

## SECOND INTERNATIONAL CONFERENCE ON AGRARIAN REFORM AND RURAL DEVELOPMENT (ICARRD+20)

February 20-28, Cartagena, Colombia

World Forum of Fisher Peoples (WFFP)



### Land & Water ICARRD+20 2026 Video:

[https://drive.google.com/file/d/14gPsmxQ3UNkP1QTSj6\\_YZLr0UYO8wLgr/view?usp=drive\\_link](https://drive.google.com/file/d/14gPsmxQ3UNkP1QTSj6_YZLr0UYO8wLgr/view?usp=drive_link)

### WFFP DELEGATION

- Herman Kumara, General Secretary, NAFSO, Sri Lanka
- Daouda Ndiaye, Co-Chair, CNPS, Senegal
- Christiana Saiti, Treasurer, El Molo Forum, Kenya
- Nadine Nembhard, Co-Chair, CNFO, Belize
- Erdogan Kartal, CC member, Birlik, Turkey
- Faye Aldefolio, CC member, Pamalayaka, Philippines
- Steven, Pamalayaka, Philippines
- Jordan Volmink, CC member, Masifundise, South Africa
- Melanie Brown, CC member, North American Marine Alliance (NAMA) and SalmonState outreach
- Josana Pinto, CC member, MPP, Brazil
- Alfonso Simon Raylan, Sindicato de Trabajadores del mar, Panama
- Devon Shirron Stephen, CNFO, St Lucia
- Ramkrishna Tandel, NFF, India
- Saeed Baloch, Bangladesh Fish Workers Alliance, Bangladesh
- Ravadee Prasertcharoensuk, Sustainable Development Foundation, Thailand

### WFFP SUPPORT TEAM

- Este Narvaéz, NAMA (communications)
- Katie Sandwell, Transnational Institute (TNI)
- Paula Satizábal, Helmholtz Institute for Functional Marine Biodiversity (HIFMB)

### IPC SUPPORT

- Stefano Mori and Pascal Benincasa (Crocevia)
- Philippe Seufert (FIAN)
- Candelaria Araoz and Lina M. Saavedra-Díaz (ICSF)

## INTERPRETATION

- Turkish: Ahusevi Dino and Narin Koray Saka
- Spanish, Portuguese, English, French: interpretation organised by IPC

## ICARRD+20 MAIN EVENTS:

- I. International Academic Conference “Land, Life and Society” prior to ICARRD+20: 20–22, February.
- II. Peoples and Social Movements Forum: “United for land, water, the territories and dignity”: 22–23, February.
- III. Intergovernmental meeting: 24–28, February.

## PREPARATORY REPORTS, INTERVENTIONS AND POSITION STATEMENTS (released prior to ICARRD+20)

- Rising Tides, Shrinking Coasts, and Sinking Rights: Climate Crisis and the Struggles of Fisher Peoples. Yifang Tang (FIAN). Published by WFFP ([Supplementary material 1](#)).
- Peoples' Control over Land, Water and Territories: Agrarian Reform for Food, Life and Dignity Position paper for ICARRD+20. Working Group on Land, Forests, Water and Territories of the IPC ([Supplementary material 2](#)).
- Policy Brief. Reclaiming Territories: Advancing Customary Tenure and the Right to Territories in Fisheries Governance. IPC ([Supplementary material 3](#)).
- Agrarian Reform for Contemporary Times. Redistribution, Restitution, Recognition and Regulation as the Four Pillars of an Integral Reform. La Via Campesina ([Supplementary material 4](#)).
- Report on land and the right to food. Michael Fakhri, UN Rapporteur on the Right to Food. A/HRC/61/51 ([Supplementary material 5](#)).
- From customary tenure to capital: connecting ocean, water and fisher peoples' territorial struggles to global production networks, land politics and agrarian debates. Paula Satizábal, Yukari Sekine, Carolina Hernández, Catalina García, Carmen Mannarino, Wilmien Wicomb, Carsten Pedersen, Jackie Sunde ([Supplementary material 6](#) and [7](#)).



## I. INTERNATIONAL ACADEMIC CONFERENCE “LAND, LIFE AND SOCIETY” PRIOR TO ICARRD+20

21 February

### Parallel session on Social Movements, Social Agency, Demands, and Forms of Resistance - Session 2.

**Intervention. From customary tenure to capital: connecting ocean, water and fisher peoples’ territorial struggles to global production networks, land politics and agrarian debates.** Paula Satizábal, Yukari Sekine, Carolina Hernández, Catalina García, Carmen Mannarino, Wilmien Wicomb, Carsten Pedersen, Jackie Sunde ([Supplementary material 6](#) and [7](#)), presented by Paula in the parallel session on Social Movements, Social Agency, Demands, and Forms of Resistance - Session 2.

**Dialogue. Weaving Solidarity for Food Sovereignty & Defence of Territories Across the Land, Oceans and Waters: A Dialogue with the Movements.** Organisers: Paula, Yukari Sekine (Collective of Agrarian Scholar-Activists from the South - CASAS), Carolina Hernández (Centro de Pensamiento Río Magdalena, Universidad Nacional de Colombia, Colombia; Université Sorbonne Nouvelle), Carsten Pedersen (TNI). Speakers: Ómar Guarín Villazón (Confederation National Bureau of Artisanal Fishers from Colombia – *Confederación Mesa Nacional de Pescadores Artesanales de Colombia* –COMENALPAC). Herman Kumara, and Melanie Brown. Moderators: Paula and Carolina.

This dialogue between leaders from the fisher movements and researchers seeks to connect the territorial struggles across land, inland waters and oceans and discuss: what kind of alliances can be formed with those working on agrarian reform/land issues and oceans/inland waters? What role could the food sovereignty movement play in bridging this binary? What kind of structural changes are needed to address the interconnectedness of oceans, inland waters, and land? How could researchers support movements in building the bridges and connecting the struggles across this binary? What should policies on agrarian/land reform pay attention to overcome this binary? What are the future imaginaries to transform production systems of death and protect fisher peoples’ ways of life and territories? See concept note in [Supplementary material 8](#).



### Notes (second half):

How WFPF is mobilising in support of fishers’ rights? (Herman)

- Fishing communities are facing major challenges due to the policies of the FAO which are saying small-scale fishers are less productive than aquaculture – said that 60% of fish production is coming from aquaculture.
- Fishing communities who are providing food for the nations, livelihoods, food for communities are no longer important, being framed as less important than industrial workers.
- We are bringing forward this campaign, saying, these fishers – the traditional and artisanal fishers – are important.

- Among various Assemblies in WFFP – women, youth, indigenous and inland fishers – we bring the spirit of the people and show the strength of the people, how they are providing both food and climate solutions.
- In the last WFFP General Assembly, in 2024, we decided that the main program of the FAO, its program of “blue transformation” needs to be systematically challenged.
- We launched our campaign, bringing social movements together, including allies like WFFP, WMW, WAMIP and other social movements, forming a group of people who are fighting against the corporate capture of fisheries.
- This began at the Nyeleni Forum: global food movements there adopted 8 major collective actions, and the Campaign against Aquaculture is one of these.
- We are fighting to address the rights of traditional and artisanal fishers in all these places.

How do territorial struggles connect with fishing communities, both inland and ocean? What are the strongest possibilities for cooperation?

Ómar

- that is one big challenge that every social movement has, to articulate itself.
- In Colombian in 2022 we were able to hold an assembly of the peasants, including fisher people – very important participation from fishers at summit in Bogota.
- We therefore began to articulate with the farmers and pastoralists – spaces and processes for dialogue are fundamental.
- Created CNC – national peasant convention, continued working on processes, proposed an agenda to the national government which they adopted. A multinational committee on peasant matters was formed, in permanent dialogue with the government on issues affecting peasants including traditional and artisanal fishers.
- There are diversities of indigenous and Afro-Colombian communities, all together in a single group. We are managing to win incredible victories together.
- The national mixed committee on peasant matters produced resolution 484 which talked about the national fisheries bureau, a decree came out on aquatic foods, which seeks to indicate certain areas preserved for peasant fishers.
- The articulation of different social movements is important, not all pulling in different directions but together, generating the economic and social development that Colombia deserves.

Melanie

- In Alaska, there are different ways of managing our fisheries between the inland and deep ocean. In the ocean, federal waters, industrial fishing is stopping salmon from returning to their home rivers, causing people waiting for them to suffer immensely.
- Elsewhere, land uses are being changed, public lands that had been open for traditional hunting and fishing and now being fast-tracked for mining development. People living in rural areas rely on these areas to feed themselves.
- There are national entities trying to change the system and eliminate representation from these local communities who know the land best, walk it daily, observe its changes.
- Safari Club International is working to eliminate these local bodies that are so important for defining how people can continue to relate to the land.
- But sometimes a threat can help to motivate people – people have been speaking up, making a lot of noise around these issues.
- Unfortunately, it’s difficult to organise around these issues, but it is heartening to see people from local communities going to engage, for example, in the committees that set the catch limits in the Bering Sea, and push back against rich trophy hunters who do not consider the needs of fishers who are trying to feed themselves.

- Could see fishers and farmers coming together around full use of fish – fish is an amazing soil activator. In industrial processing fish heads and frames are discarded as waste. Some of this could be made into nutritional food. But otherwise, these carcasses could be returned to the earth as an amazing, nutritious and natural fertiliser. This could be a great way to come together between people who work the land and people who make their living on the water.

Herman

- This is a really timely and necessary question. All of us who are depending on natural resources, whether land or water, are all under neoliberal economic policies.
- So, we are all heavily affected by these policies. However, farmers often experience themselves as the most affected and most marginalised groups. Pastoralists too. And fishers, too. In all these sectors, women and children are the most affected.
- So, it is a critical moment to work together, the movements but also allies and supporters who are concerned about the future of the world.
- In Nyéléni we had a great opportunity for this – we all agreed that it cannot be an isolated struggle but must be converged, working together to address these issues.
- In that we realised it was necessary to bring together all different movements, allies, social movements.
- Little by little we are now coming together rather than fighting isolated in our own sectors.
- ICARRD is one of the places we decided to work together. Similarly, when we go together to Cameroon, and to Mongolia for the WAMIP general body, we all work together with a focus on food sovereignty.
- Farmers say agroecology will be the tool, we say, for fisheries, it should be aquaecology, but we are all working together for the same goals. We are now carrying forward this common program in various spaces and processes, moving forward together.

Paula: thank you to all for articulating the effort of finding similar struggles and locating the same points that need to be strengthened to generate this alliance. We know the fishers' movements have been very successful in developing instruments like the SSF Guidelines, and also developing national legal tools. However, we have identified that one of the big obstacles continues to be the implementation of these tools. What have been the main obstacles to implementation, and how can we overcome these?

Ómar

- A big challenge in this – different institutions were created by neoliberalism. Since this administration started its mandate, they have attempted to do important things for the country. But the matrices embedded in those institutions have made this impossible.
- We have attempted to modify laws, but congress has blocked many efforts.
- These are obstacles to the required transformation in Colombia. I see a big struggle on the horizon, to change, to get rid of the matrix that has been embedded in different institutions.
- This has been the Achilles heel of Colombia, and it a major problem.
- This is very complex, the government and his ministries are trying to make change, but the matrices of the different institutions prevent him from achieving this.
- This is a continuation of a long struggle. History has accumulated.
- We need to continue with this challenge. The biggest challenge for the national government is to challenge this web created within the institutions so that they can take coherent action to benefit the population.

Melanie

- When it comes to overcoming obstacles – you asked how land and water people can come together but it's really important to point out the collaborative process I had been yearning for before I became affiliated with the WFFP.

- Before this, I found a huge gap between traditional ecological knowledge, and the knowledge that fishers – like farmers – possess, ecological knowledge and witnessing of the whole world around you that you live in and experience constantly, from the scientific and academic community. The academic community often takes this way of knowing for granted.
- But since associating with WFFP I have been amazed by the engagement of the academic community, how academics look to the fishers and the knowledge they produce. When people appreciate each other and their different ways of knowing it makes possible a synthesis of knowledge that weaves together an amazing tapestry of something that clarifies things, for everyone. With this kind of collaborative problem solving, everything is possible. Hopefully these ways of working will expand and proliferate to solve seemingly insurmountable problems.
- The SSF Guidelines have been acknowledged at the international level. As a voluntary instrument, not mandatory anywhere, it is limited. But it is an extremely useful template to use to pressure national policy makers and it provides an amazing template for honouring the first peoples, indigenous fishers and their traditional knowledge.
- If fish are not intercepted at sea and prevented from traveling home, if their pathways are not disrupted by dams, mining, loss of habitat, industrial fishers, and if the first peoples are fed, then everybody gets to eat. Why do people not understand this?
- The SSF Guidelines really points to this vision. Look to this and consider how you might implement the SSF Guidelines in your own country.

Herman

- The SSF Guidelines and other UN Instruments are not necessarily adopted by civil society and social movements – they were adopted by the states, who are the ones who must vote on them. They are the people who should implement them in their own states.
- Unfortunately, they do not respect what they themselves agreed – whether these are voluntary or mandatory, increasingly states don't respect basic human rights.
- The SSF Guidelines are voluntary, but it is based on various human rights instruments, and is itself a human rights instrument.
- Ensuring the livelihoods, food security of people etc. is the responsibility of governments.
- But at the national level many governments do not instrument them.
- When they do not implement these as they need to, social movements are trying to push their governments to take action.
- Then the challenge comes, governments are not always ready to implement them, they are pushed by multiple agendas including the corporate agendas.
- When we try to raise this at the national level, we are treated as criminals. We are not getting adequate support from the Guidelines. So, we need more powerful and broad bases to push the governments to take these actions, that they already agreed to at the international level.
- At the same time, when it comes to the UN level, the environmental NGOs are pushing behind UN bodies to take resources – fishers depend on land, fisheries, and forests, but corporates are trying to capture these, sometimes through so-called conservation agendas like the UN 30X30 agreement and Marine Spatial Planning mechanisms, which are in fact pushed by corporations and displacing people from the territories they depend on for their livelihoods.
- When we take the stand to claim our rights, our land, fisheries, and forests we are criminalised.

Carolina: what would be the proposals by the movements that you represent? What path can we follow in terms of agrarian reforms, both in terms of land and fisheries, in the run up to the ICARRD? How can researchers support?

Ómar

- Colombia has made important steps, developing unified criteria and a common agenda. We have established legal tools. Aquatic food decree, pushed by fisher organisations. This is a

gamble by the movements. Academia should go in via more research to try to implement these actions, taking into account that these models of territory have to be installed by doing their homework – how do we establish sustainable livelihoods in the territories?

- We need to listen to the territories, and the academia plays a key role in helping their voices to be heard.

#### Melanie

- Important to view the whole world as an ecosystem. The separation of land and water has caused us to fail to see how connected these are, and how we have thrown it out of balance.
- We need to honour the balance of the sea and the land, and consider ecosystem base management, seeing all these ecosystems as connected and part of one integral system. This is what the salmon teach us. If we can view the world this way we can repair much of the damage that has happened to our Earth and thrown the ecosystem out of balance.
- I also think it is important to acknowledge the fact that we as humans have behaviour problems. Some have more than others. It seems to be the ones who are the wealthiest who have the biggest problems. Money makes us forget the things that make us real humans.
- I am hoping that if we can acknowledge this, we can turn the tide. The salmon set a good example for us in their cycle of growth, return and sharing. Those are the values that we should be lifting up, not the values of capitalism and accumulation of wealth and power.
- We need to get past being kids in the sand box wanting all the toys for ourselves. We are better than that, I know we can be.

#### Herman

- WFFP believe that the power should be with the people, in the hands of the people.
- We have traditional knowledge, we are living with nature, but when it comes to the negotiation table policy makers do not consider this knowledge important.
- Having the knowledge and traditional practices to conserve nature, is invisible.
- Most of the instruments like UNDROP and UNDRIP have many good things but they are not really trickling down, people do not know about them.
- The traditional knowledge people have, has to be connected.
- Likewise, academics and scholars have a lot of knowledge among you, but this knowledge is not going to the people who are negotiating for our futures.
- People at the negotiation tables still consider fishers and farmers unimportant and ignorant.
- Academics have a role here.
- We do not always have capacity to wade through these technical documents and jargon. You academics should help us to understand and interpret them. And, based on our knowledge, you should help us to push for policies that really support us.
- This can be a very powerful collaboration.
- At the same time, you can help us to understand the processes that are driving people off their territories, and to fight them.
- These different sections are coming together to fight together, but your knowledge can help this. People will fight, we will never give up, but you can feed them with your knowledge and experience.

Paula: Thank you so much for your contributions, and these words on “power to the people”, sharing knowledge but making sure that the people who live from the land and oceans are always in the driving seat.

#### Q&A

- How do you preserve the native fish and ecosystems? Do you have strategies that don't depend on other movements?

- On Agroecology and aquaculture – surely you are not saying that all aquaculture is bad. With “aquaecology” do you mean a particular kind of aquaculture? What kind of aquaculture would you endorse? In SE Asia there are forms of traditional aquaculture that go back centuries.
- At an earlier session, we were told to consider peasants as rightsholders, and academics were asked to think about the definition of peasants. One of the questions asked was to think about these “amphibian peasants”. This is newly emerging as an identity. What is expected from the institutions? Land is seen as property to be redistributed. But water is more complicated, a common asset, indispensable for life. How can we think about redistribution in this context?

Ómar

- It’s important to have internal capacity as organisations. If we do not have this, we will always be beggars, under a paternalistic mentality.
- We want to protect wetlands with proper conditions to produce fish. So, we are establishing lines of credits that will allow us to carry out a hydroelectric project on the Magdalena River. We cannot keep asking for assistance over and over, we need permanent capacity.
- Neoliberal policies need to come to an end. That is our commitment as an organisation.
- The definition of “amphibian peasants” is nothing new – it started with the Association of Peasant Users in Colombia – a book came out on this, providing that there are “land peasants” and “water peasants” all connected to the universe of production in Colombia, and we are a force to be reckoned with.
- We have the capacity to consider different dynamics and arrive to a scenario where we can all win, peasants on the land and peasants in fisheries. It all hinges on articulation.

Herman

- Aquaculture: when I talk about aquaculture, I am referring to corporate-led aquaculture. This is not traditional small-scale aquaculture that we practice in our countries.
- Women have their own ways of doing aquaculture. For example, in Sri Lanka sea cucumbers are cultivated by women.
- But the same land that is being converted now into industrial sea cucumber farming.
- This displaces women who traditionally farmed them; it affected the ecosystem; uses chemicals that destroy the natural environment for lagoon fishers; and in many ways the livelihoods and environments are being destroyed.
- It is not necessarily small fisher people anymore – their main target is not for local consumption but for export, to Europe and other places.
- Hundreds and thousands of people are malnourished in Asia. So, we do not want to promote that kind of aquaculture. Want to see how our fisher people could feed our nations.
- In this way we ensure livelihoods; nutrition; and the survival of ecosystems.
- Corporate aquaculture has completely different goals – it is not for sustenance. They “rape and run”. That is how they use the environment.
- We see how many women in my country and other affected countries. There are many women-headed households who depend on this for their livelihoods. With large scale investment for aquaculture, these people are being displaced again.
- This is what we are against.
- We promote aquaecology to reach food sovereignty. This puts the rights of the people; the nutrition of community; and the flourishing of local food systems. Some can be exported, but local people should be fed first and only excess exported.
- Aquecology – how do we ensure fish production without harming the lives of people, the ecosystems, and the right to nutritious food for people.

Q&A: Shouldn’t we talk about aquaecology rather than agroecology? Agroecology is land-based.

- Herman: We highly appreciate that comment, because we are indeed talking about “aquaecology” as the way for food sovereignty within the fisheries sector. We need the support of our activist scholars to continue developing these concepts. We promote aquecology as a way to reach food sovereignty within fishing communities.



**Plenary intervention. Nadine. Plenary Panel 5. Natural Resource Politics in the Context of Water, Climate Crisis and Biodiversity. Moderator: Esteve Corbera, ICTA-UAB Barcelona**



***Who Really Benefits from So-Called “Blue Transformation” Solutions Like Carbon Markets and Industrial Aquaculture?*** The blue transformation is promoted as a win-win solution, but from our small-scale fishers’ perspective it really is not. It is about power and control over territories. The High-Level Panel of Experts on Food Security and Nutrition (HLPE-FSN) opened an e-consultation

with a deadline that went on 13<sup>th</sup> Feb 2026. And as WFFP, we have stated in our submission, what we are witnessing is: “The financialisation of fisheries... part of a broader neoliberal transformation in which speculative capital seeks profit through privatisation, marketisation, and corporate control.”

### **Carbon Markets: Climate Policy or Ocean Grabbing?**

Blue carbon projects are presented as climate solutions. Mangroves, seagrasses, and coastal ecosystems are mapped and converted into carbon credits. These credits are sold so corporations can offset emissions. But as our report highlights, this reflects: “The commodification of marine resources and the reshaping of access rights, which has profound implications for local producers and governance of marine spaces.” Carbon markets do not reduce emissions at source. They allow continued fossil fuel extraction, while shifting responsibility elsewhere.

Meanwhile, in coastal territories:

- Customary access becomes restricted.
- Governance shifts from communities to investors.
- Conservation becomes financialised.

This is part of what we clearly identify as Land, water, and ocean grabbing

So, we must ask: If we were serious about carbon mitigation, we would:

- End fossil fuel subsidies.
- Ban destructive industrial bottom trawling.
- Secure customary marine tenure.

Instead, we are turning ecosystems into speculative assets. As we stated in the WFFP report: “Financialisation of nature and common goods is not only an economic process but also a material struggle over territory, identity, and justice.”

The ocean is not a carbon bank. It is our living territory. Last December, one Indigenous leader in Panama told me, “**The ocean is our refrigerator.**” It is where food comes from. It is where culture lives. It is how families survive.

### **Industrial Aquaculture: False Narrative of Food Security**

Let us now turn to industrial aquaculture — often promoted as the answer to hunger. Our submission states plainly: “Industrial aquaculture is a perfect example of false answers to ending hunger in the Blue Economy.” Why? Because food security cannot be measured by production volume alone. It must consider:

- Who controls resources.
- Who benefits.
- Who bears the risks.

Evidence from fisher peoples’ communities shows that aquaculture “often undermines food security, livelihoods, and ecosystems rather than strengthening them.” Industrial aquaculture causes:

- Disease spread to wild fish populations.
- Plastic pollution and microplastic contamination.
- Territorial conflict and loss of access.
- Elite capture of coastal lands.
- List goes on...

And critically, it depends on globalised feed chains.

Our submission references that in 2020, the Norwegian salmon industry used approximately 144,000 metric tons of small pelagic fish from West Africa, fish that could have fed up to 4 million people locally. This is protein extracted from the Global South to supply luxury markets in the Global North. That is not food security. That is nutritional dispossession. We also highlight that aquaculture projects often collapse once external funding ends, demonstrating structural incompatibility with fisher peoples' livelihood realities.

As we state clearly:

"Failed aquaculture projects leave communities more vulnerable." **So again, who benefits?** Transnational corporations. Export industries. Financial investors. **Who loses?** Small-scale fishers. Women in post-harvest sector youth are excluded from livelihoods. Low-income consumers.

For Real food, real justice, real survival, stand with those who truly sustain you and promote systemic change to benefit all small-scale food producers.

## 22 February

Academic conference declaration (see [Supplementary material 9](#)).

Some reflections on the academic conference/declaration.

- The conference was very disorganised, with plenaries taking longer, which limited access to the parallel sessions. Importantly, however, there was representation from global movements in the plenaries and government officials, but oddly absent were agrarian, fisher peoples, women movements from Colombia and Cartagena.
- The 5Rs/4Rs featured strongly in the academic conference. LVC gave a very powerful intervention positioning Redistribution, Restitution, Recognition and Regulation as the Four Pillars of an Integral Reform.
- The interconnectedness between land, water and sea was very present. However, it remains a struggle within critical agrarian scholars to draw on these connections in a meaningful way, indeed there were some parallel sessions focusing on this, but this was superficially considered in the plenaries.
- The first draft of the academic declaration, poorly highlighted waters and oceans, and academics working in this space demanded its inclusion.
- Total of 410 participants from 3000 universities and 55 countries.
- There are issues in understanding the different types of reform, with classical economist supporting reforms following neo-institutionalist reforms (centred more of getting the rules right, e.g., land tenure security, also presented by FAO).

## II. PEOPLES AND SOCIAL MOVEMENTS FORUM: “UNITED FOR LAND, WATER, THE TERRITORIES AND DIGNITY”: 22–23, FEBRUARY.



### Summary video:

[https://drive.google.com/file/d/15VPDqhVfMycf6hZSk7klbIL7GGnORyH/view?usp=drive\\_link](https://drive.google.com/file/d/15VPDqhVfMycf6hZSk7klbIL7GGnORyH/view?usp=drive_link)

### Opening plenary

#### Minister Carvajalino

- The rural and peasant movement gave the state the mandate to pursue an agrarian reform.
- The current floodings also gall us to think about reordering space following the rhythms of water in the territory, rather than continuing blocking its flow. This is about dignity and self-determination.



#### Musta

- We need an intra trade and market for our local produce.
- Our energy is seeds, land, this is about our lives.
- What role do we play, how do we participate as partners. We need to want the food that we eat. Industrialisation takes this away from us. We are part of the solutions.

#### Daniela Caravali, Cauca, Process of Black Communities

- Communities subject to historical marginalisation and violence.
- There cannot be an agrarian reform without prior and informed consent.

- We have our own relations and ways of living in our territories. Our leaders are threatened and killed to defend that. We do not want only a title; we want that our territories are returned to us and our ancestral practices. The territory is life.



Pastoralist – George

- We do not want ownership of the land, you cannot own the land, a multilayer use of land.
- Mobility is very important for pastoralist, we know that we cannot stay on the same land, we need corridors and connective routs. This needs to be recognised and respected.
- Participation in decision making, before the planning of any policy.

Irene Vélez – Minister of Environment Colombia

- History of environmental governance approaches that are anti-ruralist.
- There are 3 traps in relation to conservation and land:
  1. The criminalisation of peasants: linked to historical inequalities.
  2. Conservation by dispossession. An example is law second, which established that 42% of the territory in Colombia should be for conservation. We see how these areas overlap with the highest inequalities in the country. A way to solve this is resolution 083 from 2026 which allows the building of schools, universities, health centred, risk prevention and in these rural areas. Also decree 12 which recognised indigenous authorities as environmental authorities. This is a transitional frame in the context of the peace process.
  3. Nature without people, promoted by foreign elites.



Melanie Brown

- “I exist because of salmon; I’m guided by salmon”.

- Peoples creating genetically modified of salmon, controlling populations, land is also used to control people. Children were taken away.
- Mechanisms of control, how can we reverse this?
- The experience of the dialogue with the academic conference to build solidarity, coming together in solidarity.
- Hope that we can create something powerful together that can be heard, documents are produced, and acknowledge, we have to remember that we are creating something, we need to remember to take those documents back home and find peoples who have seeds, who can take these ideas, that can be applied to policies and regulatory bodies, change things in a very systematic way.
- I am very inspired by the building groups of solidarity, reaching across to the peoples that know the land, the water, the movement of migratory fish, we still have a chance. Path of life and path of destruction.



#### Indigenous leader

- Strategies that challenge capital accumulation, collective reorganisation of social economic relations with mother earth.
- Message from her people. We do not have the luxury of another planet, to do justice we have to follow the wisdom of our communities, fighting colonialism, business as usual, consumption of fossil fuels. Concrete remedies to reduce harm and destruction.
- Halt any new fossil fuel developments, subvert fossil fuel. We have a concept of indigenous just transitions.

#### Nury IPC

- Without social movements there is not agrarian reform
- Not a minute for war, all the life to peace

#### Carvajalino, Minister of Agriculture Colombia

- We have the highest concentration of land in history.

#### Plenary analysis of context



#### Fate – farmers – Tunisia LVC

- Comrades in Palestine, imprisoned and restricting accesses to seeds.
- Contradiction between imperialism, governments as puppets.
- An era of capitalism with the rise of fascism.
- Intensification of imperialist competition, new forms of control and access of ownership. Geopolitical competition. Sudan million people are refugees, rape as a weapon of war.
- Several multinational stealing land, Congo, also rape as a weapon of war.
- Colonialism, Palestine, people killed in Gaza, indigenous people in Canada, denied to their rights to produce food. Report of FAO 2.3 million people suffer from malnutrition.
- 1000 days of struggle, in India, Fight for agrarian reform, and the 4Rs.
- Fight for agroecology and aquaecology.

#### Fernando Cantria, WAMIPA Pastoral

- We have customary governance; our grasses are collective. Protected areas over our grasses displaces and destroys our traditions.

#### Virgine WFF

- There is no recognition of our collective territorial rights, our spaces are being militarised to serve the interests of industries and corporations. Conservation is an instrument for dispossession.
- We see a form of colonialism, green, blue. We need legal recognition; there is not food sovereignty without our water resources.

#### Dimitri, Indigenous, Russia

- Land is our life, is our memory and our future.
- What was justified in the name of empires, is now justified in the name of development, markets, climate adaptation.
- Decisions about our territories are taken somewhere else.

#### Health worker

- Our health is central to the health of the Earth.
- Our body is our first territorial struggle in capitalism, the environmental crisis is of death, a model that feed from the violation of territories, bodies, economic growth without control.

- Our popular perspective is our resistance.
- Health cannot be separated from our freedom.
- We are the first health workers; we heal by defending our agroecology ways of life and *buen vivir*.
- Agrarian reform is more than redistribution, the agroecology is the path.

#### Youth

- Youth lose their parcel and lose their possibilities to stay, the knowledge of elders, when youth can decide, we participate, we sustain culture, humanity, rurality.
- We need knowledge exchanges.
- Our territories are alive and to exist we need to persist.

#### Guatemala woman

- Without territory there is not food sovereignty, without food sovereignty there is no dignity, ana without dignity there is no democracy.

#### Palestina

- It takes us 6 hours to arrive from one point to the other due to military control, land is instrumentalised to erase culture. Titling as a neoliberal reform project is threatening our relation to land as our ancestor, as sacred. The urban project criminalises resistance.
- In Palestine resistance is not a choice, to rebuild our food is central to our self-determination, land is not geography is dignity, identity. Planting an olive tree is about the right to live, what they destroy we rebuilt.

#### Paula, LVC

- Gender and sexual diverse peoples, LGBTQ+, lack of data, and exclusion, even in our movements we are invisible. Rural exodus, people leaving rural areas because of gender. We need political commitment from movements in creating spaces that are safe from these groups and be included in decision making processes that affect our lives.

#### Saed, Pakistan Fisher People Forum.

- Demand our resolution, must include the sea, sea mining.



Session on why ICARRD is relevant with a historical account of the process and the position from FAO, led by LVC.



23 February

[notes only available from the Americas and Caribbean]

### Fisher peoples' interventions in the Americas and Caribbean

Alfonso

- I'm from Panamá, we are the Ngäbe Buglé Indigenous people and we are being dispossessed by our government in our island and sea, this threatens our access to food. All decisions that impact our lives should be subjected to prior and informed consent; the law needs to be followed.

Josana

- Men and women are part of agrarian reform in our rivers and territories that are being dragged for the interest of capital, this is agrobusiness, for mining, for agriculture. We demand prior and informed consent, we need solidarity among fisher peoples, peasants and indigenous peoples. The agrotoxins that are poisoning our waters and territories are at the heart of a fear and just agrarian reform.

Este

- Industrial aquaculture, touches a lot on the violation, companies coming in harassing fishers, also in markets competing, directly connecting to agriculture is the feed, soy directly coming from the amazon rainforest. We invite to support this campaign.



The regional forums reported in the plenary, however, the drafting of the declaration for the social forum did not follow a democratic process that would allow space for edits and revisions. Indeed, the declaration, offers very limited engagement with the struggles of fisher peoples, only added in the long list of those involved, it also excludes conservation, which is a big miss considering the relevant plenary interventions. There was a shared feeling in the WFPF delegation of not being heard even within a movement's meetings.

See Social Forum Declaration ([Supplementary material 10](#)).



### III. INTERGOVERNMENTAL MEETING: 24–28 FEBRUARY

See schedule side events IPC delegation ([Supplementary material 11](#)). During the conference WFP had a stand outside the Convention Centre to share information and engage with the broader public.



24 February

## Opening plenary



### Christiana

Ladies and gentlemen, brothers and sisters, ministers present here today all protocols observed, I greet you all ANATE. My name is Christiana Louwa from the Elmolo People of Kenya. First, we would like to thank the ancestors of this land, the People and the Government of this great nation of Colombia for having us here. We also appreciate the support by the government of Colombia and the government of Brazil to ensure ICARRD +20 became a reality and this is why we are here today and the whole week to collectively, critically examine and discuss the agrarian change we envision.

In the fisher world, there is no separation between fishers, waters and land because these are interwoven and interdependent on each other for survival. Fishers' lives and livelihoods depend on as well as thrive on this connectiveness and relationship.

Research done by members of the World Forum of Fisher People's, the interconnectedness of oceans, inland waters and land is not reflected in dominant governance framework-on the contrary policy reforms on coastal marine and watery territories largely follow the same principle applied to land. Research on agrarian transitions reveal the expansion of production of commodities for export - over 80% of global no commodities are transported at sea with industries expanding from coastal territories to offshore ventures. Exclusion of oceans from land and agrarian debates remain a major gap. State and private property regimes have been central to land and agrarian reforms which manifest at sea on complex ways through the imposition of regimes privatizing control over territories such as, UNCLOS, Marine Spatial Planning, 30x30. State and private actors instrumentalise these for the appropriation of customary commons.

Speaking of Agrarian land reforms, land is to be redistributed to Indigenous Peoples, Small Scale Fishers and Fishing Communities, Peasants, headers women, youth and other small scale food producers. So far this is not evident as many of these categories of people remain landless.

For example, in Kenya where Northern Kenya has remained a trust land held in Trust by the Government for the People, land is controlled by government and tracks of it are allocated to corporations, military, government institutions etc in the name of development. To eliminate such practices and negative colonial policies, Community Land Act of 31st August 2016 was established

for the recognition, protection and registration of community land and also to bridge this gap and give back access, use, ownership, control of their land and resources to the communities. Due to government bureaucracy, politics and lack of political will; Community Land Act of 2016-Kenya has remained a myth other than a reality.

The SSF Fisheries guidelines, we are prepared to change power relations in territories, when we speak of territories we speak of oceans as well. We represent millions of women and men who live from the sea, there is no food sovereignty without sovereignty over aquatic territories. Fishers maintain living culture, we are witnessing an acceleration of blue and green grabbing, marine spaces are militarised, criminalised, the expansion of industrial fisheries, intensive aquaculture, extraction zones, at the same time we see the expansion of conservation areas y implemented without the recognition of fisher peoples right. Conservation must not become a new instrument for dispossession. ICCARD+20 must move from transition to implementation, concrete mechanisms, we need accountability:

1. We must explicit recognition of coastal marine rights of coastal marine ecosystems, integrating fisheries into land and agrarian reform.
2. Conservation and climate policies must be grounded in community governance, free prior and informed consent.
3. Implementation of the SSF Guidelines.
4. Decision making integration of SSF into national delegations.

Access defending collective rights and extending power. Small scale fisher peoples do not ask for privileges, we ask of recognition of rights, without water and oceans there is no food sovereignty.

Another gap is the failure to Implement already agreed upon instruments such as the FAO SSF Guidelines which represents the first ever international instrument dedicated to small scale fisheries, the rights and protection of fishing communities all over the world. Another gap we have experienced is the fact that laws governing land and waters are fragmented and don't speak to each other. These need to be harmonised.

Food sovereignty is central to customary territorial struggles. Oceans and inland waters are the heart of land and agrarian change this missing them misses a crucial part of capitalism and the possibilities to take back the commons and safeguard customary control.

We call upon governments to take responsibility and implement all existing agreed upon instruments on land tenure and fisheries.

- Harmonise laws on agrarian land reforms and water territories
- We call upon all movements to keep hope alive through our struggles.

KEEP HOPE ALIVE!  
Mapambano mapambano  
BADO MAPAMBANO!

**25 February**

**Who decides over our land?**

Recording available: <https://www.youtube.com/watch?v=hTIKshguYNk>

Michael Fakrhi

- International arbitration is a process whereby a lawyer handles a dispute; if you go to court, the only people who win are the lawyers. The reason we end up there is because of bilateral treaties,

and parts of these treaties contain clauses that they can use to sue governments and sue companies. They favour international investors and do not consider the citizens; these kinds of treaties bypass the courts.

- Remember this: when governments sign these treaties that lead to international proceedings, these proceedings protect their interests regarding property and land concentration, no matter what governments do regarding reform, unless they withdraw from these proceedings. These reform processes must involve reviewing the treaties and a process for withdrawing from treaties containing these clauses on international arbitration proceedings.
- A system designed as a one-way street: investors can sue states; for every dollar invested, these companies send 10 dollars back to their home countries; the link between this and land accumulation. The extraction of natural resources, by whatever definition, leaves us vulnerable to violations of these treaties. A call for states to abandon these treaties.

**Fisheries and oceans: collective rights, care for aquatic ecosystems, and decent livelihood.** Organised by IPC Fisheries working group, Stefano Mori and Candelaria Araoz. Side event. Moderated by Lina M. Saavedra-Díaz (Universidad del Magdalena, ICSF) and Paula. Speakers: Ravadee, Michael Fakhri, Virginie Lagarde (WFF), Gustavo Souto de Noronha (Technical Director of INCRA – Brazil), Erlid Arroyo (IFISH Association, Federación de Pescadores artesanales de Providencia y Santa Catalina Islas). See concept note ([Supplementary material 12](#)).



Lina

- The main objective of the side event is to investigate what the realisation of the right to territories means in the context of small-scale fishers, fish harvesters, fish workers and coastal communities (from here on referred to as Small Scale Fisheries and Indigenous People). As agrarian reform addresses historical injustice in land distribution, coastal and aquatic territories require redistributive reforms to secure collective rights and dignified livelihoods for fisher peoples. To support and recognise the role fisher peoples in debates on agrarian reform and rural development, policies need to recognise customary rights to land, water, and aquatic ecosystems, and defending the concept of “maritory” and marine and continental territories as indivisible spaces of life and culture.
- I also want to mention the SSF Guidelines, which are very central and it is important to discuss how to implement them. We have heard about the 4RS Recognition, restitution, reparation, redistribution, we need to add another R, Rethink the agrarian reform in the context of waters and oceans.

Erlid

- To talk about a reform that includes fishers and the oceans it is key that it is integral, it needs to include all the ecosystems, we need to be involved in all the actions that impact our territories.

- We are Raizal people, we feel that the reform is only speaking about land and we feel that all policy actions exclude us. The president has said in all his interventions that fishers and key, that our practices are important, we need to be considered, we are not included in their visions of repair, restitution, justice, it is the capitalist model that continues to be at the centre, favouring a few individuals. The big industries and we have achieved many important court rulings, since 1991, article 310, as well as global processes. But the implementation is key. When they speak about processes to buy land for the community, fisher peoples settlements are often not included, we are also talking about collective processes. This fragmentation of land and different jurisdictions, excludes and marginalises fisher peoples. We also need access to credits, to territorial safety to secure our tenure, social security for our families.



#### Michael

- A human rights approach to fisheries, focus on people and communities, that is not were governments start. Governments treat fisheries as sector and industry, a common phrase governments use is the blue economy or blue finance, to balance economic growth. Human rights approach means you start with people, the idea of the blue economy is a fantasy, water is life, governance in reality. Millions of people shape their way of life with their relation with water, what is a stake is peoples' livelihoods, meaning to life. Dignity and self-determination. Cultural, social, existential context, fisher peoples are the heart of coastal communities. Indigenous peoples and women who have some of the harder struggles, meaningful engagement with fisher peoples. Give fisher people and opportunity to shape the agenda and territory UNDRIP in indigenous peoples
- SSF guidelines recognise fisheries as a human rights-based approach. Forcing governments to meet obligation, is good politics. How to implement? The problem is not just with governments; the problem is FAO.

#### Ravadee

- Look into the law. Monitoring implementation.
- Exercise the right, is also about political formation to exercise our rights.
- Unite our network, solidarity. Action research, building solidarity, documenting and capacity building. System change, people united.

#### Virgine, WFF

- We need to go beyond general declarations, to commitments with ways to assess and monitor their implementation. The protection of rights cannot be achieved through a declaration.
- We need the legal recognition of our territories marine and aquatic as territories of life, this is about the recognition of our customary rights. Fish do not stop when there is a frontier, in our oceans we do not possess territories. Access and use are governed by women, fishers, and fish. We have all these voluntary instruments, the SSF guidelines, this is a compass, we need indicators to demand that there is a route for implementation.

- We see grabbing the accumulation of quotas, speculation, the corrupted way in which licenses are given, marine spatial planning that fails to consider the right to free and informed consent. We have the right to govern our fisheries, to follow the rhythm of fish, of our traditions, to co-manage and produce knowledge through a vision of aquacology. Water is life. That is aquacology.
- Reforms should secure the dignity of fisher peoples, and limit patterns of accumulation. That is how we are losing valuable knowledge. Our territories are connected to collective and integral rights, and this should be integrated nationally and internationally. Without territorial justice there is no agrarian reform for the peoples of the seas.

### Q&A

Edgar Jay

- 4Rs can be summarised in one R, revolution. The obstacle is institutional, which should be articulated in a way that is coherent, but the actors invited to agrarian reform processes are of the old order, we need to eradicate the old model, the old actors. We have the instruments, we have our rights, but the fishing authority is a political instrument of some senators, it is completely politicised and operates subjugated to these forces.

Paula

- I was asked to summarise all the interventions, but I will instead follow up on what Edgar was saying, because this is key. We are talking about implementation by dispossession of an economic model and some political elites that are not interested in realising their control and transforming power relations. If we do not talk about this, and ask about how to pursue this transformative path then we are completely missing the point. We cannot wait and be naïve, power needs to be built through processes of political formation, through the building of solidarity across movements and geographies. As we speak, we see the intensification of war, we see the expansion of fossil fuel investments, indeed last year 85% of fossil fuel investments went to projects offshore. This is fuelling climate crises, this is destroying the planet, we need to connect these struggles and demand action.

**26 February**

### **Climate justice and biodiversity protection: the case for agrarian reform**

Organised by FIAN and FoEI.

Intervention Jordan (notes not available).



**Land, Water, and Indigenous territorial rights. Agrarian Reform and Small-scale Fishers.** Organised by WFFP with support from FIAN, TNI and IPC. Moderated by Nadine. Speakers: Laitia Tamata (IITC), Carlos Duarte (UNDROP), Alfonso, Alieu Sowe & Rima Sammader (WFF), Paula Satizábal.



Nadine

- Agrarian reform does not stop at the sea.
- Land grabbing impacting fishers, mangroves, ocean territories
- As we talk about agroecology on land, we should talk about aquaculture in the ocean.
- SSF Guidelines are an important instrument but only exist on paper, not implemented.
- WFFP is working with all its working groups to push for the full implementation.
- As agrarian reform demands redistribution of land, aquatic reform demands redistribution of power in our ocean.
- Invite you all to participate in our global campaign against industrial aquaculture. Open invitation to contribute with research, advocacy, support.



Laitia Tamata - from Fiji – working w indigenous communities to strengthen indigenous governance and customary tenure of land and sea.

- Different visions of development
- When development is reduced to only economic indicators it becomes extractive
- Different positions are not always conflicting, they can be complementary: customary governance does not oppose state governance, it can strengthen it; indigenous knowledge does not undermine science, it strengthens it; spiritual values anchor policy commitments.
- Plurality is strength.
- Agrarian reform applied only to land would be incomplete in our agrarian context.
- Traditional communities are fighting for FPIC.
- Have been facing low prices, exploitative middlemen, low recognition of traditional governance.
- These are not governance failures alone; they are agrarian reform failures in marine spaces.
- Fiji is debating two bills: Marine Use Areas Bill & Indigenous Rights Bill – if communities are not co-designers these bills will further dispossession.
- Food producers and fisher peoples must stand together, confirming that hunger, dispossession and injustice are interconnected.
- Whale tooth is used as a medium of exchange in Fiji, in cultural practices – reminds us that governance is ethical and spiritual.
- Align our work to our traditional role as stewards. True agrarian reform means returning land and sea back to the people not just in title but in power.
- The biggest challenge – having access to timely and understandable information. Decisions are often made quickly, using technical language, and only shared later. Makes it difficult to consult internally and give real consent.
- Victory: we are no longer silent, communities are confronting, asserting our position, asking hard questions. Insisting our voices are heard.
- We must work together to ensure this does not end there.



Alfonso Simon, Panama, WFFP: History of co-governance between indigenous fishers and government

- Greetings to the creator of the heavens and the Earth, and to all people present here.
- The indigenous peoples of Panama have our own autonomy. The autonomy of Panama is governed by law number 10 of the Organic Letter. The Indigenous People from one region

(coastal region) live entirely from fisheries. In 2010 the government, together with the international organisation of fishers, signed this declaration. But for our people, they did not consult us in any way.

- This has happened many times, with all the indigenous people of Panama. Panama has 7 original peoples. The Ngäbe Buglé are the most numerous. The agreement signed has given real problems to fishers. In the region we have a natural ban, that nature imposes on us – we have our own naturalness, rain, wind, currents and bad weather that do not allow us to go to the ocean some times.
- In 2025 the Ministry of the Environment launched an announcement that he was going to close the island and the fisheries of the Ngäbe Buglé people. But as fishers of this region, we never thought that we could reach this point.
- The fishery was closed, causing hunger. In all the sectors of the coast, more than 67 communities, 321 communities impacted indirectly. Fisheries is a strength in our sector.
- The money that we gather from fishing goes through everything.
- We are scared for the implementation of the 30X30 mechanism. We indigenous people do not use industrial fishing technologies at all. 9 months ago, a business came in to come and fish with nets, using scuba gear, we know that if we allow this, in a few months all the fish will be depleted. We talk about “banks” – the areas where we go fishing. We have a name for each “bank”. We fish only by diving, by lung. Our fishing is family subsistence fishing.
- The 30X30 goal would exclude us. We have specific places where the natural strength of our lungs allows us to go to the bottom of the ocean – but this is not beyond a certain depth. This means that in 30 or 40 feet, we find our fisheries. We do not use any other fishing gear.
- When there is bad weather or other national events, for 25 or 30 days, we cannot fish. This is why we always have products to sell. All the problems that we are living, the ministry closed the only island that we have for fishing. This is the only thing we have to live from. How will we feed our families? Education our children?
- Legally, we only have 4 days left for our children to go to school, but they have no materials or supplies for school, because their parents are paralysed.
- What can we do?



Carlos Duarte, UNDROP

- Working group has been functioning since 2018. The work and the document are very important because it has been driven by social movements. They played a major role in being able to establish this statement.

- The question has a very simple answer – why do we keep dispossessing indigenous peoples and peasants, if there is a judicial precedent that protects them? These judicial tools are not enough.
- We don't just have the UNDROP Declaration and the UNDRIP. There is a conceptual and a formal tension. Our comrade from Fiji explained this very well: for indigenous communities throughout the world space is not just a place, it is a lived space, a territory. This conceptual notion of "territories" is hard for nation states and even multinational organisations to understand – we have an individualistic understanding of property, a very established idea of dominion of property. Understanding collective land rights is challenging.
- Some of the greatest spaces of dispossession are communal and ancestral lands. Nation states see these as empty, territories that can be appropriated and put to use in the function of the economy. This is a big problem.
- If we have this issue on land, this is an even bigger problem in the oceans. There is not even an understanding of collective property on land. There is a huge work to be done.
- Agrarian Reform is not only about ownership of territory – we have been recognising this because of the way communities have pushed this idea.
- Agrarian reform should be about territories, that is a spirit that we see in UNDROP, showing the symbolic relationship to space – e.g. in article 17 where we talk about land and resources: territory.
- The second challenge is procedural: we do not understand the level of dispossession that exists on aquatic territories. We do not have a measure of the level of food contributed to the world by fishing communities. We do not know the magnitude of this dispossession.
- In a world where 700 mil people are hungry, we do not know what the impact of fishers is on feeding people.
- It is important for multilateral agencies and states to advance on this.
- Archives of fishing people are very limited, and cover industrial fishing almost exclusively.
- Multilateral agencies have trouble integrating UNDROP and UNDRIP in their work because they see space as space for production, not a territorial space and space of profound connection.
- Even with active and established legislation, established by the strength of history and the law, this region assigns the use of the maritime region to the local islands.
- Panama has established a protocol for consulting indigenous people, and even so the Panamanian government has not respected this.
- Today we see indigenous fisher people on the threshold of famine.
- There is now a third tension between social and economic rights and natural preservation. Today it seems these are contradictory agendas, defending nature and defending the rights of people.
- A growing number of people in social movements are criminalised, persecuted, disappeared. We see this in official counts – 88% of people persecuted, living in rural areas, defending their land, territories, indigenous rights, peasant rights.
- I think this is something important to work on because it seems like these collective legislations advance a lot. Environmental legislation remains frozen in practice.
- Today we have a hegemonic environmentalism where it seems important to preserve nature but not the people, while these people are the ones who have conserved this land historically.
- This is a huge area of work, not about land but about collective living on the land.
- Procedural because there is not information about indigenous farmers and fishers.
- Work on the way that communities and nature go hand in hand.
- Article 1 of UNDROP and UNDRIP have to go hand in hand – we cannot think of indigenous rights as separate from the rights of rural working people. We cannot divide vulnerable communities, or the work for them to lose their territories will continue to be advanced.

Rima, WFF youth

- Protecting and restoring India's mangroves and the SSF who rely on them. They are living culture infrastructure – absorb storm surges, trap sediment, store nutrients, protect millions living in coastal zones and support livelihoods.
- Investing in mangroves is investing in resilient rural development.
- Largest continuous mangrove ecosystem in India.
- Mangrove degradation drives down catches.
- Co-management of resources by communities brings better outcomes.
- Engaging youth creates local jobs and breeds long-term stewardship.
- Social and economic action.
- Community based co-management. Empower communities to manage mangrove, coast lines and ecosystems.
- Restoration with social inclusion: work with local fishing communities including youth.
- Build resilience to sea level rise.
- Support ecotourism, including sustainable aquaculture, raising incomes without exploitation.
- Support women-led businesses.
- Allow access to sustainable climate finance for communities.
- Strengthen enforcement against illegal large-scale fishing and pollution.
- Invest in long-term ecological learning and participatory research.
- Community co-management of mangroves works – better resilience and higher catches, improved biodiversity, social benefits.
- Address competing land use.
- Mangrove should be recognised as a critical infrastructure for sustainable rural development.
- Mangrove shows the relationship between territories, communities and livelihoods.
- Involve small-scale fishers and youth in protecting the ecosystems that sustain them.
- Let ICARRD 20 be a space where we move from recognition to action, to ensure mangroves and the people who depend on them flourish together.

Nadine: How mangroves bridge the divide between land and water.

Alieu Sowe, WFF, Gambia – SSF Guidelines. What are the SSF Guidelines and what challenges are nation states experiencing in implementing them? What is the SSF Guidelines, the small-scale fisheries monitoring framework created by the IPC and the FAO? What is happening in this space?

- Despite significant resources mobilised by the FAO and others, many of us even here are not aware of the SSF Guidelines – the language spoken on our behalf has not gathered momentum among the constituencies.
- In order to better understand these guidelines, we have several structural challenges, persisting.
- Despite its adoption and some (patchy) efforts at implementation.
- Firstly, its voluntary nature limits its translation into national legislation, this has made it harder for us to push national governments to adopt it.
- Secondly, there is insufficient political will when confronted with powerful industrial and financial interests. Our governments give power to multinational corporations.
- Third, the lack of dedicated national budgets for implementation – the ministries of fisheries, environment etc are not allocating budget to this in most countries.
- Fourth, there are weak accountability and monitoring mechanisms – there is little way to tell if our governments are really doing this. We are making a lot of noise, but is there real accountability?
- Fifth, there is limited real participation of small-scale organisations in national reform policies. How many of us are invited by our ministries to participate in consultations about policy

reforms? In many countries the guidelines are referenced in policy declarations but have not led to any real transformation of rights and livelihoods.

- What needs to change?
- If the guidelines are to become transformative rather than symbolic, several steps are essential:
- Need to integrate principles into national legal frameworks. We Need collective consultation.
- Need to translate SSF Guidelines into local languages. We need to mobilise funding for campaigns on SSF implementation
- We need to produce audio and video resources with the key points of the Guidelines, so they reach a wider audience.
- We have the presence of the FAO in all our regions and almost all our countries; this is potentially an amazing opportunity. The IPC and FAO support us. WFFP has over 1 million fisher members – we have the capacity to reach to many people.
- We are networked with global and regional networks.
- The AU needs to make these relevant – similar other regional bodies.
- We need to strengthen the coordination of the different organisations working on the SSF Guidelines, as WFFP has been leading.
- Collecting data on the status of the SSF is very important.
- We have regional advisory groups in 3 regions – we can capitalise, as movements, to strengthen these groups and make them our mouthpiece.
- On that note the GSF is similar to this – an intervention that fishers have agreed to strengthen the implementation of the SSF Guidelines.

Paula Satizábal, Colombia/Germany, Activist-scholar: what are the differences between tenure rights on land and water? How can we get more recognition for fishers' rights to territories?

- Difference between land and ocean territories is political and social, not natural.
- Private and state properties overlap on land – complex, but visible.
- Recent report by Michael Fakhri SR – 20% of land is state land – Only 8% are formally recognised territory land. A deeply unequal mosaic, but one we can name and visibilise.
- Aquatic territories are much more opaque, people are excluded.
- In the seas and continental waters, private property shows up in many ways – organised property regimes work to displace coastal and riparian communities.
- Some state policy defines public land, including as Special Economic Zones – states have the ability to give corporations exclusive use to specific zones. These territories are reduced to economic use – fishing licenses, concessions for oil exploitation, fish quotas, hydrocarbon exploitation – these schemas turn these complex territories into spaces where certain actors take ownership without reference to the rights of communities.
- Conservation concessions are being added to this – new forms of territorial control that exclude communities and don't allow us to understand the territorial status or protect our territories. No understanding of the vital role that fishing communities play reproducing life itself in these territories. Different licenses given in different territories. Many different organs are imposing themselves, through maritime and other ways. What's lacking here is recognition of aquatic territories in these nuanced spaces to give legitimacy
- Increase in number of laws and decrees prohibiting or regulating fishing activity.
- Fisher peoples are painted as responsible for destruction of aquatic ecosystems rather than recognised as customary right holders.
- There is much more happening in this mosaic – oil companies, urban expansion, pollution – these are not included because understanding is decided in to sectors.
- This leads into processes of criminalisation and militarisation as Alfonso outlined.
- In terms of agrarian reform this complexity is not addressed – we have a lot of data about land concentration but, as Carlos mentioned, we do not have the data to understand how many

people are being displaced from their maritime territories. Data is scattered and dispersed – in this conference we need an agenda to rigorously systematise this.

- Communities are going through legal processes to demand their rights, which are very tiring. When they win these processes, they do not necessarily gain real protection.
- What strategies to move forward? When we think of research, we can break this divide and put the struggles of fishers foremost in struggles of agrarian reform, and learn of the processes and strategies movements are using to defend their territorial rights.
- In Latin America fisher peoples are struggling with political processes and ideas – they have undertaken juridical processes which, in the end, are fundamental to protect life but are within the very complex architecture of property.
- The other property that is very important is about norms – we have talked about different instruments and protection mechanisms, to demand and take into account territorial rights, and to connect these tools in a process to claim the rights of fishing people.
- Fisher people have the right to be at the centre of all these processes. The examples of fishing peoples have shown how these strategies have been mobilised. One of the biggest vacuums is around implementation and monitoring. Importance to connect these struggles with the struggles of peasants, workers, indigenous peoples, pastoralists.
- I wanted to mention as well, Francesca Albanesi report on human rights in occupied territory of Palestine – she was talking about an enterprise near Santa Marta, how coal is traveling to Israel and fuelling genocide – this report was used by Petro to shut down this trade link. Historically fishers in Don Jaca (Colombia) have been highlighting this destructive trade.
- Connect struggles in different territories, to support all the movements and build international solidarity. Also, connecting these processes to the 4Rs being pushed by movements as central to agrarian reform, and think how they take shape in the water and oceans.

#### Q&A

- Appreciate the point about visibilising territories as including the oceans, not stopping at the coast. If we have to talk about agrarian reform, we also have to talk about the ocean, include marine ecosystems in our conversation about agrarian ecosystems. Fishing communities can make use of this recognition. It is the only way to empower the SSF Guidelines and achieve implementation.
- Pastoralist movement is very excited to see the implementation of the SSF Guidelines. We want to know your experience in getting this applied directly for the needs of the fisher people. So far, the FAO does not take seriously the voluntary guidelines applying to us.
- Representative of a mechanism of participation – we are at a crossroad where we could have a global conflict. What are we doing from our territories to push our governments in relation to the use of water? Water is a critical resource.

#### **FAO water plenary**

Libia, Colombia

- Water is the foundation of culture and life. It is not merely an economic resource; it is a human right and a common good. Integrating land and water: there can be no agrarian reform without addressing water. Territories of livelihood and reproduction.
- We fishermen and fisherwomen must be recognised as political actors mobilising for Food sovereignty. The fisheries sector is part of agrarian reform.

#### **27 February**

#### **The integral agrarian reform we demand: Our concrete proposals for ICCARD+20**

Organised by LVC, facilitated by Josana, intervention from Daouda



Daouda

Dear comrades, partners and friends of the fishing communities' movement, movements and allies. It is an honour to stand among you to break down the land-sea dichotomy and declare loud and clear that, for artisanal fisherfolk, land and water are one and the same territory of life, culture and sovereignty. We are gathered here today at a decisive moment. At the 2nd International Conference on Agrarian Reform and Rural Development – ICARRD+20, organised by the Colombian government, whom we thank. ICARRD+20 opens a unique political window. Unique, because it allows us to bring back to the table a truth that has been ignored for too long: agrarian reforms that do not recognise the coastal zone, landing areas, mangroves, associated lands and fishing waters are incomplete and unjust reforms. For fishers, this conference is not a technical event. It is a battleground. It is an opportunity to assert, with strength and conviction, our vision. We, the fishing communities, have historic rights over our integrated territories, and these rights must take precedence over private interests, extractive policies and decisions imposed from above.

ICARRD+20 is a historic opportunity to assert the fishers' vision. A reform of territories that includes coastal zones, associated lands, secure access to water and community sovereignty. The law is not neutral; it has too often been used to dispossess fishermen. It can and must be turned around to protect our integrated land-sea territories.

Control over territories is always political. Where fishers do not decide, others do. Reform without exclusion, for territorial justice that fully includes small-scale fishers.

We, the small-scale fishers of the CNPS and members of the WFFP, affirm our right to live, work, manage and defend our fishing, marine and aquatic territories. At the ICARRD+20, we demand full and complete recognition of our rights in all discussions on land and territorial reforms.

1. Our territories are our life. The seas, rivers, lakes, lagoons, mangroves and coastal areas are not merely resources. They are the territories in which we live. They embody our history, our identity, our traditional knowledge and our sovereignty.

We firmly reject the seizure of our coasts and waters by extractive, tourism, energy or conservation projects without consultation or consent; this is an injustice. The privatisation of fishing grounds for the benefit of industrial aquaculture. The criminalisation of our customary practices.

2. Agrarian reform without fisher peoples is incomplete reform

Historically, agrarian reform policies have excluded small-scale fishing communities, ignoring the aquatic dimension of territories. It is unacceptable that ministries of agriculture should discuss agrarian reform without involving ministries of fisheries or consulting fishermen.

We demand, Recognition of the collective customary tenure rights of our fishing communities.

The formal inclusion of small-scale fishers in all agrarian reform and territorial governance policies.

Participatory and democratic governance of coastal and aquatic areas.

3. We call for the creation of a specific forum within ICARRD+20 to address forms of fisheries and territorial tenure specific to small-scale fishers.

The impacts of industrial aquaculture.

The recognition of the SSF Guidelines as a policy reference.

4. Resisting climate change means protecting fishers' territories

Climate change is severely affecting our communities: coastal erosion, salinisation, dwindling stocks, natural disasters. Yet we are part of the solution. Our practices are sustainable; our food systems are resilient.

We demand rights-based climate policies that incorporate indigenous knowledge and small-scale fishing practices. Priority access to traditional fishing grounds.

Climate finance for small-scale fishing communities, not for multinational aquaculture companies.

5. United with farmers, Indigenous peoples and forest communities

Our struggle is shared. Agrarian reform in the 21st century must be territorial, pluralistic and democratic. We support a holistic vision of territories, in which fisheries, agriculture, forests and waters are inseparable.

6. We call on States, the FAO, the CFS and international institutions to recognise small-scale fishers as full rights-holders in all discussions on lands and territories.

- Include a specific section on fisheries tenure in the conclusions of ICARRD+20.
- Include the outcomes of ICARRD+20 on the COFI agenda.
- Provide funding for small-scale fishers' organisations to enable their participation in national and international policy-making.
- Put an end to impunity for the grabbing of coastal and aquatic areas.

We will not accept being relegated to the margins once again. ICARRD+20 must be a turning point for the peoples of the sea, rivers and lakes. We are political, economic, ecological and cultural actors. We want reform, but not without us.

No agrarian reform without fisheries reform. No food sovereignty without territories for small-scale fishers.

Dear friends, the sea is not a void. The land is not a frontier. Our territories are not commodities. They are heritage, dignity, memory and future. Let us make our voices heard, consolidate our

expertise, and make ICARRD+20 a turning point in the full and complete recognition of the rights of fishing communities.



### **Agrarian reform in the maritorio**

Paola Garces

- Maritorio comes from other processes in Chile. We must open the discussion around this concept and consider whether we want to put forward a different proposal.

Moenieba Isaacs

- The concept of maritorio moves me. The ocean is not an empty space — it sustains livelihoods. The relationship between land and water, maritorio on our peoples' own terms, not within Chile's architectural debate. The relationship between water, land, and oceans.

Vladimir – PCN

- We come from a territory of rivers, savannas, floodplains, and seas. We are in dialogue with the state, which is looking at the agricultural discussion and the possibility of titling these territories and regulating their use. The discussion is with the national parks authority. That territory is everything — it is complete. It is not only about food; it is about culture and movement. They privatise it, the army sets schedules. For example, going to a birthday party requires complying with transit schedules. All of this must enter this discussion. Fishers must carry an ID card. How did they start selling us the idea that we must sell to the city and the market, and then they sold us canned sardines and tuna. It is not just about production — it is about debating the global picture: the Pacific, the Caribbean. We are losing territorial autonomy.

Karen – Piangueras

- The subject of agrarian reform, with its link defined by the terrestrial — plots, redistribution, formalisation, regulation — comes from legal language. There is much to think about in terms of the public policy challenge.

Jairo

- Territorial rights, from the Raizal people's perspective, in dialogue with the wider Caribbean. We must go back to the process of conquest and colonisation. The colonisers were not friendly with the sea. Our mindset is different — we are more sea than land. This is not the thinking of the Andean peoples. We depend on the maritorio: our mobility, our relationships with neighbors, with brothers and sisters, with the Caribbean. We must break with the colonialist mindset. Break with the purely terrestrial vision. The 1990 agrarian reform established subjects

of collective titling. The titling did not include the mangrove — an ecosystemic separation — whereas peoples integrate all of this.

#### Miguel

- Collective land titling is a fundamental right to territory, not to the sea or artisanal fishing. How should the fundamental right to territory of indigenous peoples extend to and include the seas? Rivers have gradually been recognised as living entities. The logical next step is to see the seas in the same way. How do we translate this political will into practice on the ground? Sentence C-056 establishes that all the sea surrounding San Andrés belongs to the Raizal people. The Sunflower Reserve exists, but we are not at the stage of implementation. Both seas and rivers are part of ethnic communities' territories, and therefore the treatment of these spaces must have an ethnic dimension. There is recognition, but culture without power is just folklore. There must be a governance component — if we cannot make decisions, these figures mean nothing. Culture must be recognised within spaces, and ancestral uses must be acknowledged. There is no alignment between state law and ancestral law.
- In terms of agrarian reform, the aim is to break with the *latifundio* system. At sea it is different: if there is recognition, it gives us the power to put into practice what we can guarantee — the exclusive use of artisanal fishing. Extractivist models have no place in a biosphere reserve. We are not talking about full titling — we need collective treatment. The entire Raizal territory is an ethnic territory. Who bears the costs of a Marine Protected Area? How should this be considered within the 30x30 framework? This needs to be reviewed in terms of the agenda — for some it is a form of privatisation and extractivism.

#### Moenieba

- Culture protects resources. The Global Biodiversity Framework sets a target of 30x30 — 30% of the planet for conservation — in areas where fishers live and exercise their fishing rights. Foundation funding, funding for MPAs. If the Global Biodiversity Framework connects land, water, and sea, why is agrarian reform not doing the same? When we look at land and sea, we see how the purpose is to remove people and then commercialise these spaces for high-end tourism. This is how conservation creeps in. Conservation is accumulation. Fishers are criminalised.
- Conservation dispossesses, displaces, and marginalises through protected areas. The violence is often slow — they take your dignity, confiscate your gear, the fish you have caught. It is the violence the state deploys through criminalisation, connected to militarisation and militarised ways of defending land. We need to unpack conservation for what it is.
- She suggests institutionalizing maritorio. Colombia is meeting the SDGs. Duque was the only one who fulfilled them. [Reference to] the Yuruparí-Malpelo Integrated Management District.

#### Paola

- Fishing has many political, ethical, and existential dimensions — it should not be fragmented. From anywhere in the sea around Providencia you can see the land, and vice versa. How do we recognise the presence of women in these spaces? My great-grandmother came by sea and left by sea — she navigated, she built her life. We do not know the stories of the women who came before us; the histories of women have not been documented. Men see each other and do not see women. Fishing is about relationships that are woven together — from when the fishing trip is planned, the budget discussed, all within a relationship of care, a warm meal. Fishing is also comfort and enjoyment. It is a place of power. When a fisherman goes fishing and a fisherwoman does the same, the fish does well — the dispute is over who gets to enjoy it. They push us out — those of us on land — asking who we are to speak about fishing. Do we or do we not have a right to the sea? Do we see it? Do we feel it? For whom is the sea? We are subjects of rurality, and the sea is rurality. Fishing is not simple — it is complex and it connects even people who do not fish.

- Recently we gathered and someone asked why we were meeting. They ask us who we are; we ask them who they are. When women are discussed, it is done through a lens of fantasy. We are 36, and there are many other women who stand out. What women share is the struggle for space. The beach is occupied — if you fish on the beach, there is no room. We need other pathways in agrarian reform. We are a tourist destination; we have let others take over tourism and push us out of certain spaces. In this sense, there are people on the beach — rural women — and we can be seen in many ways. We do not have to justify ourselves to anyone. This does not exist — let us dispute the spaces they tell us are not for us. That is part of the discussion: fishing on the beach, fishing interrupts privatisation. Fishing as conceived outside of militarisation. If resources exist, it is because we have known how to care for them. We did not extract these resources. Some men go out to fish, women stay behind caring for children — gender roles must be taken into account.
- Cross-border issues. The agreements between states.

#### Jairo

- Ecosystems cannot be fragmented and disconnected from everything else. We are more sea than islands. The proliferation of MPAs — large MPAs are particularly common in small island states. Large or "big ocean states". We should emphasize this potential. It is about highlighting the power of these large ocean states — a potential that must serve the survival and continuity of peoples. Conservation and sovereignty. Zero industrial fishing — it is overexploiting the territory. The need to exercise sovereignty is not just a romantic discourse; it demands a great deal, and technology plays a key role here: drones, satellites.
- PCN For whom do we conserve, and to what end? The parks were created in places where communities already existed. We are asking for the sea to be titled because we are its owners. In 1995 we did not know how to achieve collective titling — now we do. The same applies to the sea. We become entangled in all these frameworks. The hectares we lost and had taken from us. How do we advance — even with a collective title decree for the mangrove — on the cross-border question? Is it something we have not been able to move forward on? These borders end up dividing us. Industrial fishers leave early, stay out at sea, and are already fishing the moment a moratorium ends — so for whom are we conserving?

#### Miguel

- What do we have? The constitution, prior consultation, the ILO Convention, and the Constitutional Court's judicial decisions. What is missing? Political will — things operate on the basis of populism. Capitalism reinvents itself through the blue and green economy — these are distractions. People are discriminated against for being poor. The discussion must be grounded in economics and co-governance. The example of The Hague: the state did not want to include the Raizal population — they brought us along in a merely decorative role.

#### Moenieba

- Blue justice is a counter-narrative. Beyond what the constitution provides, there are also international frameworks — the voluntary guidelines on fisheries and land, and the SSF Guidelines. We should question their voluntary format. What are the global perspectives? When it comes to rights, compliance is compulsory; when we look at voluntary instruments, we must ask: voluntary or mandatory? We need to ask what the political economy questions are. The FAO is advancing the blue economy, the blue transformation, 30x30, and also the SSF Guidelines. It is important to think about solidarity — about solidarity movements from an agrarian perspective. We have a long way to go. We cannot limit this to simply mentioning fisher peoples — there needs to be much more.
- Fisher people are mobilizing. The fight for the right to access is crucial — the notions of equity, access, recognition, free, prior, and informed consent, and regulation. Justice is about protecting groups of people. Let us not romanticise Indigenous peoples and cultures — those

who are marginalised, who are undocumented. Solidarity needs to go further, and also to question: why go beyond culture and indigeneity?

Karen Perea

- The pianguera women. Women in fishing are not recognised. Guardians of the mangrove. We come from the Colombian Pacific — a land of mangroves. Women have sustained our lives from generation to generation. In the jungle of Chocó, the piangua clam is not just about mangroves, or culture, or identity, or ancestral heritage and sustainability. It is a territory where to speak of piangua is to speak of resilient, stoic women — women who learn to speak in the mangrove. What is most remarkable is that this is not learned from books; it lives in the memory of our grandparents. It is an extremely demanding activity — with around 75% of these women living with illiteracy. Pianguera women make voluntary agreements: respecting minimum harvest sizes, regenerating the mangrove. Without the mangrove there is no life, no future — for women living on the coast, the sea is life. It allows us to rest from our troubles.
- We are here to make a call to the nation: we cannot speak of agrarian reform or the blue economy without pianguera women at the table. If we are not there, do not silence us any longer. Dignification begins when our decisions appear written on paper, with access to education and wellbeing. We thank you for listening. Pianguera women, with remarkable life stories.

#### Delegation Meeting – Collective reflections on ICARRD+20



#### Overall Reflection

The day was intense but significant. WFFP played an active role in both the parallel (social forum) spaces and the official events. Our presence ensured that fisher peoples were visible and vocal in discussions on agrarian reform and rural development. Without WFFP, the conversation would not have been comprehensive. A recurring theme was the need to deepen the integration of fisheries and water territories within agrarian reform. SSF cannot be reduced to a brief mention in declarations — fishers are inseparable from land, water, and food sovereignty.

### Key Themes Emerging

1. WFFP presence was essential and visible.
2. Fisher peoples must be fully integrated into agrarian reform frameworks — not tokenised.
3. Language access remains a structural barrier.
4. Logistics and scheduling undermined strategic engagement.
5. Governments' rhetoric often does not match reality.
6. Land, water, Indigenous rights, and fisher rights are inseparable.
7. Need for deeper political strategy beyond declarations.

### Moving Forward

- Clarify declaration drafting process and political positioning.
- Strategize on how to strengthen SSF language in final outcomes.
- Improve coordination for future high-level engagement.
- Ensure interpretation and accessibility as a political priority.
- Deepen alliance-building across land and water movements.

Draft of the intergovernmental meeting declaration shared. See [Supplementary material 13](#) and [14](#) (Paula's notes on draft shared with the WFFP delegation).

## 28 February

### Militarised Geopolitics and the Right to Freedom

Organised by LVC

#### National Peasant Front, Venezuela

- Military aggression over what they call resources, but which are our common goods — oil, but also other minerals. Violating sovereignty and self-determination, violating the sovereignty of the peasant people. Iran. The war is not over oil — it is over our common goods. Militarisation in strategic territories determines who accesses land and water. When a territory is militarised, it is not to protect it — it is because of a dispute, and in that dispute communities and indigenous peoples lose.
- In this sense, it is important to ask: which territories are protected and which are militarised, and who pays the cost? Land acquires geopolitical value when it is transformed from a common good into a product for commercialisation, where dispossession is used to control it.
- Territory is the possibility of building sovereignty. The people who live in these territories are directly threatened, in order to feed the global economy.
- Territory is rootedness. Territory is life.
- When territory becomes a military objective, people are displaced and dispossessed of their common goods. We see forced displacement.

#### World March of Women – Palestine

- The Palestinian woman confronts the war machine. Militarisation not as a state of war, but as a logic for organizing power, managing resources, and controlling geographies. Militarisation transforms our common goods into instruments of security. It implies remodeling geographic space through force — defining access and exclusion.
- Palestine is an example of militarised geopolitics. This is not exceptional; it is used to restrict the possibility of accessing and controlling land. The fragmentation of geographic space.
- The Israeli occupation controls 80% of the waters, used by Israeli forces. This system keeps expanding, accumulating land to serve its interests. Projects aimed at destroying Palestine.
- Nearly all Palestinians have been displaced and dispossessed of their land. This reality has confined us to a restricted area — through raids, Palestinians live in fragmented settlements,

Israelis control our territories, and access to water is denied. Complex systems are imposed to navigate our own lands.

- More than 70% of the Palestinian people cannot access their land, and are experiencing attacks by Israeli settlers. More than 72,000 martyrs have died since October 7th, and more than 171,000 have been wounded since 2023. The death toll continues to rise — not only are people attacked, but also the land and ways of life.
- Occupation: military, colonial. Palestinian women are fighting on the front lines. Women protect the land.
- Militarisation cannot be separated from capitalism and patriarchy. For this reason, defending the right to land and water is a shared struggle among peoples. Internationalism and the solidarity of peoples is essential. We are facing this together.

Dionisio – ITC, Guatemala – Maya People

- A declaration far below the standards of the United Nations guidelines — it is better not to appear at all than to appear while violating our rights. I ask for solidarity.
- Bombardments on Iran. Israel and its godfather, the USA. Militarisation is an instrument of control and dispossession of indigenous territories.
- First, indigenous peoples are stigmatised — the media and social networks are key to this. Then leaders are criminalised, through judges and the public prosecutor's office. Private companies burn homes and carry out dispossession.
- Let us invoke Article 30 of ILO Convention 169: no military cooperation can be carried out affecting indigenous peoples without their consent.
- The impact of militarisation on indigenous peoples: Respect for territories. Recognition of territories. Neocolonisation — it continues, and it is just as violent. Every time indigenous peoples are spoken of [this pattern repeats].

Faye

- 1995 tensions raised China occupied an island in the Philippines.
- 2012 Chinese fleets prevented Philippines. China caused irreparable damage. Local fisher organisations in the Philippines, destroying coral reefs, nursery for fish stock
- The dispute between the China and USA in this area, is imperialism, this is all about securing military bases and areas. USA, China out of the Philippines!



## Closing session: reading of the ICARRD Declaration



The social movements reject the declaration, read statement in [Supplementary material 15](#). See also [Supplementary material 16](#) for IITC Rejection of the ICARRD+20 Declaration.

## The use of UNDROP and UNDRIP to promote agrarian reform Organised by FIAN.

Alfonso (notes not available)



See some reflections on ICARRD+20 by Jun Borrás <https://www.tni.org/en/article/icarrd20-and-the-emerging-global-coalition-behind-the-4rs>.

## ENGAGEMENT WITH FISHER PEOPLES' REPRESENTATIVES FROM COLOMBIA

February 26



Meeting between the IPC fisher delegation and the National Fishing Board of Artisanal Fisheries in Colombia. This meeting was organised by the Director of the Fishing Authority (AUNAP) William Tepud and the Vice Minister of Agriculture, following a call from the national fisher representatives who were attending a two-day meeting, happening in parallel to ICARRD+20, which also work to keep national fisher representatives out of the key panels and session in ICARRD+20. The sharing was presented as a way to dignify the territories of fisher peoples and share experiences.

The delegate from Fiji, noted that there are too many laws, and his people are afraid to go out to fish. The space to share was limited, people were only allowed to state their name, organisation, movement and country of origin. Some people spoke a bit more.

After the round of introductions, the director of AUNAP asked some important Colombian representatives to share some of their work:

- Libia Stella Arciniegas, from ULAPA, explained that she leads a confederation of women federations committed to the recognition of women in the fights for artisanal fishing ways of life. Noting that the struggle is to be recognised. She shared important processes, including the recognition of artisanal fishing as cultural heritage in the Magdalena River. As well as ongoing processes focused on the restitution of water and fishing families
- Edgar Jay spoke about the revindication of fishing by allowing autonomy in fisheries management. He expressed that revolution is for fishers to be able to fish and govern, challenging the power of governing elites. He highlighted that there are the regulations, but there is not implementation. Noting that the diversity of fishing ways of life is the actual wealth of humanity.
- Carlos, explained that in 1970 an organisation called AMPAC emerged to protect the cultural, political social rights of fisher. He noted that the constant process is to keep demanding, noting that there are 15 representatives in the board, but that they aspire for at least 35 and to be granted constitutional protection.
- Karen Perea, from the Pacific, said that the sea is under concessions by the Petro government and that they mobilised for their struggles and dreams. She also noted that the shell collectors (*piangueras*) have been excluded and that there cannot be a national board without the women. Calling for the articulation of the struggle of women and fisheries.



Then, the facilitators asked for recommendations for Colombia:

- WFF mentioned COFI and the importance of fisheries committees for the governance of fishing licenses.
- The Argentinian delegate from WFF mentioned that in Latin America laws are discussed for so long, suggesting to be quick and chose laws that are simple and open. Also, mentioning that the key is to focus on the law and not on the funding to implement it.

Herman

- 2014 COFI, SSF Guidelines, have not been implemented.
- It is very important that the SSF Guidelines are consider as basis to draft national policy.
- Global strategic Framework. Advisory group. Knowledge sharing platform, helping governments and social movements. Friendly governments, Colombia Government could be a friendly government.
- Regional advisory groups, in the Caribbean and America, organisations in Colombian can be part of these groups.
- National action plans, a process to implement the guidelines. Regional Action Group.
- He requested the government of Colombia to take an active role supporting the movements and the SSF Guidelines.

Christiana

- Lake in Kenya. Fisheries as a life given activity.
- Rights based approach in the UN 2006, Indigenous peoples.
- 2016, report on inland fisheries, working group in the movement. Continental fisheries are well received.

Erdogan

- Where are the youth?
- Write a letter on the stories that we need to share.

Pablo

- Many fishers do not know their rights; we need to work with the Indigenous peoples in strengthen their awareness of the instruments that protect their rights.

Vice minister

- For what are we fighting for.
- Protect artisanal fishers, we support fisher peoples of the world.

- We are committed to fight for land, territory, governance, and a life with dignity. We have made mistakes. Governments Will pass, but the organisations continue. As Vice minister of agro-fisheries we joined the Colombian coalition for agroecology. Defending life, for whom produces and eats food. The path is through participation.
- Let's move from talking to action.

William, AUNAP director (fishing authority)

- The commitment is clear; it would be great to continue discussing.

