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NA RIO+20 POR JUSTIÇA SOCIAL E AMBIENTAL

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1 Final declaration

People's Summit "at Rio+20" for Social and Environmental Justice in defence of the commons, against the commodification of life

The social and popular movements, trade unions, people, civil society organizations and environmental organizations from around the world present at the People's Summit at Rio+20 for Social and Environmental Justice experienced in the camps, mass mobilizations and debates the building of convergences and alternatives, conscious of the fact that we are the subjects of another type of relationship among human beings and between humankind and nature, tackling the urgent challenge of curbing the new phase of capitalist recomposition and building, through our struggles, new paradigms for society.

The People's Summit is a symbolic moment in a new cycle of the trajectories of global struggles, giving rise to a new convergence among movements of women, indigenous peoples, Afro-descendants, youth, family and peasant farmers, workers, traditional peoples and communities, defenders of the right to cities and religions from around the world. The assemblies, mobilizations and the massive People's March were the most powerful expressions of this convergence.

The multilateral financial institutions, coalitions at the service of the financial system such as the G8 and G20, the corporate capture of the UN and the majority of governments demonstrated irresponsibility toward the future of humanity and the planet by promoting the interests of corporations at the official conference. By contrast, the vitality and power of the mobilizations and debates at the People's Summit strengthened our conviction that only the people, organized and mobilized, can free the world from the control of corporations and financial capital.

Twenty years ago, the Global Forum, also held in Aterro do Flamengo, denounced the threats facing humanity and nature as a result of privatization and neoliberalism. Today we can state that, in addition to confirming our analysis, there has been significant regression in the realization of human rights that had already been recognized. At Rio+20 we have seen the repetition of the failed script of false solutions proposed by the very same actors who have caused the global crisis. As this crisis deepens, corporations continue to

advance in a growing attack on the rights of the peoples, democracy and nature, seizing control over the commons of humanity to save the economic-financial system.

The multiplicity of voices and forces who have converged around the People's Summit denounce the true structural cause of the global crisis: the patriarchal, racist and homophobic capitalist system.

The transnational corporations continue committing their crimes through the systematic violation of the rights of the people and nature with total impunity. At the same time, their interests are advanced through militarization and the criminalization of the ways of life of the peoples and of social movements, promoting deterritorialization in the countryside and the cities.

We likewise denounce the historical environmental debt that primarily affects the oppressed peoples of the world, and for which responsibility must be assumed by the highly industrialized countries, since they are ultimately to blame for the various crises we are facing today.

Capitalism further leads to the loss of social, democratic and community control over natural resources and strategic services, which continue being privatized, turning rights into merchandise and limiting people's access to the goods and services needed for survival.

The so-called "green economy" is just another facet of the current financial phase of capitalism, which also makes use of old and new mechanisms, such as the deepening of the public-private debt, the hyper-stimulation of consumption, the concentration of ownership of new technologies, carbon and biodiversity markets, land grabbing, increased foreign ownership of land, and public-private partnerships, among others.

The real alternatives are to be found in our people, our history, our customs, knowledge, practices and systems of production, which we must maintain, improve and scale up as a counter-hegemonic and transformative project.

The defence of public spaces in cities, with democratic governance and popular participation, cooperatives and the solidarity economy, food sovereignty, a new paradigm of production, distribution and consumption, and a change in the energy mix are examples of genuine alternatives to the current urban-agro-industrial system.

The defence of the commons involves the guarantee of a series of human rights and the rights of nature, solidarity and respect for the world views and beliefs of different peoples, such as, for example, the defence of "buen vivir" or "living well" as a way of existing in harmony with nature, which implies a just transition to be built with workers and the people.

We demand a just transition that includes the expansion of the concept of work, the recognition of women's work, and a balance between production and reproduction so that the latter is not considered as the exclusive domain of women. This transition must must also include the right to organize and to collective bargaining, as well as the establishment of a broad safety net of social security and protection, understood as a human right, in addition to public policies that guarantee access to decent work.

We claim feminism as a means to achieve equality, women's autonomy over their own bodies and sexuality, and the right to a life free from violence. We likewise reaffirm the urgency of a fairer distribution of wealth and income, the fight against racism and ethnocide, the guarantee of the right to land and territory, the right to cities, and the rights to the environment, water, education and culture, along with the freedom of expression and the democratization of the media.

The strengthening of local economies and the territorial rights of communities contributes to the development of more vibrant economies. These local economies provide sustainable local livelihoods, community solidarity, vital components for the resilience of ecosystems. The diversity of nature and the cultural diversity associated with it are the basis for a new paradigm of society.

The peoples want to determine for what and for whom energy resources are allocated, as well as assuming popular and democratic control of their production. A new energy model is needed, one that is based

on decentralized renewable energy sources and that guarantees energy for the population, not for the corporations.

Social transformation demands the convergence of resistance actions, coalitions and agendas and of the counter-hegemonic alternatives to the capitalist system emerging in every corner of the planet. The social processes accumulated by the organizations and social movements that came together at the People's Summit pointed towards the following key areas of struggle:

Against the militarization of states and territories
Against the criminalization of social movements and organizations
Against violence against women
Against violence against lesbian, gay, bisexual, transsexual and transgender (LGBT) people
Against big corporations
Against the imposition of the payment of unjust economic debts and in support of popular audits of these debts
For the guarantee of the peoples' right to urban and rural land and territory
For the right to consultation and to free, prior and informed consent, based on the principles of good faith and binding power, in accordance with ILO Convention 169
For food sovereignty and healthy food, and against agrotoxics and transgenics
For the guarantee and conquest of rights
For solidarity with peoples and countries, especially those threatened by military or institutional coups, as is happening today in Paraguay
For the peoples' sovereign control of the commons, and against the attempts at commodification
For a change in the current energy mix and model
For the democratization of the media
For the recognition of the historical social and ecological debts
For the promotion of a WORLD DAY OF GENERAL STRIKE and of the struggle of the peoples

We will return to our countries with renewed energy for the construction of the necessary convergence of struggles, resisting and advancing against the capitalist system in its old and new forms of reproduction.

The struggle continues!

Rio de Janeiro, 15-22 June 2012.

People's Summit for Social and Environmental Justice in defence of the commons, against the commodification of life

2.1 Plenary 1 – Rights, Social and Environmental Justice

Rio de Janeiro, 17 and 18 June, People's Summit

Structural Causes

We resolve that the structural causes of social and environmental injustice as identified in Plenary 1 are:

1. Capitalist system
2. Placing human beings as the center of everything and not seeing human beings as a part of biodiversity
3. In the 19th Century there was a fundamental shift in the way that the people's of the world related to the economy that became more about the service of human necessities and that turns into the source of financial accumulation
4. Commodification of nature, of water, and the air, and food (mercantilization)
5. Patriarchal social organization
6. Racism
7. Exploitation of countries in the global south by the countries of the global north
8. Exclusion of traditional practices and traditional knowledge about the use of land and imposition of methods of commercial exploitation instead
9. The neoliberal model and the culture of consumption

10. Investments from national banks in development strategies with a base in the capitalist model for using the Earth
11. Unequal distribution of land and accumulation of power in the hands of a few
12. Privatization of public space

Solutions

This list of solutions or demands has been compiled through the testimonies of people from communities on the frontlines of global development and destruction. Solutions listed here were mentioned in multiple testimonies and demonstrated global applicability.

These solutions in Session 2 were generated after a discussion of root causes identified in Session 1.

1. Recognize the right to accessibility and to equal opportunities which favor social cohesion and promote gender equality, and which respect all people regardless of ethnic origin, age, abilities, sexual orientation and/or religion.
2. Cooperative economies.
3. Democratic and egalitarian distribution and management of resources (financial, cultural, political, natural, land, social).
4. Democratic management of communities. Communities in which inhabitants participate in all decision-making at all level: the formulation and implementation of public policy, planning and public budgeting, and control over urban processes. This is in relation to strengthened institutional spaces where decision-making occurs--not only in public consultations--with possibilities for participation in managing, monitoring, and evaluating public policies.
5. The sustainable and responsible management of common and natural resources by the community.
6. Guarantee of all basic services and make them very low cost or free. These services include health care, education- democratization of knowledge and ending illiteracy, housing - sustainable.
7. Investment in sustainable infrastructure.
8. Mobility of all inhabitants, with clean and sustainable technology.
9. Cultural sovereignty and personal sovereignty in the context of solidarity and interconnectedness.
10. End the Global North's militarization of the Global South, and governments across the world militarization against their own peoples, through removal of military bases and military presence in communities.
11. Control of the land for the common good by the people who live and work the land. Property should have a social purpose. Agrarian reform
12. An international communication network to spread information about the struggle for natural resources.

Action Agenda

Suggestions from participants of Plenary 1.

1. Anti-militarization campaign
2. Bahia, Brazil anti-Navy base campaign
3. Honduran request for solidarity
4. Forest bill veto in Brazil
5. Gender equity campaign within our organizations
6. June 28th would be the international day for right to water

2.2 Plenary 2 – In defense of common goods and against commodification

People's Summit, June 17-18, 2012

"To use indigenous lands for the purchase of carbon is to enslave us within our own territories"

"Green economy means control over territory and common resources"

"A woman without land is a woman without identity"

Structural causes

Among the structural causes that provoked the current unprecedented environmental and social crisis – which is a multidimensional and civilizational crisis – is the current agri-urban-industrial model of production and consumption based on the burning of fossil fuels and on the centralization of power in the hands of few, as well as a patriarchal and racist system that creates all kinds of inequalities.

Through violence and the systematic violation of human rights, States and capital have appropriated and commodified common goods. Racism, sexism, homophobia and religious intolerance, as well as other forms of oppression and discrimination, have served to strengthen their power. States have provoked micro-wars between social classes that arise from artificial divisions between gender, religion, and origin, and from the prohibition of the creation of a front to combat the structural causes of inequality.

With the proposal of a Green Economy, they intend to further intensify this process. This is made possible by unequal power relations established by capitalism, in which the dominant economic and political powers have taken control of natural resources, territories, populations, and their knowledge. Public money has systematically financed the destruction and helped break the people's power to self-organize and democratically manage resources, as well as care for nature and territory. As examples, we cite the mega-events that expel people from their lands and houses, in the countryside as well as in the city.

The international division of labor, economic globalization and the extraction of resources for the global market are the causes of impoverishment in Southern Hemisphere countries, and of asymmetry of power.

Neoliberal globalization, imposed by the IMF, World Bank, WTO, and governments sold to financial capital, opened the doors for the savage exploitation of the world by the major economic and financial powers. Transnational corporations working in oil, mining, pharmaceuticals, and agribusiness continue to commit economic and environmental crimes with total impunity.

Another key process in understanding the entry of capital in each of the spheres of our lives and nature is the financialization of the economy and of common goods. We live in a time of financial capitalism, when commodification means speculation with money, stocks, risks and financial products associated with the most profitable things in the world. Thus, aspects of daily life are being dominated by financial markets. The privatization of public services such as water, health, and education has had a fundamental role in creating new markets for the speculation and commodification of common goods.

The creation of public and private debt is at the center of the capitalist system, and foreign debt is a form of the imposition of economic policies. Hunger is a form of the imposition of injustice, just as the payment of illegitimate debts causes a decrease in public spending to guarantee universal human rights such as education and health.

Northern countries owe an ecological, social, historic, criminal, and unpayable debt to the South. It began with colonialism, slavery, and the plunder of natural resources, indigenous peoples and blacks, as well as with the destruction of our culture and territory.

The green economy is yet another way to dispossess people of land and territory, and it is not a solution to environmental crises. It aggravates gender, racial, and ethnic inequalities, as well as environmental injustice. Large infrastructure projects such as dams and energy grids, along with the current model of production and consumption, are incompatible with true care for life. When in the hands of large companies, some renewable energy, such as wind, has caused environmental injustices and expelled people from their

territories. Furthermore, any energy model that promotes the biomass-based green economy repeats the errors of the energy model based on the exploitation and use of fossil fuels.

Other major factors in this process include the easing or substitution of national environmental legislation, market mechanisms, monoculture plantations, large-scale farms and agribusiness. Just like the carbon market mechanism, REDD and other instruments give polluters the right to pollute, and have perpetuated the fossil fuel-based model, created new financial markets, plundered territories and worsened socioenvironmental crises.

One of the instruments for strengthening the capitalist system has already been set in motion in International Commercial Law, in WTO agreements, and in free-market bilateral treaties: all of which comprise international investment agreements. They pose a threat to economic, social, cultural, and environmental rights, as well as to democracy and the people's sovereignty. These agreements weaken governments' ability to curb financial speculation and regulate in favor of public interests, decent labor, human rights, access to health and sustainability. They grant extraordinary rights to transnational corporations without demands or requirements.

We must launch a major offensive to demystify the technology and patents that have enabled power structures to rob and commodify the commons. Technology is presented to us as the solution to all crises that are not resolved through law, force, or markets. Technology is not neutral, however, and its dependence on control could have catastrophic impacts on humanity and on the planet. To use the example of geoengineering, some propose the manipulation of the Earth's climate as a false solution to climate change.

In conclusion, the colonization of our communication and culture, which also constitute common goods, by a single doctrine hegemonized by economic, political, and religious powers, imposes through the media a culture that criminalizes and marginalizes social movements, and encourages consumption, violence, and the commodification of women, promoting racism and religious intolerance.

"Our rivers are our nourishment, our green is our life. To kill the green is to kill our ancestry. Our ancestry drinks this ecology, these ecosystems."

"The economy of common goods is our notion of economy, and part of the pursuit of a better society. The solution is here."

Real solutions and new paradigms

The defense of common goods is backed by a series of socioenvironmental rights, and involves the strengthening of environmental justice and education, solidarity between peoples, respect for the worldview of different populations, and protection of Living Well (Buen Vivir) as a way of living in harmony with nature.

During the plenary, various rights and solutions were presented, and these must be ensured and promoted as a way to defend common goods and combat the commodification and financialization of life and nature. The first major bloc is the right to land and territory, expressed through various struggles in defense of land use and land tenure with the active participation of the peoples, with Social Cartography serving as an important tool for communities to control their territory; for agrarian reform, the promotion of food sovereignty and agroecology; for the creation of public policies that strengthen sustainable social technology systems constructed by communities; for the protection of traditional knowledge and the fight against biopiracy; for the protection of artisanal fisheries; for the defense of forests and biodiversity; for the promotion of local struggles against megaprojects, especially against large dams and extractive industries; against the exploitation of tar sands and for the guarantee of the integrity of high-priority natural areas around the world as a way to defend the rights of nature; the obligatory existence of transparent consultations prior to launching a project, with mechanisms for the direct participation of communities in urban and rural areas, thus guaranteeing public participation and judgement, including the right to say no to a proposed project; and for the extension of the ILO Convention 169 to other traditional peoples.

Another bloc of rights concerns the right to the city as a form of accessing common goods there, such as public spaces and culture. The democratic management of public spaces with broad popular participation and the declaration of cities as free spaces and territories must operate in opposition to the commodification of these spaces. The struggle for the right to the city must also include opposition to the militarization process that has taken place, the right to decent housing and the occupation of empty homes resulting from speculation, as

well as the development and strengthening of initiatives that seek a transition to a new city model that includes, among other things, responsible consumption that promotes a feminist solidarity economy, urban gardens, urban agroecology, bioconstruction and permaculture.

The right to water, whether in the countryside or in the city, is fundamental and must be ensured through public and community management of water resources. Just like the right to health as a free public service and the right to education through strong public schools, water should be of sufficient quality and quantity to meet the demands of the population, and should not be privatized.

The right to culture, communication, and freedom of expression must be based on the redefinition of the role of culture through democratization and respect for cultural diversity. Through this process, the lifestyles of traditional communities will be valued and made more visible, and self-determination and rights to memory and identity will be secured. The non-criminalization of social movements and populations is an important dimension which must be ensured. In this sense, our solutions represent the defense of the right to communication that must be associated with all societal struggles, as well as the strengthening of communication networks between organizations, social movements, and peoples, and the expanded use of tools such as community radio stations.

The right to not fall into debt, by not acquiring new debts, or through the extension of control of public and private banks, and through comprehensive audits of the debts of all countries, with broad participation, public decision, and observance of the principles of fiscal justice. Demanding more efficiency and transparency in the use of public banks' financial resources is fundamental, as is reversing the perspective of financing, and eliminating the use of public resources for large projects that cause more environmental injustices. This right also involves reparation, which, by forcing Northern countries to pay for the use of natural resources historically exploited in the South, plays a central role in the diminution of Northern economies. Finally, our solutions involve the abolition of all mechanisms of financialization of common goods, and regulation of the current international financial system that promotes the creation of an alternative financial system based on ecological economy and the redistribution of wealth.

We also demand ratification of the Supplementary Protocol of Nagoya-Kuala Lumpur on Liability and Redress, adopted by parts of the Cartagena Protocol on Biosafety at the last COP of the Convention on Biological Diversity, as well as regulation of the Supplementary Protocol in national legislation.

Many solutions have been developed. In order to expand and strengthen them, it is essential to have public structural policies and funds to support socioenvironmental projects in local communities, as well as management and public funding with transparency and social control of social policies, coupled with the reversal of privatization processes.

To this end, we must seek a new relationship between urban and rural movements, increasing solidarity between them, since the system uses similar mechanisms to dispossess people of their lands and territories. Therefore, collective resistance processes are part of our solutions.

Finally, we need to maintain and expand the defense of common goods, which is now being done by native populations who call them "the sacred," and devise a global agreement between countries and populations that can defend common goods as something that cannot be marketed. Imagining an Economy of the Commons built through local experiences from the bottom up is vital for people to assert their voice in decision-making about their future and economy.

"We will ensure our rights to come and go, talk, pray and love"

Our agenda

On June 17 and 18, we met in the 2nd Plenary in defense of common goods and against commodification. We were motivated to think about and discuss the structural causes of commodification and financialization of the commons, and to share our solutions. We were challenged to reflect on a common agenda that would express solidarity among the peoples through unity in diversity, and combine resistance struggles with proposed alternatives.

Thus, our agenda consists of:

1. Prevent the commodification and financialization of common goods and recover the rights to their use.
2. Fight legislative proposals and policies that foster the financialization of common goods.
3. Change the development paradigm and the current model of production, distribution and consumption.
4. Strengthen existing alternatives and solutions and identify the tools needed for a paradigm change.

5. Expand the fight for human rights, for the promotion of a culture of peace, for gender equality, for appreciation of traditional and local knowledge, and against racism.

6. Strengthen the fight for true agrarian reform with social, economic and environmental justice; and for food sovereignty.

7. Strengthen the fight for the right to the city.

8. Work so that communication and culture are recognized as common goods.

9. Defend the right to freedom of expression and communication, and demand reforms in the press.

10. Permanently mobilize against the criminalization of social movements and of local and traditional communities.

11. Fight for comprehensive audits and for reparations arising from historic, social, ecological, climatic, and financial debts.

12. Strengthen governmental agencies that protect the environment and demand more efficiency and transparency.

13. Create our own methodologies for assessing environmental, social, economic and cultural impacts.

14. Reaffirm and extend the reach of tribunals as a way to challenge and combat the operations of transnational corporations, free-trade agreements, socioenvironmental crimes, etc.

15. Return the lands that were unjustly appropriated by corporations to peasant communities and indigenous and traditional populations.

16. Prohibit geoengineering and fight against biopiracy.

17. Demand an end to the corporate takeover of the UN.

18. Defend in international and national policies and legislation the definition of native forests as based on the integrity and diversity present in those spaces. Monoculture is not a forest!!!

19. Enhance the large spaces that make meetings like the People's Summit possible.

20. Resume campaigns against the World Bank, multilateral financial institutions and transnational corporations.

21. Integrate urban and rural agendas and strengthen ties of solidarity between struggles in the city and countryside.

22. Support, promote and participate in the campaign against the privatization of health and of water and sanitation services.

23. Support, promote and participate in the 6th Pan-Amazon Social Forum in November 2012

24. Bring the findings and agenda of the People's Summit to the Global Social Forum in Tunisia in 2013.

25. Finally, that we do not wait until Rio+30 or +40 to carry out another moment as important as that which we are living now at this People's Summit, with discussions in the Plenaries and Assemblies, all strengthening our common struggle.

2.3 Plenary 3 – Food sovereignty

Rio de Janeiro, 17 e 18 de Junho, People's Summit

Structural Causes

"This is the worst moment in history for the future of agriculture, 'capesinos' and nature."

"Amid several global crises, we are living the financial stage of capitalism: the alliance between corporations and the speculative markets."

"The companies in the agribusiness and the global food system are the main causes of environmental and social crises and increase hunger in the world"

"Food sovereignty is only possible with ownership over the land and sovereignty over seeds"

The following structural causes are a consequence of the inherent contradictions of the capitalist system:

1. The globalized food system is controlled by a small number of multinational corporations and food processing is also under the control of large corporations. These companies are not subject to a regulation that ensures accountability for the impacts and damage;

2. The alliance of agribusiness, food processing industries and large retail chains generates the concentration of agricultural chain from production to the supply and consumption;

3. The commodification/merchanilization of nature and all life forms transformed the commons into merchandise, allowing ownership and preventing the free movement of knowledge and seeds. Intellectual property and patents on life are the apex of the commodification/merchanilization of nature;

4. Currently there is an expansion of monocultures with high concentration of land and destruction of biodiversity taking place;

5. This model produces contamination of the environment and affects the health of workers by the use of pesticides and agrochemicals;

6. Ownership and land grabbing are total: land, territories, waters (rivers and sea), seeds, territory, biodiversity (genetic resources), culture and knowledge;

7. There is strong speculation in coastal areas affecting fishing communities;

8. There is a strong injection of public funds in agribusiness through procurement and/or in the form of direct and indirect subsidies by governments;

9. Agribusiness has a negative energy balance because of its low energy efficiency;

10. Agribusiness, because of its high consumption of fossil fuels, oil derivates and deforestation is responsible and one of the major contributors for the climate crisis;

11. The global food chain including production, transport and storage is responsible for at least 50% of emissions of greenhouse gases;

12. Governments do not support the family based agriculture, indigenous and peasant forms of agriculture;

13. The inequality in its various forms such as class, race and gender are the basis of oppression and exploitation in this capitalist, patriarchal and racist system;

14. The lack of opportunities and an education focused on only the urban world causes exodus of youth in the field and, consequently, the exclusion of youth in rural and urban areas;

15. There is a deep sexual division of labor that favors men and makes women's work invisible;

16. There is also a serious violence against women that is expressed in various forms such as domestic violence, prostitution, sexual violence, trafficking of women, etc.;

17. Women suffer the impacts of agribusiness, for example, the loss of land, the rural exodus, the impact of pesticides on health, etc.;

18. The agribusiness promotes the use of child labor and youth, work in degrading conditions, rural exodus, and consequently, the slums and overcrowded cities (without sanitation, education, health, work, etc.).

19. Rural violence against the peasants, small farmers, traditional peoples, indigenous, Quilombolas, etc. is part of the model of concentration of land;

20. This model causes the precariousness of work in the field by breaking with traditional forms of production (for example the case of coconut breakers being forced to act as grooming);

21. The inefficiency of agribusiness and industrial food chain generates about 30% loss of food production;

22. The production of agribusiness is dependent on GM crops, pesticides and chemical fertilizers. These produce risks and negative impacts on the environment, affect the health of consumers, threaten agrobiodiversity and contaminate soil, water, food, workers and causing cancer, depression, male and female infertility, among others;

23. The offensive of neoliberalism works by decreasing the role of the state and the dismantling of rights. The states are working for the interests of corporations and not the interests of the people. Legislation is being changed to favor large corporations;

24. The global elite are the biggest consumers of goods and natural resources and the largest producers of waste, emissions and environmental liabilities;

25. The purchase and sale of food as commodities on exchanges enables financial speculation raises with its prices increasing volatility. And its inclusion in the futures market generates inflation. Prices only benefit intermediaries and not producers;

26. The appropriation and use of our rivers, lakes, aquifers and oceans for activities such as irrigation for agribusiness, the damming and transpositions generates conflicts over access to water;

27. Large engineering projects such as large dams, oil platforms, roads, hotels, etc. affect the people and activities related to water as riverin people, fisheries, etc.;

28. Behavior based on values like individualism, consumerism and capital accumulation generates alienation of people in cities who do not realize the connection of its consumption with the rural areas and he environment;

29. The industrial model of production abuses and mistreats animals, endangering the environment, human and animal health;

False Solutions

"Today they want to impose capitalism logic through green economy. Their aim is to impose upon us a new phase of capitalism, a new phase of appropriation and grabbing. "

"We condemn the use of false technological solutions to problems that have fundamentally a social origin."

"Putting prices on the goods of nature won't preserve them, but instead will facilitate their appropriation and grabbing by multinational corporations"

Governments and large corporations are trying to impose false solutions with the promise to feed all of Humanity, but these solutions will in fact maintain and deepen corporate control and the current crisis. The plenary identified the following as some of the most threatening:

1. The green economy and the various forms of green capitalism;
2. REDD, carbon credits and payment for environmental services;
3. Create policies for Food Security and not Food Sovereignty;
4. Transgenic as a solution for feeding and climate change;
5. The Terminator seeds;
6. Pesticides and fertilizers to increase production of food;
7. Forest plantations - called false forests or green deserts (such as eucalyptus , pine and monocultures in general);
8. Biofuels as climate solution;
9. Pricing the goods of nature;
10. New technologies that corporations want to impose (such as nanotechnology, geoengineering and synthetic biology, among others);
11. The large-scale production of energy (either through hydro, "fracking", oil and the pre-salt ocean drilling);
12. Discourse and propaganda of sustainability and social responsibility by large corporations. Including self regulation and voluntary initiatives of those corporations;
13. Social compensation policies as a solution to poverty. The claim that eradicating poverty means having greater environmental impacts or that to protect the environment means increasing inequality;
14. Foreign direct investment, free trade agreements and treaties for the protection of investments as promoters of development;

Our Solutions

"The Food sovereignty is the peasant-indigenous proposal as the alternative for the multiple crises of capitalism"

"Without food sovereignty there is no dignity. Without dignity there is no freedom "

"The peasant, indigenous and family agriculture produces 70% of food for mankind, and can reach 100%."

We live in continuous crisis caused by capitalism, patriarchy and racism. In order to break with this situation, here are the solutions presented by our plenary that reflect a political proposal for the achievement of food sovereignty:

1. It is crucial to continue the struggle for agrarian reform through the strengthening of peasant, family, indigenous and urban agriculture. We demand that ALL the land illegally grabbed should be converted in areas for the settlements and be returned to peasants, indigenous and traditional peoples;
2. We are building a new economy through the defense of common goods and the direct relationship between consumers, farmers and fishermen. In this economy the production and consumption meet the needs of people and not the interests of large corporations;

3. We fight for the recognition of sovereignty, self determination and autonomy of people by governments and official forums, which continue to favor corporations;
4. We believe that a profound redistribution of wealth is necessary in order to reach a truly sustainable society;

5. Agroecology is our political project to transform the system of food production. It is important that we strengthen the alliances between the organizations of the city and countryside, in particular through the promotion of urban and peri-urban agriculture;

6. We believe it is of paramount importance the creation and strengthening cooperatives and production associations, establishing and structuring local systems of production and supply;

7. The restoration and valuing of traditional food culture based on natural products that are healthy is an imperative for building a sustainable society;

8. It is essential to create conditions for permanence and people's return to the field, especially for youth.

9. The right to immigration and migration should be universally ruled by the mantra: "Be welcome wherever you arrive!";

10. We strive to ensure that policies and laws protect, preserve and restore native and creole seeds. We also seek incentives to the traditional practices of exchange, selection and sales by small farmers, indigenous and traditional peoples.

11. We demand the creation of laws and policies that ensure the preservation, protection, homologation and registration of indigenous lands, Quilombolas and other traditional peoples. And the respect for their cultures should be encouraged by such policies and laws.

12. We strive for research, teaching and extension in universities to be committed to the needs of the people and not companies, and that all of its production is of public domain;

13. We require that ALL public procurement of food is made from agroecological sources and that ALL subsidies for chemical fertilizers and pesticides is removed;

14. The governmental mechanisms for the purchase and distribution of seeds MUST respect the traditional forms of local organization of the family farmer, peasant, indigenous and traditional peoples. They should also stimulate the formation of seed stocks, through houses of seeds;

15. We demand the recognition and the safeguard of the rights of workers in rural areas and reject the violence that is exercised over them.

16. We fight for the end of violence and discrimination against women. Their work must be recognized and valued equitably and fair remuneration should be practiced;

17. We work for countries and the United Nations to enact a convention for protecting the rights of Mother Earth as proposed at the peoples conference of Cochabamba;

18. We demand that FAO and governments at all levels to support agroecological production systems;

19. We demand that all countries ratify the additional protocol of Nagoya-Kuala Lumpur to the Cartagena Protocol that states companies that produce GMOs should be held accountable for their criminal and financial impact on health and environment;

20. We call the United Nations to establish mechanisms for evaluation and to conduct a evaluation process of the risks of new technologies such as nanotechnology, synthetic biology and geoengineering. And DEMAND that untill its conclusion a moratorium is declare on them. Civil society must not fully rely on the UN and MUST conduct a parallel independent research on the consequences of these technologies;

21. We demand a total ban of GM and condemnation of Terminator seeds in particular, in this path we DEMAND a moratorium on the release of corn and soybeans resistant to the pesticide 2,4-D;

22. We fight for the creation of GMO-free areas, especially in places of origin of crops until we can secure a planet free of GMOs;

23. Regarding Brazil we specifically call for a moratorium on transgenic rice and beans, the ban on GM maize MON810 and the democratization of CTNBio (National Technical Commission on Biosafety), through the balance of its composition, the live broadcast of its sessions and the inclusion of social and environmental impacts in their risk assessments;

24. We reject the free trade agreements and treaties on investment protection;

25. Futures markets on food should be banned as well as all forms of financial speculation on food goods;

26. We demand the banning of agrofuels; denounce and reject the support that governments have given to them;

27. We fight for the eradication of child and youth and all other forms of degrading and slave labor;

Governments and corporations work in same tune for the appropriation of common goods, life and our rights. We call upon people to unite and rise in the struggle for a new society based and the construction of popular and food sovereignty!

"Food sovereignty is not possible under capitalism"

Agenda

The multiple struggles that we carry out all point towards a new society. For this we call all movements to achieve convergence in our diversity. In our path we need to build a common global agenda from our local struggles. Some of these overarching struggles were shared in our session, as well as new struggles and campaigns were proposed:

1. Campaigns for the production and consumption of healthy foods as “Alimentos Sanos e Pueblos Soberanos” of Paraguay;
2. The campaign for the Law of Solidarity Economy in Brazil;
3. Campaigns against pesticides as "The permanent campaign against pesticide use and for life" in Latin America and the Caribbean;
4. Campaign "For a Latin America Free of Transgenic";
5. Alianza latinoamericana por la soberania alimentaria;
6. Campaigns for native seeds, native as the "World Seed Campaign" and the network "Seed Freedom";
7. Campaign for "Restituición de tierras a indígenas y campesinos" in Paraguay;
8. Support for Science Citizenship Network;
9. Campaigns for the preservation and non-appropriation of natural resources as the "21st Century Compass Project and planetary boundaries";
10. Campaigns for land reform as the "Global Campaign For Land and Agrarian Reform and Integral against Illegal Global Land";
11. Campaigns to ban geoengineering as "The Global Campaign to Ban geoengineering";
12. Campaigns to combat violence against women as "The Campaign Against Violence against Women in the Field";
13. Campaigns against dams and large enterprises;
14. Unified campaign for the end of the terminator technology as "Terminate Terminator";
15. The continuation of this summit of the peoples;
16. Fight for GLOBAL ban on MON810 maize from Monsanto;
17. Support civil society initiatives for monitoring CTNBio in Brazil.
18. Campaigns against the criminalization of social movements;
19. Campaigns against the free trade agreements and multilateral Financial Institutions;

And now we have a motion that was presented in our session:

20. MOTION by the National Agroecology in Brazil presented by the ANA (Association of Agro-ecology - attached);
21. We urge ALL to a global campaign against green economy! Unify the struggle for food sovereignty!

No to the green economy! Hail to food sovereignty!

2.4 Plenary 4 – Energy and Extractive Industries

Rio de Janeiro, 17 and 18 June 2012, People’s Summit

STRUCTURAL CAUSES OF THE CRISIS

1. The main cause of our problems is the capitalist system that attempts to overcome its crisis through the intensification of the energy-extractivist model that perpetuates the role of producers of raw materials from countries on the periphery, inevitably worsening precarious employment, violating Human Rights, and infringing on the lives of indigenous peoples, peasants and workers. Each day the people lose more control over our land, water, energy, forests, mangroves, coasts, biodiversity, territory and culture. Capitalism runs counter to the life forms of all the communities of the world.

“Manter a floresta que moramos não é apenas para nós, mas para a humanidade de toda”.
(Preserving the jungle in which we live is not only for us but for all of humanity)
Brazilian indigenous person

2. As a means of overcoming the crisis governments and corporations try to impose the green economy in which they give free rein to the commodification of all common goods. We identify as false solutions mega mining, hydroelectric dams, the intensification of the aggressive and unconventional extraction of fossil fuels, gas shale "fracking", tar sands, deep sea oil, the privatization of water, land and energy, incineration and landfill, mono-cropping and pesticides, nuclear energy, and energy that appears to be green.

The solution cannot be sought through technological changes, it requires a paradigm shift.

"The system has to change, not offers solutions for the crisis."
Uruguayan compañera

3.- Corporations, financial institutions, UN agencies, and governments have promoted and guaranteed false solutions. They have created these conditions by modifying and establishing laws and free trade agreements.

4.- Reforms and institutional changes have legalized the repression and criminalization of social protest, increasing the aggression toward people´s movements, and indigenous and traditions peoples who struggle for their rights, territory and in defense of Mother Earth.

"We want a new future, for us, for new generations and for the earth itself"
Canadian compañero

5. National States demonstrate their weakness in defense of common goods and social programs, while they simultaneously become active promoters of the privatization and transnationalization of public goods.

6. The capitalist crisis has led us to a crisis of civilization that also manifests itself in environmental terms as a result of industrial overproduction, consumerism and the wasting of energy that does not allow the natural regenerative cycles of the earth to function. This model increases injustice and social inequality.

OUR SOLUTIONS: FROM THE PEOPLE

1.- We, women and men participating in this plenary, affirm that: all common goods are the right of the people; that our main decision and will is to struggle against the false solutions repeatedly imposed by the capitalist system; and that we are not available to be use in the solution of the capitalist crisis.

2.- We, the people, want to define for what and for whom common goods are used and assume popular and democratic control of the production and consumption of natural goods and energy. We want to move toward a new energy model based on renewable, decentralized and small scale energy, always considering the impacts on communities and territories, establishing public control and social conciousness in the production of energy and the community property of its production. We demand an immediate end to nuclear energy. We demand a moratorium on: big mining and the construction of dams, the expansion of fossil fuels, and industrial scale biofuels.

3.-We propose socially appropriate technology managed by and from communities centered on the human being and the care of mother earth. The central problem is not technology but the model; therefore, we reject technological developments like geo-engineering, GMOs and synthetic biology.

4.- We call for the democratization of access to energy resources and their public control based on an energy project originating with the people.

"We cannot confuse the public with the state; the state can be equally predatory." Colombian compañera

5. The mega extractivist and energy projects are the main causes of the climate crisis and therefore must be eradicated.

6. There exists a historic environmental debt affecting primarily the people of the south that must be assumed by the highly industrialized countries that have caused the actual state of the planet.

7.- We need to build a strategic global alliance of the people who struggle against the capitalist system that offers no solutions to the serious problems we confront and that were created by the same system. We represent men and women affected by the energy-extractivism model; workers, peasants, fishermen, indigenous people, African descendents, women, youth and multiple popular sectors.

"When legal means do not work, it will be through mobilization that land will be recovered." Guatemalan compañera

8. It is imperative to discuss a new model of consumption defined by the people and centered on their needs, not on the greed of busines community and the ruling elites. We, the workers, indigenous communities, women, youth, traditional people and African descendents, who should adopt these decisions.

9. Popular consultation and decision making mechanisms must be established for every energy extractivist project.

10. Strengthening social convergences is the key, as are the creation of spaces for common action in the construction of an energy matrix and the management of common goods centered on life. There are experiences in this regard, like the social platform of workers and peasants in Brazil.

"There is no time for fear, the only struggle we are sure to lose is that which does not begin or that which is not confronted." "Our future is full of victories."
compañero from El Salvador

AGENDA AND FUTURE MOBILIZATIONS

1) Coordination, mobilizations and campaigns

We, men and women the participants of plenary 4 consider the expansion of convergence between popular movements in all regions of the world a strategy for confronting and halting the green economy project. This great alliance must be based on people´s solidarity. To move in this direction we present you with the campaigns debated in our plenary:

- Global campaign against mega mining and mega energy projects from an anti-capitalist, anti-neoliberal perspective and against the commodification of common goods.

- Campaign to eliminate the foreign debt and for recognition of the climate debt with southern countries.

- Campaign "Stop the abuses of transnational corporations" against European transnationals in Latin America.

- Global campaign of mobilization in defense of energy as a public good under the people´s control and from the perspective of the sovereignty of the people.

- Campaign to denounce the companies, transnational and nationals, responsible for the degradation of the environment and the violation of community rights.

The voices from the extractivist and energy plenary also call on us to:

- recognize and protect the Rights of Nature as a means of achieving good living for all. To call on governments and people of the world to adopt and implement the Universal Declaration of the Rights of Mother Earth, formulated in the historic 2010 meeting in Cochabamba.

- dissiminate the agreements reached in this Peoples´ Summit among all of our movements and regions.

- intensify the struggle against the green economy to avoid being surprised with false solutions, as occurred with sustainable development 20 years ago. To have social movements and organizations, from an anti-capitalist position, include in their political training the demystification and falsity of the green economy.

- demand the implementation of already existing formal participation mechanisms in international and national treaties, such as prior consultation, plebiscite, referendum, and the ombudsman.

- initiate a campaign to denounce the Canadian State and its extractive companies for their economic, social, and legal responsibility regarding the social and environmental damage caused mainly in Latin America and Africa.

- for unions, workers´ organizations, peasants, indigenous peoples, and women to promote and impulse the creation of jobs based on the new socio-environmental paradigm.

2) Agenda

- 22 July: Carry out simultaneous actions and activities on the International Day of Action against open pit mining.

- 16 October: International Food Sovereignty Day. An event will be held in Argentina and the active participation of all is welcome.

- January 2013 in the Summit of the European Union, Latin American and the Caribbean (EU-LAC Summit) we intend to bring together experiences of struggle among European and Latin American movements and social organizations in Santiago, Chile.

- 14 March: International Day of Action Against Dams and for Rivers, Water and Life. People are being called upon to carry out action for the construction of an energy model without more dams.

- UNASUR Summit in Lima to continue strengthening our convergences, date to be determined.

- We propose convening a People´s National Mining Conference in Brazil, dates to be determined.

2.5 Plenary 5 – Work: For Another Economy and New Paradigms for Society

Structural causes

In the Plenary on "Work: For Another Economy and New Paradigms for Society", in which more than 400 people representing 35 countries from around the world participated, women and men characterized the period of multiple crises we are currently going through. We, organizations, movements and social activists, are gathered here in this plenary to construct new thoughts for humanity and unity in action, based on the historical experience and knowledge we have accumulated in the generation of alternatives for a new society.

The patriarchal, racist and homophobic capitalist system, based on extractivism, the plundering of the environment and the over-exploitation of human beings, is going through a profound crisis of civilization: it is structural, political, economic, social, cultural and environmental.

Capitalism is seeking to rebuild itself by entering a more acute phase of commodification and financialization of the commons, of nature and its natural cycles through the lies of the green economy.

Transnational Corporations have taken over our lives and our planet by creating a blanket of impunity through the dismantling and systematic violation of laws and the signing of international trade and investment agreements, which award investors and capital more rights than citizens.

Some governments promote militarization strategies, dedicating a significant part of their national budgets to military expenses instead of allocating them to social security and essential services. This results in the criminalization, intimidation and assassination of social activists and fighters.

As such, peoples' rights have been continuously violated, the Earth and its resources destroyed, pillaged and contaminated, and resistance criminalized, while corporations continue committing economic and ecological crimes with total impunity.

The governance and policies of the multilateral institutions (IMF, WB, and the WTO) have long served corporate interests, while the States, the institutions of the UN, among others, have been increasingly captured by TNCs. The official Rio+20 process and the G20 are scenarios where this new strategy is being designed and presented as a false solution to the crisis.

As a result, we are witnessing the destruction of the State and the loss of social, democratic and community control over natural resources and strategic services, which continue to be privatized, thereby converting rights into merchandise and limiting access to the goods and services needed for survival.

This model generates job precarity and slave and child labour and strongly attacks workers who suffer accidents, deaths and from job-related illnesses. The right to organise and trade union freedoms are also attacked, which weakens collective bargaining and labour rights that have been won, such as health at the workplace, collective agreements and social protections, which must be understood as a human right.

Landgrabbing for agrobusiness and extractivism hinders land reform, attacks family and peasant farming, which guarantee food sovereignty. It leads to the economic exclusion and the expulsion of peasant farmers, indigenous peoples, workers, women, youth and black people from their territories. It stops them from enjoying a full life, forces them to migrate in precarious conditions and ignores migrants' human rights.

This model ignores a broader understanding of work, which includes self-management and the logic of care, as well as the proposals incorporated in solidarity economy, the feminist economy and peasant farming economy, among others. This system is characterized by the sexual division of labour, where men are associated with productive and public activities, and women with reproductive activities and that which is private. Patriarchy is expressed through the State, the transnational corporations, dothe failure to recognize domestic work as work, the hetero-normative model, sexist violence and the commodification of the body and lives of women.

Neoliberalism has allowed for the constitution of speculative markets that are free from regulation, generate high profits, and do not have to produce goods, services or decent jobs. Furthermore, it creates contradictions within the intrinsic link between social progress, environmental protection and decent work.

This system has gone beyond the limits of nature. Climate change and its consequences are a reality that governments are responding to with market solutions, even though they require urgent responses to significantly change the productive, reproductive and consumption model and replace it with an economy at the service of the peoples and a sustainability paradigm based on the dynamic and harmonious relationship between humanity and nature and between men and women.

Our solutions

We, organisations, movements and social activists, are gathered here in this plenary to build new ideas for humanity, based on the historical experience and knowledge we have accumulated in the generation of alternatives for a new society.

To move ahead with our alternatives, we must stop thinking from the business perspective, overcome the false dichotomy between production and reproduction and propose new social relations based on harmony between people, with nature and solidarity between peoples.

Our alternatives and proposals are based on equality and contemplate equality between women and men, the right of women to a life without violence and autonomy over our bodies and sexuality. Our alternatives are also based on a feminist economy, the de-commodification of our lives and our bodies, the separation of sexuality from motherhood and overcoming the sexual division of labour. For this, we propose real changes thatredefine and broaden the concept of work, recognize women's work and the responsibility of men and the State in providing care.

To confront the model of consumption that forces us to buy more to live better, we propose the 'Good Life', which gives renewed value to traditional knowledge and recognizes the rights of Mother Earth.

The defence of the commons is a response to the commodification of nature and the exploitation of our resources. The production of peasant farms and agroecology for local, regional and national consumption, which guarantees food sovereignty, as well as seed production, taking care of the land, and local and traditional knowledge are true alternatives for the food, climate and economic crisis. We strongly demand land reform to counter the concentration of land and wealth.

True democracy requires changes to the political system and power relations and the building of horizontal democracy and pluri-national States. The States and global governance institutions, like the UN, must make social and environmental justice a priority, respond to the interests of the people and act as garantors for the fulfillment of their rights.

We propose that multilateral institutions like the WB, IMF, IADB and the WTO be submitted to an international regime of social control and an audit of the public external and internal debt. They must be held responsible for the social, ecological, economic and financial debt and there must be reparation for the crimes and violations of the peoples' rights.

Alternatives must be built with and on these foundations, based on communities' proposals and initiatives and self-organized work and overcoming the division between the means of production and work. The solidarity economy must be recognized by the States and society as a concrete proposal, which constitutes a way to move towards another rationale based on all forms of caring for life and that seeks equality and ecological and cultural sustainability.

We propose to dismantle the power of transnational corporations and put an end to the impunity with which they commit economic and ecological crimes. We demand that they be held responsible for the crimes and justice for the peoples, through the creation of a binding international system. Thus, putting an end to the corporate capture of the UN and the States through concrete actions is a priority.

Going beyond the current model implies a just transition, freedom to organise and the right to collective bargaining. This is the only way that women and youth will be guaranteed equal opportunities and treatment. Furthermore, we demand that governments promote public policies that support the transformation of economic activity and develop new sources of decent work. This means ensuring workers' dignity, freedom to organise and equal opportunities and treatment.

We demand that all governments in the world recognize the human right to social protection, in accordance with ILO Convention 102 on Social Security and ILO Recommendation 202 on national floors of social protection, and provide, facilitate and extend the coverage of social protection. To find a secure, stable and adequate source of financing, we propose the adoption of a Financial Transaction Tax at the global and regional level.

We demand the prohibition of slave labour and effective government action to put an end to it, the adoption of inclusive public policies and the recognition of the rights of forced migrants.

When faced with our alternatives, power reacts with force and repression through the military occupation of our territories, the criminalization of protests and intimidation of organisations and social movements and of their leaders and leaderships in order to silence the voices of the people who attempt to strengthen struggles and build solidarity.

The transition towards this other, necessary world requires that movements engage in the construction and consolidation of the process towards unity in action, coordination and common agendas.

Agenda for struggles

to the impunity of transnational corporations and the campaign to denounce the corporate capture of UN

Campaign for the law on solidarity economy in Brazil, solidarity economy day of action and national fairs.

Strengthen the movement for Climate Justice against false solutions and the commodification and financialization of nature and the defence of the commons. Recognize and defend the rights of nature.

Defend the rights of workers. World day in defence of decent work (October 7)

International Labour Day (May 1)

Struggle in defence of the right and universal access to public education.

Global day against mining, gas and petroleum (November 10)

Defence of the rights of women, the valuing of the work they do, including care giving, and for a feminist economy, through actions on the feminist calendar, especially March 8th, the international day of women's struggles.

Struggle for the full protection of the rights of domestic workers, including migrant women workers.

European Union-CELAC Summit and the Enlazando Alternativas People's Summit, Chile. (January 26 and 27, 2013)

Campaign for food sovereignty, in defence of the peasant farming economy and for land reform. International day against monocultures (September 21)

3 What is at stake at Rio+20

May, 2012

For Unity and Mobilization of peoples

For Life and Commons, social and environmental Justice

Against Commodification of Nature and « Green economy »

One month before the United Nations Conference Rio+20, peoples of the world don't see any positive advances in the negotiation process going on within the Official Conference. Indeed, neither the balance of agreements concluded in Rio 92 nor the ways to work on the crises' causes have been discussed. The focus of the discussion is a package of proposals misleadingly called "green economy" and the establishment of a new system of international environmental governance to facilitate it.

The real structural cause of the crises is capitalism, with its classical and renewed forms of domination, which concentrates wealth and generates social inequality, unemployment, violence against the people, and criminalization of those who denounce it.

The current production and consumption system – represented and imposed by large corporations, financial markets and governments to ensure their maintenance – produces and accelerates global warming, hunger and malnutrition, loss of forests and of biological, social and cultural diversity, chemical contamination, drinking water depletion, oceans acidification, land grabbing and commodification of all areas of life both in rural and urban areas.

The "Green economy", contrary to what its name suggests, is one more stage of capitalistic accumulation. Nothing in the "Green economy" questions or substitutes the economy based on extraction of fossil fuels, or the patterns of consumption and industrial production. On the contrary, it opens up new territories to the economy that exploits people and the environment, feeding the myth that unlimited economic growth is possible.

The failed economic model, now dressed in green, aims to bring all life cycles of nature to the market's rules and the domain of technology, privatization and commodification of nature and its vital functions, as well as traditional knowledge, strengthening speculative financial markets through carbon markets, environmental services, biodiversity offsets and REDD+ mechanism (Reducing Emissions from avoided Deforestation and forest Degradation).

Transgenics (GMOs), agro-toxics, Terminator technology, agro-fuels, nanotechnology, synthetic biology, artificial life, geo-engineering and nuclear energy, among others, are presented as "technological solutions" to the natural limits of the planet and the multiple crises, without addressing the real causes that provoke them.

Furthermore, it promotes the expansion of agro-industrial food systems, which is one of the major factors causing the climate, environmental, economic and social crises, deepening food speculation and promoting the interests of agribusiness corporations at the expense of local, peasant, family and indigenous peoples production, thus affecting the health of all.

As a negotiation strategy in the Rio+20 Conference, some governments in rich countries are proposing a setback of Rio 92 principles, including the principle of common but differentiated responsibilities, the precautionary principle, the right to information and participation. They threaten already established rights, such as the right of indigenous peoples, the right of traditional peoples and the right of peasants, the right to water, the rights of workers - both men and women -, migrant rights, the right to food, to housing and to inclusive cities, the rights of youth and women, the right to sexual and reproductive health, the right to education and cultural rights.

There are attempts to establish the so-called Sustainable Development Goals (SDGs), which will be used to promote the "Green economy", further weakening the already inadequate Millennium Development Goals (MDGs), already inadequate.

The official process aims to implement forms of global environmental governance that serve to administer and facilitate this “green economy” through the World Bank and other public or private, national and international financial institutions, which would result in a new cycle of indebtedness and structural adjustments dressed in green. There cannot be democratic global governance without ending the current corporate capture of the United Nations.

We reject this process and call everybody to strengthen the mobilization and construction of alternatives worldwide.

We struggle for a radical change of the current pattern of production and consumption, reaffirming our right to develop alternative models based on the multiple realities and experiences of the people, genuinely democratic, respecting, respecting human rights and collective rights, in harmony with nature and with social and environmental justice.

We raise the assertion and collective construction of new paradigms based on food sovereignty, agro-ecology and economy in solidarity, on the defense of life and the commons, on the affirmation of all threatened rights including the right to land and territory, the right to inclusive cities, the rights of nature and future generations, and on the elimination of all forms of colonialism and imperialism.

We call on all the peoples of the world to support the Brazilian people’s struggle against the destruction of one of the most important legal frameworks for the protection of forests, the Forests Code, which opens the door to further deforestation in favor of the interests of the agribusiness sector and for expanding their monocultures; and to support the fight against the implementation of Belo Monte mega dam project, which is affecting the survival and livelihoods of forest peoples and Amazonian biodiversity.

We renew our call to take part in the Peoples Summit to be held from 15 to 23 June in Rio de Janeiro. This is an important step in global struggles for social and environmental justice that we have been building since Rio 92, particularly from Seattle, the World Social Forum, Cochabamba, where struggles have been amplified against the WTO and the FTAA, for climate justice and against the G20. We also include the mass mobilizations and popular struggles as Occupy, the Indignados, and the Arab spring.

We appeal to all global mobilizations happening on 5 June (International Environment Day), 18 June against the G20 (which will focus on “green growth”) and 20 June for the March of the People’s Summit in Rio de Janeiro and worldwide, for social and environmental justice, against “green economy”, commodification of life and nature and for commons and rights of peoples.

Rio de Janeiro, 12th of May 2012

International Coordination Group (CG) of the People’s Summit for social and environmental justice*

*The International Coordination Group (CG) of Civil Society Facilitating Committee at Rio+20 (CFSC) in the Peoples Summit is made up of 35 networks, social movements and organizations from 13 different countries. Its representatives work together with the National CG (with 40 represented networks) to coordinate methodologies and policies of the Peoples Summit, parallel and critical event to Rio +20, which will bring together thousands of people to “Aterro do Flamengo” from 15 to 23 June.

4 Come to reinvent the World at Rio+20

2011

The Brazilian Civil Society Facilitating Committee for the Rio+20 calls the organizations of civil society, social and popular movements from both Brazil and abroad to take part in the process that will lead to the building, in July 2012, of the autonomous and plural event, provisionally called “People’s Summit of Rio+20 for Social and Environmental Justice”, in parallel of the United Nations Conference on Sustainable Development (UNCSD).

Some twenty years ago, the United Nations Conference on Environment and Development (Rio 92), together with the social cicle of conferences that followed, discussed the global problems that affect humanity and made a pact regarding a number of proposals to confront them (the Conventions on Climate Change, Biodiversity, Desertification, the Agenda 21, the Earth’s Letter, Declaration on Forests, Declaration of Durban, amongst others). However, those initiatives that should have been the beginning of the overcoming the reality of extreme poverty, social injustice and environmental degradation ended up frustrating a considerable part of the hopes posited in those processes.

Currently, seven billion people experience the effects of the biggest capitalist crisis since the 1929’s. They face a hugerise of social inequalities and extreme poverty, with hunger affecting directly one billion people every day. They face wars and endemic violence, and the rise of racism and xenophobia.

The capitalist system of production and consumption, represented by large corporations, financial markets and thegovernments that assure its maintenance, creates and deepens global warming and climate change, loss of biodiversity, scarcity of drinkable water, growing desertification of soil and the acidification of seas; in all, the commodification of all dimensions of life.

While we are living an unprecedented crisis of civilisation, governments, international institutions, corporations and large sectors of national societies, dominated by short-term thinkers, blind to the future and committed to an economic model, governance and values that are old fashioned and paralising. The capitalist economy, guided by the global financial market, continues to be based on the unregulated drive for profits, the superexploitation of labor – especiallywomen's labor and vulnerable sectors, dependent on the burning of fossil fuels, the destruction of ecosystems, confusing development with pure economic growth, organising production for the sake of production itself – based on waste, without consideration for the quality of real quality of life.

In face of such conjuncture, the political moment presented by Rio+20 is an unique opportunity to "reinvent the world", pointing to alternatives to this dangerous path in which we find ourselves today. Nevertheless, judging by the action of the hegemonic actors of the international system and by the mediocrity of international agreements negotiated in the previous years, their false solutions and the negligence of the principle already agreed upon at Rio 92, we understand that we should not give up our attempt to impact on their actions; nor should we feed illusions about this impact being enough to re-launch a virtuous cycle of negotiations and meaningful compromises in order to deal with the serious problems that threat humanity and life on the planet.

We believe that the necessary agenda for a global democratic governance presuppose the end of the current situation of corporative takeover of multilateral arenas. A change will only come from the action of the most diverse social actors: different networks and non-governmental organizations and social movements of different kinds, including environmentalists, peasants and urban workers, women, youth, popular movements, indigenous peoples, ethnic minorities facing discrimination, solidarity economy, etc. We must build a new paradigm of social, economic, and political organization that – learning from the experiences of real struggles of those sectors e from the realization that already exist both material and technological conditions for those new forms of production, consumption and political organization to be established – enhance their actions.

Rio+20 will be an important step in the trajectory of global struggles for social and environmental justice. It inserts itself into the processes that we have been building since Rio-92 and, especially, since Seattle, the World Social Forum and Cochabamba, including the struggles for climate justice regarding COP17 in Durban, together with the mobilizations against the G8-G20. This moment will contribute for our accumulation of forces in order to resist and strive for new paradigms based on the defense of life and common goods.

Therefore, we invite everyone connected to those struggles to the first preparatory seminar of this People's Summit, taking place from June 30th to July 2nd 2001, in Rio de Janeiro in order for us to build an united process that will lead to our summit in July 2012, something that will unfold into new dynamics.