereignty, if we have a healthy climate, without pollution, without harming the environment. By taking care of myself, I am taking care of others and the world. That way, we can take care of the climate.

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<sup>90</sup> REDE PENSSAN. **Inquérito Nacional sobre Insegurança Alimentar no Contexto da Pandemia da Covid-19 no Brasil**. 2021. Available at <[http://olheparaafome.com.br/VIGISAN\\_Inseguranca\\_alimentar.pdf](http://olheparaafome.com.br/VIGISAN_Inseguranca_alimentar.pdf)>. Accessed on September 14, 2021.

**More about me:**

Finally, I would like to say that I took the National Exam for Certification of Youth and Adult Skills (Encceja) for primary and secondary education and I passed. I took the entrance exam to study gastronomy and I passed. I signed up for gastronomy school! As the pandemic started and the classes went online, it was another difficulty because my eyesight is not good and I'm not familiar with the internet. In addition, when classes went back to being in person, once again, it was difficult to connect with people in class, who came from very different realities, but I integrated myself.

## 4.4 CLIMATE JUSTICE FROM THE STANDPOINT OF CLIMATE MIGRATIONS

*by Gabriel de Oliveira Quintana*

The impacts resulting from climate change are now being felt in several places and at different levels and each day they become more recurrent in the current scenario in Brazil - and in the world. The intensification and greater frequency of extreme weather events evidence climate changes, which can be classified as hydrological, geological or geophysical, meteorological and climatological. Among the disastrous and sometimes even fatal consequences, we want to highlight in this essay the issue of forced migrations and climate refuge.

Although not democratic in nature, these impacts affect all social groups and individuals - who have different levels of ability to face the consequences of these events. These differences are closely related to the magnitude of such changes and how affected populations can cope, both individually and collectively.

Part of the root of these differences is related to the way of life of the impacted groups, starting from the dynamics built with their territories, mainly from the perspective of cultural aspects and their use of resources. The ability to survive when facing direct and indirect impacts of climate events is determined by the situation of vulnerability in which people find themselves and by their ability to adapt, resulting in the potential for resilience, which varies according to social, economic, cultural and infrastructural conditions.

Other factors that determine resilience to climate change are related to access to basic rights, services and income, establishing a condition in which more vulnerable and marginalized groups tend to suffer more sharply when exposed to the same impacts.

In this sense, the concept of climate justice is established as one of the means to help decision-making that seek to eliminate or reduce the conditions of socioeconomic vulnerability of these groups, which have different levels of resilience, options and adaptability, resulting from the consequences of the environmental, social and economic impacts caused by the effects of climate change<sup>91</sup>.

Climate refugees are among those who need support that climate justice seeks to achieve, since they are social groups forced to move to other places because the impacts of climate change threaten or interrupt their way of life in their own territories. In 2019 alone, approximately 24.9 million people from 140 countries were subjected to some type of compulsory displacement (either temporary or permanent) due to climate events, a figure that only tends to increase if climate change mitigation and adaptation actions fail to become sufficiently more ambitious and concrete<sup>92</sup>.

Real examples of climate refugee groups and the quest for climate justice to prevail over the circumstances of the affected populations are also taking place in Brazil, as is the case of the community of Enseada da Baleia, located in the southern coastal region of the state of São Paulo, on the border with Paraná. This episode jointly illustrates the environmental and climatic effects of a situation that inhabitants had never faced before and which threatens not only their *caiçara* lifestyle and culture, but also their very lives.

#### **Understand the context:**

Created by State Decree 40,319, on July 3, 1962, the Ilha

do Cardoso State Park (PEIC), located in the municipality of Cananéia (SP), is a full-protection state conservation unit. The region has been inhabited for centuries by a traditional population of *caiçaras*. Currently, there are seven *caiçara* communities and one Indigenous community living there, amid the conflict generated by restrictive preservationist environmental policies, which neglect social and cultural aspects that these populations have established in the region. In addition, they face threats generated by unstructured tourism and real estate speculation in their territories.

Located to the south of the island, the community of Enseada da Baleia was surrounded on one side by the Atlantic Ocean and, on the other, by the Ararapira Estuary. This combination formed a bundle of land with unique beauty, which encouraged artisanal fishing and community-based tourism for its inhabitants. However, the channel has been undergoing a slow process of erosion over the past 60 years, which compromises the integrity of the territory. Residents found ways to adapt by relocating their homes, planting crops, and building barriers to stop flooding.

Considering the geological risk of the place, some estimates predict that the strip of land could rupture by 2033. As a consequence, the community would be flooded, which threatens not only life, but the cultural legacy of its inhabitants. In October 2016, it became evident that the rupture would happen ahead of schedule. An extratropical cyclone accelerated the erosion process and both sides of the channel were left under two meters of water. It was irreversible! The community had to be immediately relocated to a place inland, called Nova Enseada.

Despite the resistance of the São Paulo State government to cooperate with the relocation within the PEIC, the action was supported by the Public Defender's Office of the State of São Paulo and was headed by the women of the community, which prevented the inhabitants from becoming climate refugees and being forced to migrate to the nearest urban centers. At the end of August 2018, a sea wave caused by a cold front caused

<sup>91</sup> MILANEZ, B.; FONSECA, I. F. Justiça climática e eventos climáticos extremos: uma análise da percepção social no Brasil. *Revista Terceiro Incluído*, [S. l.], v. 1, n. 2, p. 82–100, 2011. DOI: 10.5216/teri.v1i2.17842. Available at <<https://www.revistas.ufg.br/teri/article/view/17842>>. Accessed on June 14, 2021.

<sup>92</sup> THE UN REFUGEE AGENCY (AGÊNCIA DA ONU PARA REFUGIADOS - ACNUR BRASIL). **A mudança climática é a crise de nosso tempo e impacta também os refugiados**. Brazil, December 10, 2020. Available at: <<https://www.acnur.org/portugues/2020/12/10/a-mudanca-climatica-e-a-crise-de-nosso-tempo-e-impacta-tambem-os-refugiados/>>. Accessed on June 10, 2021.

the complete rupture of the strip of land, which had once been 170 meters wide and three meters deep. This story is told in the documentary *O amanhã é hoje: o drama de brasileiros impactados pelas mudanças climáticas*<sup>93</sup>.

## 4.5 CLIMATE JUSTICE FROM THE STANDPOINT OF ACCESS TO ELECTRICITY

by Isis Nóbile Diniz

To play ball, fish, chat with friends and family on the hammock. Even with the increase in the availability of electricity, traditional customs remained the same, as shown by the result of an analysis carried out by the Institute of Energy and the Environment (*Instituto de Energia e Meio Ambiente* - IEMA) on the impact of the installation of 70 photovoltaic systems<sup>94</sup> by Instituto Socioambiental (ISA), in 65 communities in the Xingu Indigenous Territory in 2019. Most people interviewed for the study said that the availability of energy did not affect traditional customs (54%) or reduced conversations in villages (75%).

On the other hand, the increase in electricity generation has made the resident community have less problems using their electronic devices, such as refrigerators and cell phones; stimulated night teaching; teachers did more research on the internet; photovoltaic panels also reduced problems arising from diesel or gasoline generator failures at health clinics. The availability of continuous electrical energy provided greater security for care and better refrigeration of medicines and vaccines.

While the country is debating the installation of 5G technology, with the promise of revolutionizing communication and the way of life, 990,000 Brazilians are without access to public electricity services in the Legal Amazon alone, according to a study carried out by IEMA. In the entire Brazilian territory, ten million lacked access to electricity, according to the 2000 Census of the Brazilian Institute of Geography and Statistics (IBGE),

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<sup>93</sup> Available at <<https://www.oamanhaehoje.com.br/>>.

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<sup>94</sup> INSTITUTO DE ENERGIA E MEIO AMBIENTE (IEMA). **Avaliação de impacto socioambiental da introdução de sistemas fotovoltaicos no Território Indígena do Xingu**. January 2019. Available at <<https://energiaeambiente.org.br/produto/avaliacao-de-impacto-socioambiental-da-introducao-de-sistemas-fotovoltaicos-no-territorio-indigena-do-xingu>>. Accessed on September 14, 2021.

which is the most recent one available to date. This situation of marginality has a name: it's called energy exclusion.

In general, those who still do not have access to the public electricity service live in communities located in areas further away from the distribution networks. Most of Brazil receives electricity through the National Interconnected System (SIN), the large transmission network that connects all Brazilian regions. It so happens that, in the Legal Amazon, there are more remote areas, with low population density or places where geographical restrictions make it difficult to install distribution networks - and it is not always in the interest of local communities to be connected to the SIN, since the generation of the electricity available through the network may have caused socio-environmental impacts that are in dissonance with the values of the group.

In some of the cases of those who live in more isolated regions, such as the Xingu Indigenous Territory, electricity distributors or the residents themselves install small diesel or gasoline generators. They are small, expensive and precarious electric power generation units. This type of generation is also noisier, pollutes the air, can affect the health of residents, and requires a lot of maintenance, leaving people vulnerable to unforeseen interruptions (and accidents), in addition to generating greenhouse gases from burning fossil fuel. And, to reach these places, fuel needs to travel by boat for many days, without any institutional subsidy mechanism.

It is worth remembering that, in Brazil, there is the Social Tariff subsidy, a discount on the electricity bill for families with lower incomes. Bill reductions are granted to each power consumption level, in a progressive range. Indigenous and *quilombola* families with income per person of up to half the minimum wage are entitled to a 100% discount on their electricity bill, up to a consumption limit of 50 kWh/month<sup>95</sup>. To

get an idea of how little electricity this is, in 2012, the average consumption per inhabitant in São Paulo was 276 kWh/month. The average inhabitant of São Paulo consumed five times more electricity than an entire *quilombola* or Indigenous family living within this limit.

Electric exclusion data highlight Brazilian social inequality. Despite not explicitly mentioning access to electricity as a fundamental right, the Federal Constitution provides that the rights listed therein do not exclude others, such as the "dignity of the human person". There is also Law 12,111/2009, which regulates the supply of electricity in isolated systems. In the case of the Legal Amazon, according to the IEMA survey<sup>96</sup>, approximately 213,000 people live in rural settlements in the dark, 78,000 of whom are members of Indigenous communities, 59,000 live in conservation units, such as extractive reserves, and 2,600 are *quilombolas*. In other words, populations that historically protect and live off the forest account for more than a third of those who are marginalized from accessing a public service that should be available to all.

Almost half of the people without electricity in the Legal Amazon live in Pará<sup>97</sup>. The municipalities with the largest number of affected citizens in the Legal Amazon are Breves (PA), Portel (PA) and Coari (AM). Pará also leads in the number of inhabitants without energy, divided into three of the four groups mentioned above: 2,200 *quilombolas*, 23,000 inhabitants of conservation units and 108,000 rural settlers. Interestingly, the municipalities of Pará are also ranked among the major Brazilian emitters of GHG (Greenhouse Gases), according to SEEG Municípios<sup>98</sup>. Due to deforestation, Portel, mentioned above, appears in seventh place among the municipalities

<sup>95</sup> REDE SOCIAL BRASILEIRA POR CIDADES JUSTAS E SUSTENTÁVEIS. **Consumo total de eletricidade per capita - São Paulo, SP**. Available at <<https://www.redesocialdecidades.org.br/br/SP/sao-paulo/consumo-total-de-eletricidade-per-capita>>. Accessed on September 14, 2021.

<sup>96</sup> INSTITUTO DE ENERGIA E MEIO AMBIENTE (IEMA). **Amazônia Legal: quem está sem energia elétrica**. Available at <<https://energiaeambiente.org.br/produto/amazonia-legal-quem-esta-sem-energia-eletrica>>. Accessed on September 14, 2021.

<sup>97</sup> INSTITUTO DE ENERGIA E MEIO AMBIENTE (IEMA). **Exclusão elétrica na Amazônia Legal: quem ainda está sem acesso à energia elétrica?** Available at <<https://energiaeambiente.org.br/produto/exclusao-eletrica-na-amazonia-legal-quem-ainda-esta-sem-acesso-a-energia-eletrica>>. Accessed on September 14, 2021.



emitting the most GHG in the North Region, while it is home to almost 50 thousand people without electricity. According to the IBGE<sup>99</sup>, it is estimated that the municipality has 62,945 inhabitants (2020 figure).

The state with the highest percentage of electricity exclusion is Acre, where 10% of the population live without electricity from public supply. Acre ranks second in terms of residents of Conservation Units (almost 11,000) and rural settlements (more than 31,000) who live in the dark. Amazonas has the largest Indigenous population without public access to electricity: around 24,000 people.

Electrification has the ability to expand opportunities for social and economic improvement by providing those who live in urban centers with the ability of having a socket at home to turn on the refrigerator, turning on a light when the sun sets or having a cell phone to record their history and get informed. In a pandemic, such as Covid-19, it is critical to refrigerate vaccines. In addition, the inclusive universalization of access and use of electricity has the capacity to increase the population's income level, allowing people to pursue productive activities. Emphasizing that the social tariff must meet local production demands, which is essential to promote the social and economic development of communities.

The results achieved in the last two decades by the efforts to universalize access to public services in Brazil are remarkable. Since 2003, when the Federal Government instituted the National Program for Universal Access to and Use of Electric

Energy – *Luz para Todos Program* (LPT)<sup>100</sup>, more than 3.5 million connections have been established, reaching 16.8 million people. In 2020, the government launched the National Program for Universal Access to and Use of Electricity in the Legal Amazon – *Mais Luz para a Amazônia*<sup>101</sup> to bring electricity to remote regions of the Legal Amazon. The Program provides for the connection of communities without access to electric energy and the replacement of diesel or gasoline generators, but it does not consider the availability of affordable electricity which is necessary for local production<sup>102</sup>.

There are several ways to generate electricity<sup>103</sup>, including solar, wind, water (including water wheels) and biomass, which includes forest residues, vegetable oils and biogas. The IEMA survey pointed out that scenarios with greater availability of energy from different sources tend to provide increased security to users. It is therefore necessary to include communities in the selection, so that electricity generation is carried out in a suitable way for each community, preferably using social technology (simple, low cost, easy applicability and added social value). After all, the needs of different communities vary.

Projects need to be supplemented by the training of communities or their associations to operate and maintain power systems, as recommended by the Energy & Communities Symposium<sup>104</sup>, held in 2019 in the city of Manaus. It is even worth keeping without electricity the communities that prefer to remain that way. Public policies in the electricity sector must

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<sup>98</sup> INSTITUTO DE ENERGIA E MEIO AMBIENTE (IEMA). **Municípios da Amazônia dominam emissões de carbono**. Available at <<https://energiaambiente.org.br/municipios-da-amazonia-dominam-emissoes-de-carbono-20210304>>. Accessed on September 14, 2021.

<sup>99</sup> IBGE. **Cidades e Estados**. Available at <<https://www.ibge.gov.br/cidades-e-estados/pa/portel.html>>. Accessed on September 14, 2021.

<sup>100</sup> MINISTRY OF MINES AND ENERGY (MINISTÉRIO DE MINAS E ENERGIA - MME). **Luz Para Todos 2020: mais de R\$ 1,1 bilhão é aprovado para continuidade das obras em 11 estados**. Brasil, September 13, 2019. Available at <<https://www.gov.br/mme/pt-br/assuntos/noticias/luz-para-todos-2020-mais-de-r-1-1-bilhao-e-aprovado-para-continuidade-das-obras-em-11-estad-1>>. Accessed on September 14, 2021.

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<sup>101</sup> ELETROBRÁS. **Programa Mais Luz para a Amazônia**. Available at <<https://eletrobras.com/pt/Paginas/Mais-Luz-para-a-Amazonia.aspx>>. Accessed on September 14, 2021.

<sup>102</sup> SOCIEDADE BRASILEIRA DE PLANEJAMENTO ENERGÉTICO (SBPE). **Universalização do acesso ao serviço público de energia elétrica no Brasil: evolução recente e desafios para a Amazônia Legal**. Available at <<https://sbpe.org.br/index.php/rbe/article/view/645>>

<sup>103</sup> INSTITUTO DE ENERGIA E MEIO AMBIENTE (IEMA). **Quem ainda está sem acesso à energia elétrica no Brasil?** Available at <<https://energiaambiente.org.br/produto/quem-ainda-esta-sem-acesso-a-energia-eletrica-no-brasil>>. Accessed on September 14, 2021.

<sup>104</sup> ENERGIA E COMUNIDADES. **A rede**. Available at <<https://www.energiaecomunidades.com.br/>>. Accessed on September 14, 2021.

adapt to local realities. In the case of Xingu, only 20% of the people always have energy to use electronic equipment, creating several difficulties. And 97% of them would like to have more access to energy. Providing this is, therefore, an urgent need in the quest for energy justice.

## 4.6 CLIMATE JUSTICE FROM THE STANDPOINT OF LITIGATION

by Ana Carolina da Silva Barbosa

To litigate. This is a verb that, at first, may seem complex, but which is well known to Brazilians. A brief Google search brings us many definitions and, to begin with, this one seems adequate: *“to commit oneself to a contentious judgment”*<sup>105</sup>. Litigation can be understood as the act of bringing to the judge’s analysis the need to protect a right of a person, or a community. However, litigating in Brazil means, above all, fighting. We face an eternal struggle for justice.

And climate litigation, how to describe that? We are in the midst of a climate emergency resulting from the actions of mankind over the last century, which involved unbridled exploitation of natural resources and an addiction to fossil fuels. We observe the destruction of natural ecosystems and we know that Brazil is the only major economy in the world to increase pollution without generating wealth for its society, as pointed out by a study by Instituto Clima e Sociedade<sup>106</sup>.

We are dealing with an increasing number of extreme weather events: floods, which cause landslides and destroy the outskirts of cities; droughts, which cause water crises and destroy crops, making food more expensive and putting the maintenance of many communities at risk; sea level rise, which causes salinization of the water supply to island or riverside populations; fires that destroy our biomes and drive animals to extinction. What we are witnessing is a scene of chaos.

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<sup>105</sup> GOOGLE. **Litigar**. Dictionary. 2021. Available at <[https://www.google.com/search?q=litigar&rlz=1C1JZAP\\_enGB836GB836&oq=litigar&aqs=chrome..69i57j69i59j35i39j0i433l3j69i60l2.2088j1j7&sourceid=chrome&ie=UTF-8](https://www.google.com/search?q=litigar&rlz=1C1JZAP_enGB836GB836&oq=litigar&aqs=chrome..69i57j69i59j35i39j0i433l3j69i60l2.2088j1j7&sourceid=chrome&ie=UTF-8)>. Accessed on May 15, 2021.

<sup>106</sup> INSTITUTO CLIMA E SOCIEDADE (ICS). **Desafios do clima no Brasil**. Available at <<https://www.climaesociedade.org/desafios-para-o-brasil-1>>. Accessed on May 27, 2020.

We have climate migrations, which involve people who need to leave their homes when the conditions for survival in these places become adverse. We see an increasing number of respiratory diseases, problems that hinder the development of children, harm their learning at school, increase health expenditures by the State. This is the same State that finances, in favor of development, companies that manufacture vehicles powered by fossil fuels.

The Covid-19 pandemic is also closely linked to climate change. Scientists point out that the next pandemics and diseases will also intensify as a result of these changes. Numerous diseases could be aggravated, causing deaths due to air and river pollution, lack of sanitation and access to healthy food. In addition to all this, science also points out that the next pandemic could come out of cattle slaughterhouses in the Amazon<sup>107</sup>. In other words: the imbalance of the natural ecosystem caused by deforestation and the extinction of animals leads to the emergence of new diseases that can quickly turn into a pandemic. The one we are seeing now could be the first of many.

At the same time, we see a paradox. There's a mismatch between the actions of the federal government and public opinion with regard to environmental protection. In a 2019 survey conducted by IBOPE<sup>108</sup>, 88% of Brazilians said they were concerned about illegal deforestation in the Amazon and 84% said they fully agree that preserving the Amazon is essential to Brazil's identity. It is noteworthy that 90% of Brazilians said they totally agree with the phrase: "Preserving the Amazon is essential for the health of the environment in Brazil".

In an attempt to correct these discrepancies, a lawsuit based on non-compliance with a fundamental precept (ADPF

No. 708/2020) was filed before the Federal Supreme Court (STF), arguing that omissions by the federal government in the environmental area, as described in the National Fund on Climate Change (Fundo Nacional sobre Mudanças do Clima (Fundo Clima), would lead to a setback to public policies related to climate change in Brazil, in addition to compromising our commitments under the Paris Agreement.

Since the current climate emergency is a fact, climate litigation is a necessary instrument in the search for a serious and concrete policy to provide solutions to the greatest challenge that humanity faces: guaranteeing the development and well-being of populations, reducing inequalities, respecting planetary limits, guaranteeing that future generations will also have access to natural resources and to a habitable planet.

Climate litigation is a fundamental tool in the search for climate justice, which, in turn, is fully linked to social justice, structural racism and the defense of human rights. Brazil is the 9th most unequal country in the world<sup>109</sup>. This huge social inequality was already enormous before the pandemic, with 13.5 billion people living below the poverty line, and the pandemic has caused innumerable setbacks affecting the rates of exclusion, disparities and economic losses. After all, more than half a million lives were lost, many jobs ceased to exist, many families were left broken and grieving, children and young people were left without schools.

The central discussion around climate justice is the fact that the richest populations on the planet emit four times more greenhouse gases (GHGs) than populations in developing countries<sup>110</sup>. Here we have another paradox: there is a disparity between direct GHGs emission and those who are paying

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<sup>107</sup> WENZEL, Fernanda et al. **Frigoríficos, desmatamento e Amazônia: o próximo coronavírus pode nascer no Brasil**. O ECO, 01 jun. 2021. . Available at <<https://www.oeco.org.br/reportagens/frigorificos-desmatamento-e-amazonia-o-proximo-coronavirus-pode-nascer-no-brasil/>>. Accessed on May 15, 2021.

<sup>108</sup> IBOPE/Avaaz survey. **Para praticamente nove em cada dez brasileiros a Amazônia é motivo de orgulho nacional**. August 21, 2019. Available at <http://web.archive.org/web/20190827131513/http://www.ibopeinteligencia.com/noticias-e-pesquisas/para-praticamente-nove-em-cada-dez-brasileiros-a-amazonia-e-motivo-de-orgulho-nacional/>. Accessed on June 17, 2022.

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<sup>109</sup> FILIZZOLA, Luísa. **A quantas anda a desigualdade de rendimentos no Brasil?** Observatório das Desigualdades, November 26, 2021. Available at <<http://observatoriodesigualdades.fjp.mg.gov.br/?p=1413>>. Accessed on May 15, 2021.

<sup>110</sup> AGÊNCIA BRASIL. **Oxfam: 10% dos mais ricos geram mais de 50% das emissões de gás carbônico**. Brasil, 2021. Available at <<https://agenciabrasil.ebc.com.br/internacional/noticia/2015-12/10-dos-habitantes-mais-ricos-do-planeta-geram-mais-de-50-das-emissoes>>. Accessed on September 14, 2021.

the bill with their own lives. There is no doubt that all human beings on the planet are experiencing the effects of climate change, but the fact that we need to – once again – reinforce is that some populations are more vulnerable than others.

This is the case of Indigenous, Black, poor, riverside populations, *quilombolas*, family farmers in the semi-arid region and several other communities that may be forced to abandon their homes, their cultures and their lives due to climate change. Climate justice deals with exactly that: how we should include these people in the debate and in the list of priorities, guaranteeing them a balanced and fair environment, in addition to other rights that will provide them with a healthy and prosperous life.

Environmental justice is not limited to the notion of protecting the environment but extends to the principle that we have to protect resources that are unequally distributed in society and, at the same time, outline strategies to guarantee the well-being of society. It is the goal of reaching a *state of development without leaving anyone behind*<sup>111</sup>.

In our country, we have experienced consecutive years of a frightening increase in fires. Not only in the Amazon, but in several other regions<sup>112</sup>. Fires that destroy environmental reserves, which has a direct impact on springs and rivers, in the extinction of animal species. Droughts in regions of the country that were previously cultivated for food production. All these events can lead people to migrate, i.e., leave their homes, their cities, their economic activities due to the impossibility of continuing to survive in these affected regions. These events lead to food instability, harsher health problems, migrations can worsen the situation of cities, increase housing, transport, health and education problems. Brazilian cities are not prepared for this.

That is why it is necessary that, in the strategies designed to

deal globally and locally with climate change, these vulnerable populations be considered, actively bringing them to participate in this process of transition into a low carbon economy, to be an integral part of the solutions for sustainable development. It is essential that the demands of these social groups be met in the strategies developed by local and national governments. As long as this is not a reality, we will not leave a situation of climate injustice.

Considering that we have a global movement for governments and companies to intensify their commitments to action related to climate change, it has never been more important to amplify the voices of these communities at the debate tables on the Paris Agreement and on the public policies needed for mitigation and adaptation to the climate crisis – in all spheres: federal, state and municipal.

Therefore, the fight for climate justice involves demanding from the public authorities, mainly, that policy mechanisms consider the non-negotiable urgencies of Indigenous, Black, riverside populations, climate migrants, and that the instruments created under the Paris Agreement to promote adequacy and mitigation of the effects fairly consider the unfair consequences that fall on women, men, youth and children who are part of the social vulnerability groups in Brazil. We cannot discuss climate policies without first focusing on the social justice issues of our country. Added to the reduction of inequalities, they will always be inseparable.

It is worth highlighting the importance of involving youth in the context of climate change. We have the Greta Thunberg<sup>113</sup> phenomenon, the Fridays for Future movement and Extinction Rebellion, which have politically influenced Europe and the United States. Here in Brazil, we have Families for Climate, Youth Climate Leaders (YCL), Engajamundo and several other

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<sup>111</sup> AGÊNCIA BRASIL. **Oxfam**: 10% dos mais ricos geram mais de 50% das emissões de gás carbônico.

<sup>112</sup> HAJE, Lara. Inpe confirma aumento de quase 200% em queimadas no Pantanal entre 2019 e 2020. **Agência Câmara de Notícias**, Brasília, September 30, 2020. Available at <https://www.camara.leg.br/noticias/696913-inpe-confirma-aumento-de-quase-200-em-queimadas-no-pantanal-entre-2019-e-2020/>>. Accessed on May 15, 2021.

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<sup>113</sup> Greta Tintin Eleonora Ernman Thunberg, born in Stockholm in 2003, is a young Swedish environmental activist, known for taking time off from classes to stage protests outside the Swedish parliament building demanding action from her country's politicians to mitigate climate change, becoming leader of the Fridays for Future movement.

movements that bring the citizen participation of young people to this debate. This is fundamental, given the intergenerational nature of the discussion. It is young people who will have to deal with the world and the legacy of what is being defined today in terms of commitment and coordinated actions to mitigate the effects of climate change. It is very important that they have this place of speech.

In 2020, the Families for Climate movement debuted in climate litigation. A lawsuit<sup>114</sup> was filed against the state of São Paulo seeking information about the incentives granted by the IncentivAuto Program, which provides for 1 billion reais in financing to manufacturers of motor vehicles, projects to expand their industrial plants and the implementation of new factories. The discussion is exactly whether the state is violating people's right to have a balanced environment in light of the enormous damage caused by motor vehicles.

It is worth mentioning that the state of São Paulo also has legislation dealing with climate policy, which makes it responsible for enacting rules to foster sustainable production patterns. There is, at the very least, an inconsistency between developmental policy and climate policy<sup>115</sup> adopted by the State. We citizens can no longer accept such inconsistency.

On the road to climate justice, litigation can be an instrument that, if used strategically, will ensure that governments fulfill their commitments to sustainable development. But for that we need coordinated actions and awareness of the population. After all, as we emphasized at the beginning of this essay: to litigate in Brazil is, above all, to wage an eternal fight for justice

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<sup>114</sup> TCOURT OF JUSTICE OF THE STATE OF SÃO PAULO (TRIBUNAL DE JUSTIÇA DO ESTADO DE SÃO PAULO - TJSP). **Survey of records of active lawsuits**. Available at <[https://esaj.tjsp.jus.br/cpopg/show.do?processo.codigo=1H000IBRQ0000&processo.foro=53&processo.numero=1047315-47.2020.8.26.0053&uuidCaptcha=sajcapcha\\_c684c5f5a05149f7b9f8c0146b852b2e](https://esaj.tjsp.jus.br/cpopg/show.do?processo.codigo=1H000IBRQ0000&processo.foro=53&processo.numero=1047315-47.2020.8.26.0053&uuidCaptcha=sajcapcha_c684c5f5a05149f7b9f8c0146b852b2e)>. Accessed on October 18, 2020.

<sup>115</sup> COURT OF JUSTICE OF THE STATE OF SÃO PAULO (TRIBUNAL DE JUSTIÇA DO ESTADO DE SÃO PAULO - TJSP). **Survey of records of active lawsuits**. Available at <[https://esaj.tjsp.jus.br/cpopg/show.do?processo.codigo=1H000IBRQ0000&processo.foro=53&processo.numero=1047315-47.2020.8.26.0053&uuidCaptcha=sajcapcha\\_c684c5f5a05149f7b9f8c0146b852b2e](https://esaj.tjsp.jus.br/cpopg/show.do?processo.codigo=1H000IBRQ0000&processo.foro=53&processo.numero=1047315-47.2020.8.26.0053&uuidCaptcha=sajcapcha_c684c5f5a05149f7b9f8c0146b852b2e)>. Accessed on October 18, 2020.





5.

**WHO NEEDS  
CLIMATE  
JUSTICE IN  
BRASIL?**

The realization that girls and women are most impacted by climate change makes it essential to expose the multiple layers of oppression that cover their bodies and marginalize them. Climate injustice has a woman's face, especially the face of Black and Indigenous women from the Global South and it is to them that climate justice needs to turn. Therefore, in addition to contributing to the understanding of these oppressions,

we seek, in this chapter, to expand the visibility of some of the stories and life trajectories of Brazilian women who fight for climate justice, in a symbolic tribute to all those who wage this battle. To this end, we discuss the difficulties related to mapping all women climate advocates in Brazil; we introduce some of these advocates, from the five regions of the country, selected according to their actions.

## 5.1 IS IT (IM)POSSIBLE TO MAP CLIMATE ADVOCATES IN BRAZIL?

by Raísa Pina (ISPN). Collaboration by Isabella Ferreira and Lirian Ribeiro, Technical Assistants, and Méle Dornelas, Communications Advisor to ISPN.

When we look into recent studies on the leading role played by Indigenous peoples and traditional communities in the conservation of ecosystems and, consequently, in the maintenance of global climate balance we get to know numerous climate advocates active Brazil.

In March 2021, the Food and Agriculture Organization of the United Nations (FAO) released a report<sup>116</sup> that highlights evidence that Indigenous peoples and traditional communities are key to conserving biodiversity and, consequently, reducing carbon emissions, which are central actions in the fight for climate justice. The document reviewed nearly 300 studies on the topic. The data reinforces the fundamental nature of the demarcation of Indigenous lands, the issue of title to *quilombola* lands and the measures to ensure that other peoples and communities are given the opportunity of securing their ancestral territories.

However, despite this fundamental role in the implementation of climate justice, the timidity of the propagation of the concept of climate activism in Brazil and the still incipient awareness of leaders about their roles as climate defenders made us broaden our focus to also consider people who do not explicitly position themselves as advocates, but who defend the climate by conserving and practicing socio-biodiversity, agroecology, family farming, sustainable production, territorial protection and other activities that bring us closer to achieving international climate goals. We asked: would it be possible to consider all existing leaders in this survey?

The FAO study expands the challenge: if the aim is to map all climate activists and advocates in the country, it would be necessary to identify every Indigenous woman and every woman belonging to traditional communities in Brazil. This is not yet feasible. The moment of this reflection coincides with the publication of a recent survey carried out in a part of the Cerrado biome by ISPN and the Institute for Environmental Research in the Amazon (Instituto de Pesquisas Ambientais da Amazônia - IPAM), with support from the Cerrado Network, which showed that there are 3.5 times more traditional communities in the region than those listed in the official databases of the State, adding indicators from the Brazilian Institute of Geography and Statistics (Instituto Brasileiro de Geografia e Estatística - IBGE), the National Indianist Foundation (Fundação Nacional do Índio - Funai) and Fundação Cultural Palmares (FCP).

This means that Brazil still does not know its communities and peoples. The nation is made up of thousands of populated territories that are still erased from official maps, just like the dystopian city of Bacurau<sup>117</sup>. Where governments assume there is a great void, there are actually thousands of families that maintain climate balance through their traditional ways of life, keeping their ancestral cultures alive, with a more integrated relationship with nature. As an example, the first population

<sup>116</sup> FOOD AND AGRICULTURE ORGANIZATION (FAO). **Forest governance by indigenous and tribal peoples:** An opportunity for climate action in Latin America and the Caribbean. Mar. 2021. Available at <<http://www.fao.org/3/cb2953en/cb2953en.pdf>> Accessed on September 14, 2021.

<sup>117</sup> 2019 film, written and directed by Kleber Mendonça Filho and Juliano Dornelles.



report originating from the self-mapping app for traditional peoples and communities “Tô no Mapa”, released in October 2020, showed 5,000 families in only 50 communities registered so far. Most of the families are *quilombolas* from the *cerrado* region of Goiás, a state that houses the largest *quilombola* territory in Brazil, the Kalunga territory.

The knowledge of traditional communities is not limited to environmental management: it involves songs, instruments, arts, prayers, rituals, food culture, architecture and so many other riches that need to be preserved, but which are currently in the process of extinction. The peoples, traditional communities and family farmers are Brazil’s main climate advocates. Mapping them is an attempt to show that there is no void in the interior of the country, drawing attention to the reality of Brazil’s diverse population, who can teach us a lesson in development with environmental balance.

## 5.2 TRIBUTE TO WOMEN ENVIRONMENTAL ADVOCATES IN BRAZIL

This item is a tribute to some of the Brazilian women who fight for climate justice. Below, we present short biographies organized according to the five regions of the country.



### PALOMA COSTA (BRASÍLIA | DF)

Paloma is a climate activist, an attorney, an elected advisor to the UN Secretary-General for Climate Change, eternally engaged in Engajamundo and an advisor to Instituto Socioambiental (ISA), among many other activities in the fight for climate justice. She heads her own personal project, CiClimáticos, whose objective is to make bicycle trips that seek to map initiatives for adaptation to and mitigation of climate change by marginalized communities. She has accomplished all this, before the age of 30! She believes that youth is willing to change habits and build a path of lesser impact.

<sup>118</sup> Disponível em: <https://tonomapa.org.br/> Acesso em 21 nov. 2021.

**DERONÍ MENDES** (CUIABÁ | MT)

Deroní is an Afro-Brazilian geographer, a feminist, heir to Tereza de Benguela, daughter of Seu Germaninho and Dona Benedita, traditional farmers in the Guaporé Valley, southwest of Mato Grosso. She is Sofia's mother and best friend. A Black woman in continuous training and transformation, without ever losing her essence or hope that a less unequal, more human world is still possible, without racism and chauvinism. She currently coordinates the Socio-environmental Rights program at the Centro de Vida Institute (ICV), working with Indigenous peoples and traditional communities in Mato Grosso.

**EDUARDA ZOGHBI** (BRASÍLIA | DF)

Eduarda is a political scientist, researcher, climate change consultant and member of Engajamundo. She works to mobilize Brazilian youth to face climate change. She learned from an early age about the importance of politics for lasting changes in the environment and is currently studying for a masters' degree in Public Administration from Columbia University in the United States. She believes that to "bring positive change to a community we must start with political awareness and youth empowerment."<sup>119</sup>

**KARINA PENHA** (SÃO JOSÉ DE RIBAMAR | MA)

Karina is a Black biologist and young socio-environmental activist. She has acted as an articulator for the Engajamundo organization, where she coordinated the working group on climate and participated in several delegations that attended climate conferences. Today, she is a mobilizer for NOSSAS, where she leads a platform called MUVUCA, and also collaborates with the mapping of religious and climate leaders in Brazil. Her activism is marked by the structural issues of race, gender, class and the prospect of hope for the future.

**SARAH MARQUES** (RECIFE | PE)

Sarah is a Black community leader from Recife. She has been granted a scholarship by Fundo Baobá and is the co-founder of the Caranguejo Tabaiars Resiste group.

<sup>119</sup> Available at <https://naaee.org/about-us/people/eduarda-zoghbi>. Accessed on June 14, 2022.

Through many battles, she has been an advocate of the territorial and food security. Her leadership trajectory was born in the midst of indignation and mobilization to preserve the Caranguejo community, whose population lives on the banks of the Capibaribe River. Sarah is made of pure struggle, resistance and inspiration!

**CATARINA LORENZO** (SALVADOR | BA)

Catarina is a 14-year-old Brazilian climate activist and professional surfer. In September 2019, she and 15 other young people, including Greta Thunberg, filed a complaint with the United Nations Committee on the Rights of the Child to protest against governments' lack of action on the climate crisis. The UN had never received a complaint of this type, which resulted in repercussions throughout the world. Today, Catarina continues to sound her voice worldwide in the fight against climate emergency.

**LEIDE AQUINO** (XAPURI | AC)

Leide is an activist and resident of the Chico Mendes extractive reserve. She is 56 years old, was born in Xapuri and was responsible for innovating the Brazil nut production chain. A reference of the Women's Network of the Alto Acre Region, she defends that women's participation and leading roles are non-negotiable bases for forest preservation and food security. "We need to protect the forest", she says.

**SINÉIA DO VALE WAPICHANA** (SERRA DA LUA | RR)

Sinéia is an Indigenous leader from Serra da Lua with a wide repertoire of scientific research on the defense of native peoples. In April 2021, she was the only Brazilian to speak at the Leaders Summit on Climate, when she highlighted Indigenous perceptions on climate change. The repercussion of her speech echoed throughout Brazil, but her trajectory of environmental preservation began long before this emblematic presentation. For the past 20 years she has coordinated the Environmental Department of the Indigenous Council of Roraima (CIR).

**ANA ROSA CYRUS** (BELÉM | PA)

Ana Rosa is a 25-year old Black woman. She is a pedagogue, activist and coordinator of the Engajamundo Gender WG and is studying for her master's degree

in Geography. Born in Belém do Pará, she faithfully defends the full participation of youth in decision-making processes, in addition to intersectionality as a tool for decolonizing the Brazilian environmental movement. "Climate agenda is about life about the actions of human beings in space", she defends.

### **MARIANA BELMONT** (SÃO PAULO | SP)

Mariana is a 33-year old journalist from the rural area of São Paulo. Her texts are razor-sharp and provide deep reflections on social inequalities in Brazil. An activist since adolescence, her journey began when she realized the importance of residents to preserve nature and to fight for quality of life on the outskirts of the city. She has been a leader in Brazil's environmental communication and a crucial voice in the fight against elitism and conservatism in the climate movement.

### **AMANDA COSTA** (SÃO PAULO | SP)

"Environmental racism<sup>120</sup> is also a form of genocide." This was part of a recent speech by the climate activist Amanda Costa published in the newspaper O Globo. Far from diminishing the importance of the topics she addresses, Amanda is known for her ability to tackle difficult issues in a hopeful and fun manner. Her concerns about the climate crisis started from her territory, on the outskirts of São Paulo. Today, she is a Forbes Under 30 listed leader, a young UN Ambassador and a Brazilian delegate at YOUTH 20 - Italy.

### **MÃE FLÁVIA PINTO** (RIO DE JANEIRO | RJ)

Mãe Flávia is a Black sociologist and a favela-dwelling writer. Considered one of the key religious leaders who participated in the foundation of the Fé no Clima (ISER) initiative, she leads Casa do Perdão - an Umbanda temple in Rio de Janeiro. In her path as an activist for human rights, she adds African and Indigenous ancestry to the climate crisis debate wherever she goes.

<sup>120</sup> For more on environmental racism, please refer to chapter 1, item 1.2, of this publication.

### **ANA ROBERTA UGLO PATTÉ** (IBIRAMA | SC)

Ana Roberta is an Indigenous woman of the Xokleng people of Santa Catarina, an academic with a degree in Indigenous Intercultural Studies and a master's degree in Social Anthropology. In addition to being a member of the Articulation of Indigenous Peoples (APIB), she is a parliamentary advisor, Ajú Gabriela's mother and an environmental and Indigenous people advocate. One of her main mottos is that the struggle of Indigenous peoples concerns each and everyone.

### **CAROLINE DIHL PROLO** (RIO GRANDE DO SUL)

Caroline plays a leading one in the field of climate litigation in Brazil. She is an attorney specializing in environmental law, climate change law and sustainability, a founder of the Latin American Climate Lawyers Initiative for Mobilizing Action (LACLIMA) and a consultant for the International Institute for Environment and Development (IIED). These are just a few of Caroline's attributes, as she has been involved in the UN climate change negotiations as an attorney representing the Least Developed Countries group.

### **CIDINHA FERREIRA** (IMBITUBA | SC)

A member of the community council of Ibiraquera, Cidinha represents her community on the council of the Environmental Protection Area of Baleia Franca and is part of the fishing association. For her, governance is everything! This is especially true for women, who are at the forefront of environmental entities, struggles and community organizations. She argues that governance does not equal a selfish feeling of domination, but rather of organization, debate, learning, listening, understanding, putting ourselves in the other's shoes. Only in this way, according to her words, is it possible to build organizations and to meet community demands in a democratic, true, sincere and ethical way aimed at the collective good.



# FINAL CONSIDERATIONS: ONGOING PATHS AND REFLECTIONS

*"We extract from the forest what it can offer us and offer it our protection, our care, our respect." (Mãe Donana)*

The question asked in the title of this publication brings with it a series of other issues: *who needs climate justice in Brazil?* To answer this question, each chapter aimed to add a different piece to the climate justice puzzle, which has been built by many hands and many struggles and which, more recently, has been rethought and, mainly, problematized by the populations of the Global South.

With the aim of bringing these discussions closer to the reality of Brazil, we start from theoretical aspects about intersectionality, environmental justice, environmental racism and about climate justice itself, seen in a way that is still distant from the Brazilian reality. We discuss the emergence of these concepts and demonstrate their importance and the necessary connections among them for understanding the climate crisis and its inequalities and injustices. We defend

that climate justice should be seen from the different perspectives that intersectionality proposes and, thus, we consider the climate crisis itself as another intersection axis that disproportionately impacts specific groups and populations, especially Black and Indigenous women.

To demonstrate this scenario of more serious climate impacts for women with ethnic and racial backgrounds, we presented a picture of the Brazilian reality by addressing the main cases of climate injustice that occurred in recent decades. Collecting data on access to water, gender and geographic location, we found that the impacts are even more serious for Black women in the North and Northeast of Brazil. The connections between rural work and lack of access to land and difficulty with rural financing point to the existence of deep cultural issues linked to gender.

The intersections between income concentration, inequality and race demonstrate that Black women are the majority among the country's poor population, a situation also aggravated by the difficulty faced by *quilombola* populations in obtaining legal title to their lands, a similar obstacle faced in the case of the demarcation of Indigenous territories. We brought data on extreme events and migration, which revealed that 86,000 people have been forced to leave their original territories. We also found that food insecurity has increased as a result of the pandemic.

To conclude the outline of where we are in relation to climate justice in Brazil, we present a brief overview of the rules and legislative bills on the subject, noting, from recent studies, that Brazil has climate rules in force in all state and federal entities, including at the level of

the Federal Government. In addition, there is a growing number of rules and legislative bills that explicitly recognize climate justice in their content or that, implicitly, include provisions that address the issues of racial and gender intersections, among many others analyzed in this context.

Then, seeking to answer the key question, the third chapter consisted of interviews with some of the voices that lead the discussion on climate justice in Brazil. Leaders and experts were heard about the communities and territories where they live, the self-declared color of their skin, the gender with which they identify, the ethnicity to which they belong, their daily experiences of confronting social and climate injustices, their access and participation in political spaces, among many other perspectives that emerged throughout their

narratives. The answers to understanding what climate justice is in Brazil – and who needs it – came from their own voices.

*Who needs climate justice in Brazil* are the people who live these injustices on the front line of environmental protection; they are also the people who, for a lack of knowledge about climate justice, reinforce such injustices on a daily basis. We could say that all people need climate justice, that the world needs climate justice. Territories, women and the environment itself urgently need climate justice. This means that, much more than a concept that we pursue in order to deepen a discussion and problematize certain specific perspectives addressed in this publication, climate justice is one of the main tools to fight injustices dealing with race, gender, class, and as many other issues – as there are axes of oppression, which, together, ultimately culminate in impacts on the climate and the environment.

From listening to what leaders, defenders and advocates of the environment have to say, it was possible to find several points of convergence and similarities that will allow us to begin to understand and build climate justice in our country. The stories and narratives of each and every one of them brought grievances about serious environmental and climatic changes, but also reflections, propositions and paths towards climate justice in Brazil.

Some of the detrimental changes most often reported by such leaders are related to interventions in the territory of traditional peoples, which have direct consequences for the rivers that historically bathed and served these communities. These are reports of a decrease in the volume of water in the rivers to the point that it is no longer possible to fish or even recognize watercourses that were once difficult to cross. Today, they do not even have enough water to allow the circulation of boats. This is the case of river Cabuçú, in Bahia – as Mãe Donana told us – and river Jurueña, mentioned by Veridiana Vieira.

Many streams of the Madeira and Manicoré rivers, which bathe the states of Amazonas and Rondônia, have already dried up, as Silvia Batista informed us. The Paraná River that bathes the Kalunga territory has streams and springs that no longer exist, according to Tuia Kalunga's account. There are so many other rivers and waterways in Brazil that suffer directly from illegal deforestation, land grabbing, construction of highways and real estate projects, all of which are examples of interventions in the territories reported in the interviews we have collected. Selma Dealdina, a *quilombola* woman from Espírito Santo, mentions with the wisdom of her traditional knowledge that "water is the first manifestation of nature".

Another important negative change, reported by more than one of the advocates we interviewed, concerns changes in rainfall patterns and increased heat in recent years, resulting in food and financial insecurity for families and communities, who rely on food production for their subsistence and income generation, as reported by Walela Txai Suruí, an Indigenous leader from Rondônia. Roselita, a rural woman from the state of Paraíba, also mentions changes in the rainfall patterns and their impact on the community's crops. She and Jouse Barata, both from the Northeast, report that it is no longer possible to differentiate between winter and summer.

Silvia Batista, from Amazonas, comments that rural work has to be concluded earlier and earlier because the increase in heat has made it very difficult to work in the fields after 9 am, when before it was possible to work under the sun until at least noon. On the other hand, Regina de Freitas, a rural woman from the State of Acre, perceives extremes in relation to rainfall, with alternating scarcity and excess of rain. She mentions that the climate changes perceived in her territory have caused angst to her community.

Still regarding the transformations perceived in the territories due to climate change, Veridiana Vieira reports that

decrease and instabilities in the rainfall patterns negatively affect the quality and volume of the fruits of Brazil nut trees, which has a direct impact on family income and, consequently, in children's ability to learn, in food, in the culture of nut gatherers and in many other sectors of their life. According to her, it has even been difficult to keep animals away from her crops because they no longer find fruit in abundance in nature.

In view of the climate changes felt in their territories and in their lives, when asked about climate justice, the leaders we interviewed presented us with a wealth of details and reflections based on their territorial realities. For Mãe Donana, climate justice is represented in a community where people live a good life, with access to water, forests, health in a natural way, with respect for nature, like a mother defending her children and being defended by them. She recalls that it is necessary to fight for climate justice for everyone, as the *quilombola* communities have been doing.

For Walela Txai Suruí, due to the community nature of Indigenous traditions, the struggle for climate justice is not a single, but necessarily involves issues of environmental racism<sup>121</sup> and reaches people on the outskirts of cities, for example. In her view, climate justice involves quality of life and social justice

<sup>121</sup> For more on environmental racism, please refer to chapter 1, item 1.2, of this publication.

for all people, regardless of where they come from. For Roselita, the debate on climate justice should not be a top-down discussion, as we mentioned earlier about the concept imported from the Global North. For her, climate justice means to understand how rural communities, *quilombolas* and extractivist populations are dealing with these climate issues and impacts. She argues that traditional populations are responsible for beneficial ways to treat nature that we can find today, such as agroecology, family farming, as opposed to the damage and extensive use of natural resources pursued by large companies.

Iago Hairon recalls that climate justice for a person in the Recôncavo Baiano region is a totally different concept than for a person from the Southeast and, in this sense, we emphasize that the views on climate justice collected in the interviews found in this publication are contributions from each of these women environmental advocates towards the construction of as movement for climate justice, so that the complexity – both of the challenges and the potential solutions – are as broad and diverse as possible.

Therefore, in addition to their views and reflections on climate justice, we also asked these women about how they see possible solutions, paths and forms of organization in the context of

the climate crisis. Walela told us that solutions already exist and are those practiced within the community, valuing traditional wisdom, and that the world needs to listen and put this knowledge into practice. She recalls that the fight for Indigenous rights is also an anti-racist and anti-capitalist fight, a search for reconnection with nature through climate solutions arising from traditional communities. Veridiana adds that there must be specific funding for people who practice family and sustainable agriculture, as well as solutions to ensure that women are granted equal conditions for land ownership, specific lines of credit for rural women, and to ensure that rights become a reality and reach rural producers. Roselita comments that the re-democratization of access to land in the semiarid region, for example, depends on the construction of cisterns that allow women to secure the production of food around their homes and also eliminate a historical problem of long walks in search of forest and water resources to be used in the subsistence and support of families, with direct consequences on their children's access to school, for example. For her, agroecology is fundamental to building communities that are resilient to climate change, which provides environmental and climate justice.

Roselita Albuquerque and Silvia Batista emphasize that the three spheres of the State need to act together to strengthen policies aimed at securing the well-being of families. Érika Ramos and Jouse Barata remind us of the fundamental role of preventing climate risks, of developing coherent responses adapted to different territories and human groups, which must be built together with communities so that it is truly fair to them.

In terms of ways to achieve climate justice, several interviewees belong to different organizations, many of them created by and for women. They are involved in associations, courses, lectures, seminars, integration with social movements, partnerships, women's groups for the preservation of creole seeds and several other social and educational activities that promote the circulation of traditional knowledge and support in the pursuit of climate justice. Climate justice is a concept that is often not recognized by name but that is practiced by traditional communities in different parts of Brazil. This resistance in the face of the challenges and obstacles that are generated by the current global scenario is one of the great lessons that Brazil has to offer for climate justice as a whole. Jouse Barata mentions that the idea is to resist, to fight and to study more about this topic.

Finally, Selma Dealdina reminds us that climate justice is a process and that it needs to be properly defined so that it works for Indigenous peoples, *quilombolas*, water people, forest people, rural people. She notes that it is necessary to deal with environmental, racial, gender and class agendas, otherwise we are doomed to failure. She also says that, as a Black *quilombola* woman, she does not see herself in the speeches for climate justice propagated mainly by white people detached from the social reality of her territory. Hearing, noticing and putting into practice what each of these women have to say about climate justice is part of the answer to the key question we have asked – and answered. Now it's your turn! **What is your role in the fight for climate justice in Brazil?**

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