

# Common Grassland Communities:

a look at the communities of the state of Bahia



Organization:

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## Common Grassland Communities: a look at the communities of the state of Bahia

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## CCORDEL I Common Grassland Community

I am from a northeastern people.  
I say what I think.  
Who lives in the hills, in the fields.  
Everything I do is done.  
I am from the land of caatinga, where  
the gourd is the Uringa.  
I'm from Common Grassland

That's where I got my own way  
To live in the territory  
Where the earth is a guarantee of life  
And the plants my doctor's office.  
That's where I gather what I grow  
And the food I eat  
It came from the fields and my farm

Common Grassland  
It's where we were raised  
Where my grandparents were born.  
My parents, come from this  
generation.  
It's a whole community.  
Who lives in simplicity.  
That preserves the union.

Common Grassland communities  
Have a unique way to live  
It's just a land of all  
For everyone to settle down  
Where the people breed  
In community and in joy  
To produce what to eat

In these historical communities we  
breed everything  
Breed a lot of goats and nanny-  
goats  
Some sheep and some chickens  
Breed a few pigs too

Breed a lot of bees in the pit  
And when we can, a little cow

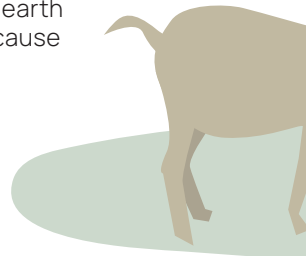
And it still has the caatinga  
Where some plants are extracted  
The umbu of the umbuzeiro  
Croatian, marmela and other such  
We preserve these lands  
So it doesn't end there  
The beauty that enchants

And Common Grassland community  
Is also an organization  
Where the people form groups  
And also creates association  
To discuss their problems  
And according to every dilemma  
Resolve each situation

It represents the culture itself  
It celebrates their tradition  
It respects life and death  
It prays, sings, celebrates  
The community is the heart  
Of that natural way of life  
Of a great generation

But today we are threaten by farmers  
Who want to steal the land  
The land-grabbers want them too  
For agribusiness and mining  
For wind and politicisation  
To invest money on them

All they care about is the rich man's  
profit  
They just want to make money  
You don't care who's on earth  
Nor the environmental cause



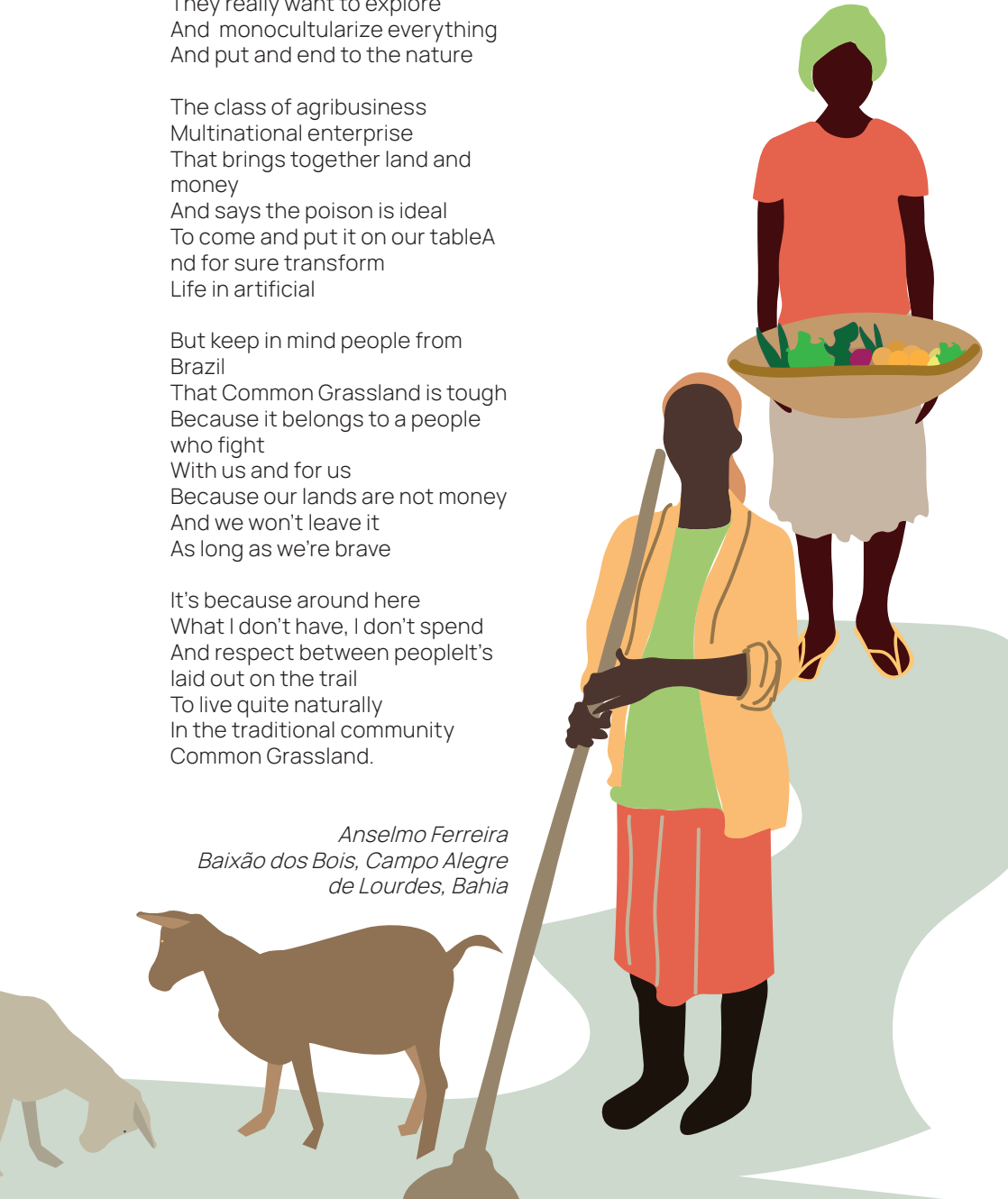
They really want to explore  
And monocultarize everything  
And put an end to the nature

The class of agribusiness  
Multinational enterprise  
That brings together land and  
money  
And says the poison is ideal  
To come and put it on our table  
And for sure transform  
Life in artificial

But keep in mind people from  
Brazil  
That Common Grassland is tough  
Because it belongs to a people  
who fight  
With us and for us  
Because our lands are not money  
And we won't leave it  
As long as we're brave

It's because around here  
What I don't have, I don't spend  
And respect between people's  
laid out on the trail  
To live quite naturally  
In the traditional community  
Common Grassland.

*Anselmo Ferreira  
Baixão dos Bois, Campo Alegre  
de Lourdes, Bahia*



# Abbreviations and Acronyms

**APP** – Permanent Preservation Area [Área de Preservação Permanente]

**ARL** – Legal Reserve Area [Área de Reserva Legal]

**ATER** – Technical Assistance and Rural Extension [Assistência Técnica e Extensão Rural]

**BA** – Bahia

**CAFFP** – Center of Associations of Common Grassland Communities from the region of Senhor do Bonfim [Central das Associações de Fundos e Fechos de Pasto da Região de Senhor do Bonfim]

**CAR** – Rural Environmental Registry [Cadastro Ambiental Rural]

**CCDRU** – Concession Agreement for the Real Right of Use [Contrato de Concessão de Direito Real de Uso]

**CDA** – Coordination of Agrarian Development [Coordenação de Desenvolvimento Agrário]

**CEAPRI** – Center of Associations of Goat and Sheep Producers from Oliveira dos Brejinhos and Brotas de Macaúbas [Central das Associações de Produtores de Caprinos e Ovinos de Oliveira dos Brejinhos e Brotas de Macaúbas]

**CEFIR** – State Forestry Registry of Rural Properties [Cadastro Estadual Florestal de Imóveis Rurais]

**CEFIR-PCT** – State Forestry Registry of Rural Properties for Traditional Peoples and Communities [Cadastro Estadual Florestal de Imóveis Rurais para Povos e Comunidades Tradicionais]

**CFFP** – Common Grassland Community [Comunidades de Fundo e Fecho de Pasto]

**CNPCT** – National Commission for Sustainable Development of Traditional Peoples and Communities [Comissão Nacional de Desenvolvimento Sustentável dos Povos e Comunidades Tradicionais]

**COOPERCUC** – Family Farming Cooperative of Canudos, Uauá and Curaçá [Cooperativa Agropecuária Familiar de Canudos, Uauá e Curaçá]

**CPF** – Natural Persons Register [Cadastro de Pessoas Físicas]

**CUC** – Canudos, Uauá and Curaçá [Canudos, Uauá e Curaçá]

**HDI** – Human Development Index [Índice de Desenvolvimento Humano]

**IFAD** – International Fund for Agricultural Development [Fundo Internacional de Desenvolvimento Agrícola]

**ILO** – International Labor Organization [Organização Internacional do Trabalho]

**INEMA** – Environmental and Water Resources Institute [Instituto do Meio Ambiente e Recursos Hídricos]

**IRPAA** – Regional Institute for Appropriate Small Production [Instituto Regional da Pequena Produção Apropriada]

**PCTs** – Traditional Peoples and Communities [Povos e Comunidades Tradicionais]

**PNPCT** – National Policy for the Sustainable Development of Traditional Peoples and Communities [Política Nacional de Desenvolvimento Sustentável dos Povos e Comunidades Tradicionais]

**PSA** – Viva o Semiárido Project [Projeto Viva o Semiárido]

**RL** – Legal Reserve [Reserva Legal]

**SAF** – Agroforestry System [Sistema Agroflorestal]

**SDR** – Secretariat of Rural Development [Secretaria de Desenvolvimento Rural]

**SEMA** – Environment Secretariat [Secretaria do Meio Ambiente]

**SEPROMI** – Secretariat for the Promotion of Racial Equality [Secretaria de Promoção da Igualdade Racial]

**UN** – United Nations [Organização das Nações Unidas]

**UNASFP** – Union of Common Grassland Associations of Casa Nova [União de Associações de Fundo de Pasto de Casa Nova]

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## Presentation

The AKSAAM project (Adapting Knowledge for Sustainable Agriculture and Access to Markets) started in October 2019 and is the result of the donation agreement from the International Fund for Agricultural Development (IFAD) to the Arthur Bernardes Foundation (FUNARBE), being executed in Institute of Public Policies and Sustainable Development (IPADS) of the Federal University of Viçosa (UFV).

AKSAAM aims at contributing to the sustainable development of rural areas, with a focus on reducing rural poverty and promoting nutrition and food nutrition security, in line with the Sustainable Development Goals (SDGs).

Knowledge management plays an important role in the project. There is a significant effort in the systematization, analysis, adaptation and comparison of experiences of poverty eradication and local development. Special emphasis is given to the productive inclusion of women, youth and Traditional Peoples and Communities (PCTs). The latter have an important role in environmental preservation, agrobiodiversity and the country's culture.

Brazil has a multiplicity of PCTs. Currently, there are 28 groups of individuals who declare themselves to be culturally differentiated and to present specific procedures for economic, cultural, social, religious and economic ancestral reproduction, according to the presidential decree that created the National Policy for the Sustainable Development of PCTs (PNPCT). Among these are the quilombola communities, indigenous peoples, catingueiros, extractivists, common grassland

communities, terreiro peoples and babassu coconut breakers. According to IBGE data (2019), in 2019, there were about 5,972 quilombola communities, distributed among 1,672 Brazilian municipalities. The Northeast region concentrated 53% of the total number of locations, followed by the Southeast (23%) and North (15%) regions.

Despite a legal framework—involving the Federal Constitution, international conventions and PNPCT legal provisions—which regulates the rights of PCTs, these groups remain invisible in our society and find themselves in socio-economic vulnerability. In this sense, AKSAAM is launching a series of booklets with the objective of bringing a set of information about traditional peoples and communities, in order to shed light to their importance to society and present the main bottlenecks that affect them. In addition, it is intended to characterize the actions of IFAD projects with these communities.

The first booklets deal with the presentation of the quilombola communities of Bahia and Piauí and the common grassland communities in Bahia. We believe that the documents can help showing that there is a great opportunity for Brazil to become a reference in the field of sociobiodiversity.

We wish you good reading of the material.

*Marcelo José Braga*  
AKSAAM coordinator

# 1. Introduction

The definition of traditional peoples or communities (PCT) is, according to the legislative channels, characterized by Decree 6040/07 of the National Sustainable Policy of Traditional Peoples and Communities, such as:



“Culturally differentiated groups that recognize themselves as such. These groups have their own forms of social organization, occupying territories and using natural resources as a condition for their cultural, social, religious, ancestral and economic reproduction, by using knowledge, innovations and practices that have been created and transmitted by tradition” (BRASIL, 2007). ”

The most significant features of traditional communities are the way how their peoples live and the strong connection with the lands they occupy. In order to classify a community as being traditional community are necessary: self-definition and recognition by their peers. Self-definition is a guarantee provided by Convention 169 of the International Labour Organization (OIT) ratified by Brazil in 2004 by Decree 5,051/04 and subsequently revoked by Decree 10,088/19, and acts as an instrument for the struggle of peoples and communities to dispute lawfully and incisively their territory, and access to ethnic public policies (BRAZIL, 2019).

The federal government created, through the Decree of December 27, 2004 and reformulated by the Decree on July 13, 2006, the National Commission for Sustainable Development of Traditional Peoples and Communities (CNPCT) to help create and implement policies of support and recognition of traditional communities and their peoples in Brazil. Through intervention of the CNPCT, the National Policy of Sustainable Development of Peoples and Traditional Communities (PNPCT) was established by Decree 6,040 on 7 February 2007 in order to recognize and preserve the other forms of social organization by the State (BRASIL, 2007).

QuAs for the National Council of Peoples and Traditional Communities, it was established by Decree no. 8,750, on May 9 2016, aiming to monitor and improve public policies for the PCTs, by ensuring that their cultural, religious, economic and territorial traditions are preserved (BRAZIL, 2016). Currently there are 28 different PCTs groups recognized and with seats in this Council (art. 4º, § 2º, of Decree 8.750/2016).

At the state level, the legal recognition of the existence of the Common Grassland Communities (CFFPs) way of life took place in the Constitution of the State of Bahia (1989), and later on in the State Law 12,910/2013. In this sense, these communities have a legal instrument that regulates the ownership and usage of collective areas that are used mainly for extensive grazing in the state of Bahia (LIMA, 2018).

Among these recognized PCTs are the CFFPs which are part of the process of occupation of the interior of the

state of Bahia that started at the time of the Sesmarias<sup>1</sup>. These communities have been building their territorial identity and shaping their way of life with the reality of the areas they occupied in the Cerrado and Caatinga biomes. A curious fact is that the ethnic and racial traits of the peoples of the CFFPs and their life trajectories are the most diverse, because of the existence of CFFPS that are at the same time quilombolas, indigenous or farmers and family farms.

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<sup>1</sup> Sesmaria is a term referring to parcels of land distributed to beneficiaries on behalf of the King of Portugal for the purpose of cultivation on virgin land



The peoples of the CFFPs have traditional practices of production, territorial and kinship ties, ways of life, struggles to recover and keep their territories and they strive for the expansion and realization of their rights. Thus, the objective of the present booklet is to highlight the CFFPs of the state of Bahia through its main characterizations and mappings, and to share IFAD actions in some of these communities. So, through this material, it is expected to spread the way of life of the CFFPs by giving them greater national and international visibility, in addition to subsidizing reflections that result in policies and future programs that meet the needs of the peoples who live in these communities.

The booklet is divided into six more sections besides this introductory part. Section 2 presents the definition and a brief historical contextualization that is necessary to explain the formation of CFFPs. In section 3 are exposed the location of the CFFPs in Bahia and the importance that these communities have for the coexistence with the semi-arid and the maintenance of the natural vegetation of the biomes of the Cerrado and Caatinga. In section 4 are reported the main challenges faced by the people of the CFFPs. Next, section 5 deals with how the CFFPs are organized to obtain recognition before the State and the main laws at the state and federal level that guarantee their rights. In section 6, the IFAD actions in some CFFPs in Bahia are shown and, finally, in section 7, it ends with the final considerations.

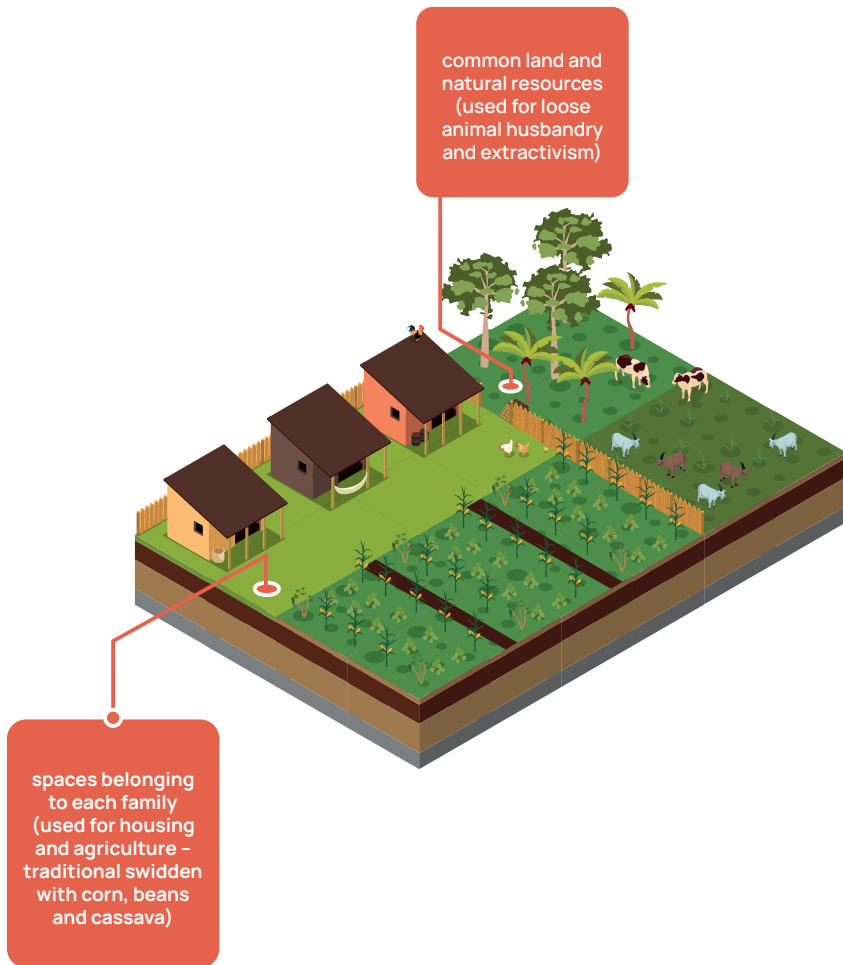
## 2. What are Common Grassland Communities?

### 2.1. Definition

It is difficult to find a specific definition for CFFP, since each author portrays based on a certain perspective from the subjects analyzed in their respective studies on this type of traditional community (LIMA, 2018). However, in general, we can consider the CFFP as a traditional way of living, raising animals and carrying out agricultural and extractive activity in the backwoods of the Caatinga and the Cerrado, characterized mainly by the community use of the land and its resources (ALCÂNTARA and GERMANI, 2009). However, it is observed that the CFFP goes far beyond the conception of a common land where animals graze, since its essence is the community's own way of living and organizing. Therefore, other intrinsic characteristics of the CFFPs are related to the fact that families who live there, have strong kinship ties and friendship, are strongly religious, make use of traditional preventive medicine and keep their cultural tradition alive. (CAMPOS, 2009; MARGUTTI and RODRIGUES, 2020).

As for the breeding of small animals, such as goats, pigs, sheep, horses and cattle, this is done extensively, taking advantage of the native grazing. In this regard, the animals are raised freely and with shared care, but to facilitate the division at the moment of collection the owners identify them with specific brands. In addition, in the extensive areas where CFFPs are located they are also the basis of support for bees in the production of honey and derivatives (ASA, 2018).

According to Oliveira (2017), at CFFPs people developed a way of life based on the articulation between:





### 2.2.2.2 Knowledge of Common Grassland Communities and their origin.

According to Dourado (2021), there are records that the formation of CFFPs originated at the end of the eighteenth century with the process of appropriation of abandoned (or vacant) lands of the former cattle ranches due to the economic crisis of cattle raising in the Brazilian Northeast.

On these abandoned lands, the animals (cattle, sheep and goats) that remained there were reared loose under extensive conditions by cowboys and pawns. So, these people began to inherit part of the herds, fixing a subsistence structure for their families to survive in the northeastern backlands, from a new peasant social organization based on relations of reciprocity and friendship (Dourado, 2021).

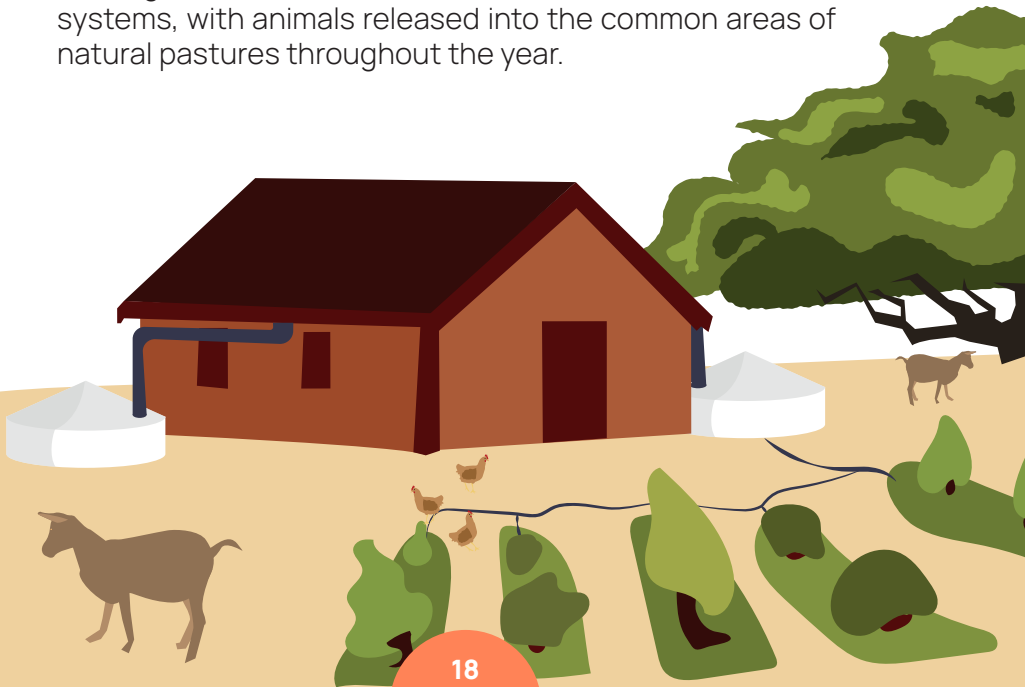
**In this respect, the “know-how” and the coexistence was constituting over time a way of life and a territorial identity that resulted in the occupation of the territory with multiple uses and management of the diversity of agroecosystem, involving extractivism, the swiddens and the breeding of animals in accordance with the reality they occupy in the Caatinga and Cerrado.**



## 2.3 Practical and Productive Characteristics of Common Grassland Communities

In CFFPs, the productive practices are carried out with environmental balance. The way in which people of this type of traditional community make sustainable use of the land and native forest of the Caatinga and the Cerrado can serve as an example of conservationist production. This specific mode of productive management carried out by the families of CFFPs is a form of adaptation and coexistence with the semi-arid, since it facilitates the access of animals to water and food, especially in the periods of drought (MARQUES, 2016).

The CFFPs' main productive characteristic is the common use of land without fences for breeding of animals and the extraction of native products of the Caatinga and the Cerrado, like the umbu and licuri (MARGUTTI and RODRIGUES, 2020). In particular, sheep farming and cattle farming are carried out in extensive or semi-extensive systems, with animals released into the common areas of natural pastures throughout the year.



Another relevant aspect is that in this type of traditional community families carry out several productive activities complementary to extensive sheep farming, such as cattle farming, pig and chicken farming, dry farming and extractive activities. However, there is no pattern, because forms of diversification of productive activities (such as the type of crops produced, the products of extractivism and breeding of a certain type of animal, etc.) tend to vary from community to community (MARQUES, 2016).

Therefore, it is understood that within a comprehensive approach to rural development, CFFP presents a balance between resource extraction and conservation, food security and local livelihoods.



### 3. Location and importance of Common Grassland Communities for the coexistence with the semi-arid and the preservation of natural vegetation

In the state of Bahia, CFFPs are located in the Cerrado and Caatinga regions. Currently, these traditional communities are mostly located in the territories of identity: Sertão do São Francisco, Sisal, Piemonte Norte, Piemonte da Diamantina and Velho Chico. Until 2018, the government of the state of Bahia had formally recognized 373 CFFPs through self-identification and certification with the Secretariat for the Promotion of Racial Equality (SEPROMI) (GEOGRAFAR, 2018).

However, Gaivizzo et al. (2019) stated based on studies of documents of social organizations in Bahia, that it is estimated that there are more than 500 CFFPs occupying an area of approximately 1.2 million hectares. In these communities, it is estimated that there were 20,000 rural families distributed in 52 municipalities in the state (FERRARO, 2008; REIS, 2015; GAIVIZZO et al., 2019).

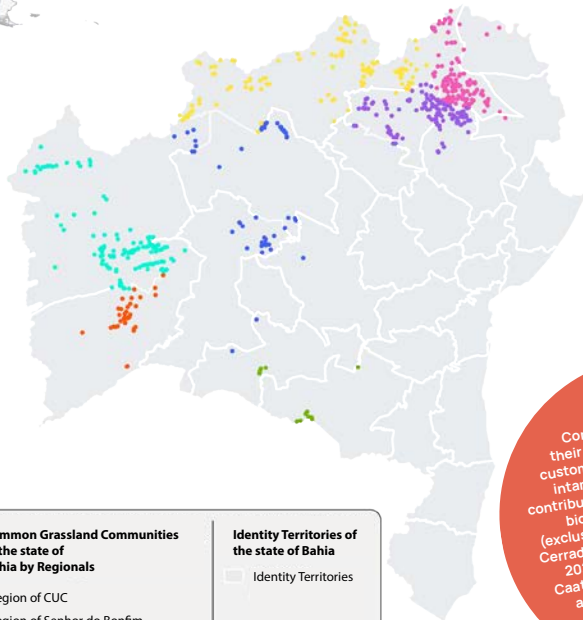
Therefore, it is not yet possible to state exactly the number of these communities and the number of families, but the data already known is enough to show the representativeness and importance of Common Grassland for the region of the semi-arid in Bahia.



### DID YOU KNOW?

In Brazil, according to Alcântara (2004) and Imbirussú and Oliveira (2018), common grassland actually comprises two different but closely related realities. Fundos de pasto are characterized by the extensive raising of small animals like sheep and goats in caatinga biome. Fechos de pasto, in turn, are marked by the raise cattle in the caatinga and cerrado biomes - herds are seasonally displaced to locations with better availability of resources to guarantee cattle survival. (ALCANTARA, 2004 ■ IMBIRUSSÚ and OLIVEIRA, 2018).

## CFFPs present in the state of Bahia by Common Grassland Regions

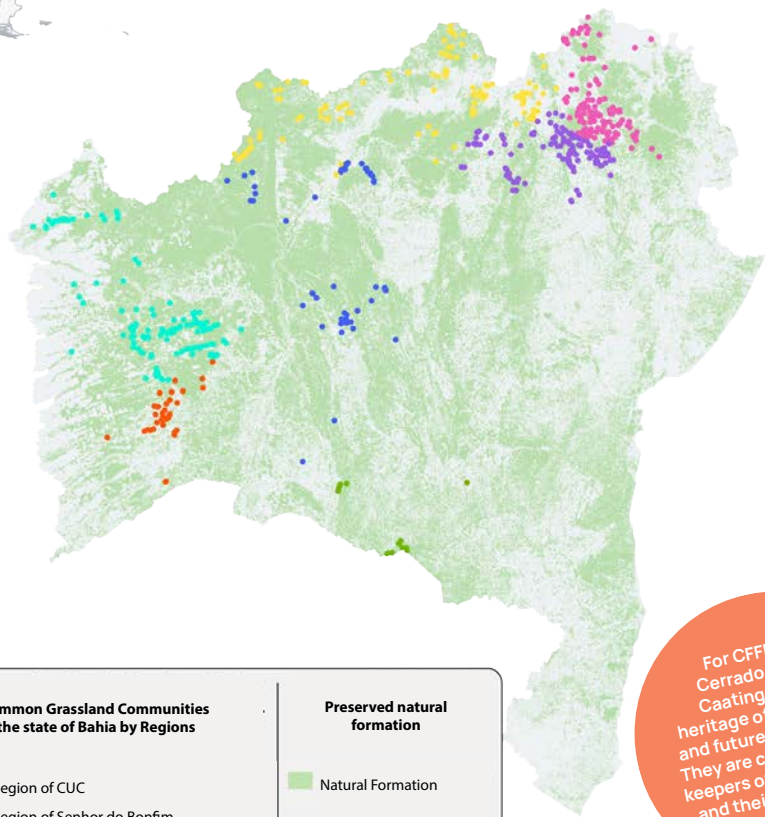


<p><b>Common Grassland Communities in the state of Bahia by Regionals</b></p> <ul style="list-style-type: none"> <li>● Region of CUC</li> <li>● Region of Senhor do Bonfim</li> <li>● Region of Juazeiro</li> <li>● Region of Oliveira dos Brejinhos</li> <li>● Region of Baçia do Rio Grande</li> <li>● Region of Baçia do Rio Corrente</li> <li>● Region of Sudoeste</li> </ul>	<p><b>Identity Territories of the state of Bahia</b></p> <ul style="list-style-type: none"> <li>□ Identity Territories</li> </ul>
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The peoples of Common Grassland, with their way of living, producing, customs and traditions, generate intangible gains for society by contributing to the preservation of the biodiversity of the Caatinga (exclusively Brazilian biome) and the Cerrado (MARGUTTI and RODRIGUES, 2020). Nowadays, much of the Caatinga and Cerrado biomes that are conserved correspond to the areas occupied by CFFPs.

Source: GEOGRAFAR (2018)

## Location of CFFPS overlapped on areas of natural formation in the state of Bahia



### Common Grassland Communities in the state of Bahia by Regions

- Region of CUC
- Region of Senhor do Bonfim
- Region of Juazeiro
- Region of Oliveira dos Brejinhos
- Region of Bacia do Rio Grande
- Region of Bacia do Rio Corrente
- Region of Sudoeste

### Preserved natural formation

- Natural Formation

For CFFPs the Cerrado and the Caatinga are the heritage of the current and future generations. They are considered the keepers of these biomes and their ecosystems.

Source: GEOGRAFAR (2018), MAPBIOMAS (2020)



The people of CFFPs have a different look at living and producing in the semi-arid. The main idea is not to “to fight against drought”, but to learn how to live with it, hence the term “coexistence with the semi-arid”.

Hence, the essence of this traditional community is “to know how to live” in the place where it lives due to the instability of the climate regime (MARQUES, 2016). In this case, the problem of the rain regime is relieved by the extensive and overlapping farms (MARQUES, 2016).

Therefore, over the years, these communities have developed their own strategies of survival and coexistence with the conditions of the semi-arid.

## 4. Challenges of the peoples who live in Common Grassland Communities

The people of CFFP have many challenges to ensure their stability on the land for generations, but among the main challenges are:

- the fight for the legal right to use and possess the land to upkeep its territory; and
- climatic instability due to the edaphoclimatic conditions<sup>2</sup> that mark the areas where they are located;

The majority of the inhabitants of these communities still do not have titles of ownership of the properties, which makes possible the action of land-grabbers and other groups that threaten them with expropriation. For instance, because of the actions of land-grabbers there are CFFPs that has their access to the areas of common use frequently interdicted by fences, road closures, and deforestation (SANTOS and GERMANI, 2005).

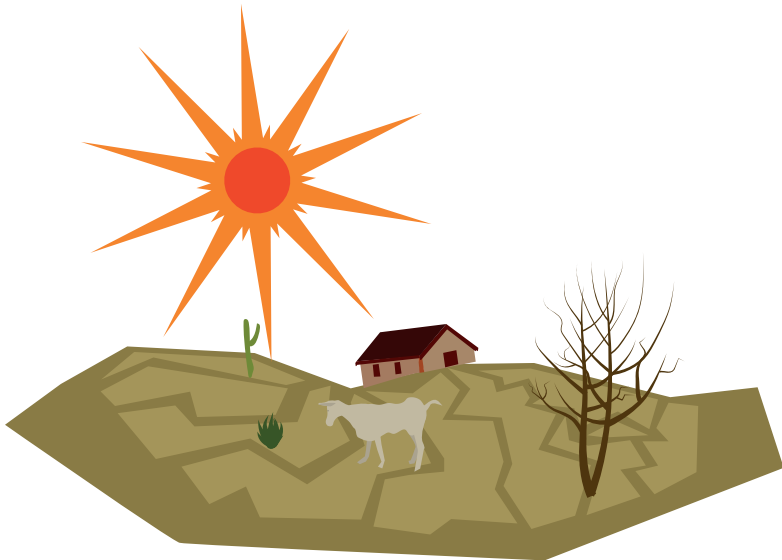


<sup>2</sup> Edaphoclimatic conditions refer to the set of characteristics determined by factors such as climate, terrain, lithology, temperature, air humidity, radiation, soil type, wind, atmospheric composition and rainfall.



Imbirussú and Oliveira (2018), stated that there is a conflict of interest for the use of land in which, on one hand, are the CFFPs that have inhabited these areas for many years and whose land and their use “in common” represent a way of living and the means of survival. On the other hand, there is the predominance of market interest, given that these are areas subject to speculation and possibilities of mineral exploitation or wind energy (IMBIRUSSÚ and OLIVEIRA, 2018).

Edaphoclimatic conditions are also one of the challenges faced by CFFPs that hinder their ways of living. Because these communities are located in a region marked by water scarcity and recurrent droughts, there are few alternative species that adapt to commercial production



Another challenge faced by the people of the CFFPs is related to the bureaucracy to access government resources and programs, and the absence of credit policies consistent with the production model. And even when they can access some program, the actions, in some cases, are not directed to the needs and reality of the CFFPs. For example, the introduction of breeds for the genetic improvement of the herd of communities that are not adapted to the soil and climatic conditions of the Caatinga or even to loose grazing is encouraged.

Finally, the struggle of the peoples of CFFPs for the right to produce and reproduce their culture and the recognition of rights is also highlighted through public policies that enable dignified living conditions such as access to health, food security, education, minimum housing conditions, information, etc.



## 5. How do Common Grassland Communities organize themselves to obtain recognition before the State and its rights before the laws?

### 5.1 The associations of Common Grassland Communities of the state of Bahia: united in defense of their territories

Given the challenges faced by the peoples of the CFFPs, they resist in an organized way through associations so that they can have: the recognition of the specificity of their ways of life, the right to the territories they traditionally occupy and their respected identity.

According to Marques (2016), the beginning of the CFFPs organizing movement occurred in the 1970s and 1980s, starting from land conflicts. Specifically, at the end of the 1980s, the government of Bahia instituted the instrument of Grant of Real Right of Use as a strategy for the construction of land security (CARVALHO, 2014). Thus, a grant instrument was established between the government of Bahia and the associations that represented the CFFPs.

Those proceedings gave rise to

## 599 CFFP associations in Bahia

and the formation of the Centers and State Mobilization of the CFFP (political representation) and COOPERCUC (representing productive inclusion) (CARVALHO, 2014; GAIVIZZO et al., 2019).



In addition to being represented at the local level by local associations, the CFFPs are also represented by five regional associations: the Central of Common Grassland Associations of the Region of Senhor do Bonfim (CAFFP); the Central of Goat and Sheep Farmers Associations of Oliveira dos Brejinhos and Brotas de Macaúbas (CEAPRI); the Union of Common Grassland Associations of Casa Nova (UNASFP); the Regional Articulation of Common Grasslands of Canudos, Uauá and Curaçá (CUC) and the Association of Common Grasslands of Gerais. On the other hand, at the state level, the CFFPs are represented through the State Articulation of Common Grassland Communities of the state of Bahia.

Gaivizzo et al. (2019) state that, generally, each CFFP is associated with more than one association. For the CFFPs, the associations reflect the forms of organization on a local scale and link the families of these communities to social movements on a regional scale..





## 5.2 The laws associated with Common Grassland Communities

Currently, CFFPs are protected by:



### **Federal Constitution 1988, Articles 215 and 216**

The rights of the PCTs and CFFPs were only possible after the Federal Constitution of 1988 whose carta Magna recognizes the different struggles and the different forms of resistance. Because of it, the CFFPs had the guarantee of their identities revealed in the forms of expression and in respect to the ways of creating, doing and living.



### **Constitution from Bahia (1989), in Article 178**

It was the legal framework of the CFFPs, aiming at the recognition of the existence of its way of life, enabling the mobilization, organization and recognition of this unique organizational reality in front of civil society. Therefore, this recognition provided the consolidation of a political force, a legal identity, non-existent so far, to effectively express the rights and interests of these populations.



### **International Labour Organization (OIT) Convention No 169**

The (OIT) Convention nº 169 was signed by Brazil in 2002, with force of constitutional rule to deal with human rights, recognize several rights of the Traditional Peoples and Communities, among them the CFFPs;



### **Decree 6.040 of 2007**

This Decree determined the composition of the National Commission for Sustainable Development of Traditional Communities, created to articulate public policies for the development and reproduction of different ways of life. They obtain, through this recognition, national visibility with the conquest of a seat in the National Commission for Sustainable Development of Peoples and Traditional Communities (CNPCT), which today is a National Council.



### **Edition of State Law 12,910 on October 11, 2013**

It refers to land regularization of state, rural and vacant public lands, traditionally occupied by traditional communities, regulating the situation provided for in the single paragraph of Article 178 of the Constitution of Bahia. In this case, the intention is to give priority to the traditional communities that are in conflict, ensuring the participation of these interested communities in all stages of the administrative process of regularization.

The process takes place through self-recognition and the self-identification of the community as traditional, and the demarcation of the territory by the members of the group themselves. In this way, the peoples of the traditional communities are organized through associations and begin to guarantee, after the regularization of land, along with the State Government, the right of use and possession of these lands, access to public policies, as well as the financing of governmental and non-governmental bodies.

However, Quilombola and CFFP communities have some differentiated approaches. Quilombolas receive the title of collective domain with clause of inalienability, impenhorability and imprescriptibility. On the other hand, the CFFPs declare the existence through certification issued by the Secretariat for Promotion of Racial Equality (SEPROMI) also hold with the State the Contract of Granting Real Right of Use (CCDRU) lasting 90 years, extendable by equal and successive periods (Paragraph 1 of Art. 3º of Law 12,190/2013). In the latter case, the State holds the right to the property and the CFFP holds the right to ownership.



### Point of Reflection:

Although it recognizes the ownership and use of vacant lands by the CFFPs, it is the State that keeps control over the use of the territory through the CCDRU legal instrument. In this sense, some CFFPs believe that this is the instrument provided by law, being the most suitable for regularization of areas occupied by them. Besides being the only way to guarantee access to public policies, investments and security in relation to the progress of conflicts. On the other hand, there are communities that feel insecure, because this instrument gives a chance for land to be taken by the State with the cancellation of the CCDRU if the criteria established by the CCDRU are not respected or when the State itself deems it appropriate to request the areas claiming public interest (SANTOS, 2019).



## 6. IFAD's actions with Common Grassland Communities in Bahia

### 6.1 The Pro-Semi-arid Project in the state of Bahia

IFAD in partnership with the State Government developed the Sustainable Rural Development Project of the Semi-arid Region of Bahia - Pro-Semi-arid (or PSA) aiming at the sustainable eradication of rural poverty by increasing sustainable production and creating jobs and income generation opportunities, as well as strengthening the capacity of individuals and organizations, connecting them to markets and environmental sustainability. PSA is implemented by the Regional Development and Action Company (CAR), linked to the Rural Development Secretariat (SDR) and focuses on the following actions:

- Continuous and Specialized Technical Assistance and Rural Extension (ATER);
- Promotion of water safety and sustainable production;
- Agroindustrialization and commercialization of production; and
- Access to public policies for rural areas and family farming.



**In January 2020, through an evaluation among 231 projects of IFAD (United Nations Rural Development Agency - UN) in 98 countries, PSA was considered the best project funded by the Fund, in support of poor rural populations around the world!**

Since 2015, the PSA operates in 32 municipalities in the semi-arid region of Bahia with the highest poverty rates, they are considered to have the lowest Human Development Index (HDI) allied to the critical factor of the “aridity index” (calculated as a function of rainfall, soil and relief). These municipalities are specifically located in five identity territories of the central-northern region of the state..

Armazém da Agricultura Familiar e Solidária, Juazeiro - BA Foto - Manuela Cavadas



In Bahia, until 2022  
70,134 thousand families from 782 communities are being assisted by PSA.

In total, this Project has already invested more than BRL 204 million in actions to support the main productive systems, such as the fruit growing of native species (such as umbu and passion fruit), beekeeping, goat-sheep farming and dairy

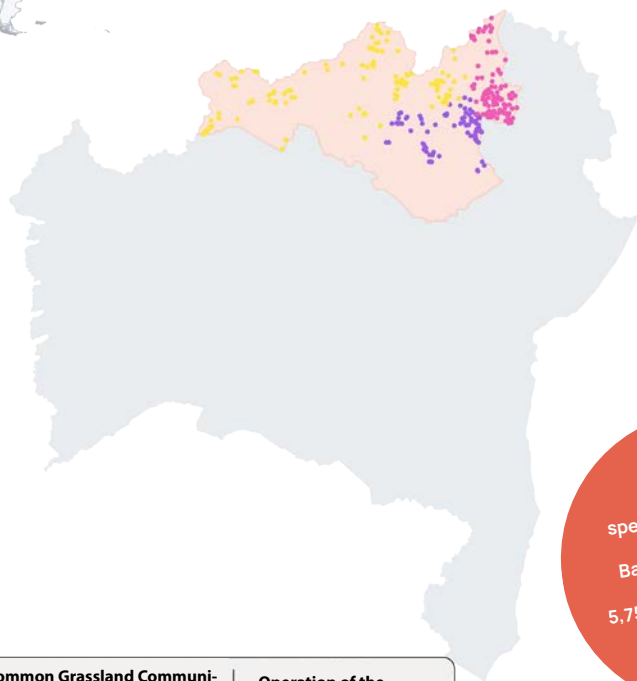
## PSA's area of activity in the state of Bahia



**Area of Operation of the Pro-Semiárido Project in the State of Bahia**  
■ Pro-Semiárido Project

## 6.2 Common Grassland Communities in Bahia benefited by PSA

CFFPs present in the area of operation of PSA in the State of Bahia



PSA benefited specifically 247 CFFPs from Bahia encompassing a total of 5,753 benefited families.

<p><b>Common Grassland Communities in the Area of Action of the Pro-Semiárido Program.</b></p> <ul style="list-style-type: none"> <li>• Region of CUC</li> <li>• Region of Juazeiro</li> <li>• Region of Senhor do Bonfim</li> </ul>	<p><b>Operation of the Pro-Semiárido Program in the State of Bahia</b></p> <ul style="list-style-type: none"> <li>■ Pro-Semiárido Project</li> </ul>
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Source: GEOGRAFAR (2018)

## 6.3 Investments made by PSA to Common Grassland Communities in Bahia.

### 6.3.1 Productive Territory

It was invested

**R\$16,500,102.84**

in productive agreements in rural territories benefiting all families of the CFFPs served by PSA in Bahia..



Juvaldino Gomes, Grupo de Apicultura, comunidade de Fumaça, Pindobaçu- BA Foto - Eduardo Rodrigues

The subsystems:  
**Agrobiodiversity, Beekeeping/meliponiculture, Fruticulture, Licuri extractivism, Agroecological farms, Handicrafts, Goat raising, Cassava farming, Fish Farming**

## 6.3.2 Social Territory

It was invested

**R\$ 5,731,238.67**

in socio-cultural agreements in rural territories benefiting all families of the CFFPs served by the PSA in Bahia..



Trabalho conjunto de ATC do Serviço de Assistência Socioambiental no Campo e na Cidade (SAJUC) com o ACR - Comunidade Budinho, Casa Nova - BA - Foto Manuela Cavadas

**In this regard, we highlight the support to associative management, hiring of Rural Community Agent (ACR), purchase of audiovisual equipment and technical training.**

### 6.3.3 Land and Environmental Regularization

#### Access to Environmental Regularization of Common Grassland Communities in Bahia benefited by PSA

PSA had as its special activity the development and registration of the CAR in the system, having as a result the Environmental Regularization of

**145 CFFPs,**

benefiting

**6,850 families**



Povoado de Jiboia. Foto: Pró-Semiárido

The Environmental Regularization initiative was based on the evaluation of data on access to public policies by farming families, specially traditional communities linked to PSA because they have some difficulties to access social public policies due to the need to submit documents proving the regularization of their properties. In this evaluation, it was identified that a significant part of the families were not yet registered in the Rural Environmental Registry (CAR), renamed in the state of Bahia to Forest Registry of Rural Properties (CEFIR)<sup>3</sup>.

In some other cases, they did not have possession of a supporting document or had an expired certificate. In Brazil, the aforementioned problems do not allow rural producers to have access to credit lines at the federal level or to fund programs offered by the Federal and State Governments.



<sup>3</sup> In the State of Bahia, the Rural Environmental Registry (CAR) is called CEFIR (State Decree nº 15.180/14, Art. 59); The Registry meets the provisions of federal law nº 12651/12, the new Forest Code, the federal decrees nº 7.830/12 e 8.235/14, State Law 10,431/2006 and State Decree 15,180/14. It should be noted that the registration at CEFIR is mandatory for all rural properties in the state of Bahia and has the purpose of integrating environmental information of rural properties and possessions related to the situation of APPs, Legal Reserve areas, of forests and the remnants of native vegetation and the areas used for production, making up a database for control, monitoring, environmental and economic planning and combating deforestation.



It was spent

# BRL 812,664.41

On expansion, renovation and acquisition of equipment for the Animal Reproduction Center in Andorinha.

Thus, 6,850 families belonging to the CFFPs were benefited by PSA and received assistance for the preparation and registration of the CAR in the system, which made it possible to obtain environmental regularization (definition and step by step are in Annexes 1 and 2, respectively) to have the right to access public policies and rural credit (since the Environmental Regularization Program is required by financial institutions), with the commitment to preserve at least twenty percent of the property's native vegetation area.

Therefore, the implementation of these actions aims to impact this group positively by contributing to the consolidation of sustainable development, allowing the planning of productive rural activities without harming the environment and improving the quality of life of the families benefited.



The State Forest Registry of Rural Properties for Traditional Peoples and Communities (CEFIR-PCT) is the electronic public record of environmental information of the territories of traditional peoples and communities. The purpose is to identify whether the community is in accordance with the requirements of the new forest code; help in planning the use of the community; and combat deforestation, recover or preserve important forest areas. It is worth noting that the registration in CEFIR is mandatory for all rural properties in Bahia, whether from traditional communities or not.

The Environmental Regularization of Areas of the Territories of Peoples and Traditional Communities, segment of Common Grassland, is a precursor work in the state of Bahia and will be carried out by the Secretariat of the Environment/ Institute of the Environment and Water Resources (SEMA/ INEMA) in partnership with CAR, through the Technical Cooperation Agreement, in the areas covered by the Pro-Semiarid.

For this reason, CAR/ Pro-Semiarid invested in these activities in partnership with CDA, SEPROMI and SEMA/ INEMA giving effectiveness to the process of Land and Environmental Regularization as they are necessary actions for the legal, social and economic security for these families, as well as an important action to strengthen their organizations and preserve their way of life.

## Specificity of information and actions necessary for the Environmental Regularization of Areas of the Territories of Traditional Peoples and Communities, in particular CFFP

The specific module of CEFIR-PCT is because of an important change in the environmental register for the families that are part of traditional peoples and communities. In this case, all the inhabitants of the community gather through an association to do the environmental registration of the area, instead of each family registering individually their rural property.

In general, the objectives of CEFIR-PCT are:

- to comply with current environmental legislation;
- to protect the territory and collective areas of traditional communities, such as CFFPs;
- to fight against deforestation;
- to assist in planning land use;
- to obtain proof of the environmental regularity of the property or rural ownership;
- to enhance legal certainty for PCTs and family farmers; and
- to regularize the status of the family documents to promote access to various public policies for the rural environment, such as rural credit, among others.



## Information Needed

- Community identification and association (if any) ■
- Documents proving ownership or possession (if any) ■
- A map indicating the limits of the collective area ■
- Permanent preservation areas (APP) (if any) ■
- The areas of forest that form the legal reserve (RL) ■
- Collective use areas (swiddens, pastures, buildings) ■ and
- List of members (full name and CPF).



## Actions

- Carry out technical environmental diagnosis in the CFFP territories ■
- Perform geoprocessing services in the CFFP territories to map the Land Use and Occupation Area, APP and Legal Reserve Area (ARL) ■
- Draw up maps representing the areas ■ and
- Prepare geo-referenced information for the registration of communities in the CEFIR module

## Testimony of a PSA beneficiary living in a Common Grassland community in Bahia

In the state of Bahia, as CEFIR is mandatory and ensures the environmental regularization of collective and individual areas, this certificate is being provided by INEMA and SEMA for the communities served by PSA. This project is implemented by CAR, a company linked to the Rural Development Secretariat with co-financing from IFAD. The expectation is that by March 2023 the environmental regularization (CEFIR) will benefit a total of 7,028 families of traditional Common Grassland communities.



"That's very good because it's a preservation that is more than what we already have. 'Cause the Common Grassland today for us of the community is a guaranteed reservation that the people have so that our animals can be shepherded inside. So we are a large community that have lots of problems. These herds of ours all eat in this area. So if we receive this title, as we hope it will arrive and we will receive, we will be happy because we have a safe and confident area knowing that it is ours. Because there are already some out there researching and saying that they will... as well these people of the park, who want to take the land and people are being threatened by them. And if we have our document in hand, we know that God wants us to be safe. It is an area already preserved, if we have the regularization of our lands, for everyone to have their individual land with their document and knowing that has the title in hand, we know that our communities will be safe and nobody will take us away. That's what we want, God willing it will be all right".

Leo Virgilio (Seu Beato), traditional Common Grassland community- municipality of Sento Sé (BA).

## 6.3.4 Other PSA actions

### Recaatingamento in Common Grassland Communities in Bahia benefited by PSA

The recaatingamento action is executed with resources from the Government of the State of Bahia, through the Pro-Semiarid Project with the support of the Regional Development and Action Company (CAR/SDR) and co-financing from IFDA. This action disseminates the valorization of the Caatinga and recognizes the traditional peoples and communities as keepers of this biome and its biodiversity.

Through PSA it was invested more

**BRL 2 million**

in actions to preserve the Caatinga biome next to CFFPs of

**13 municipalities**

in Bahia. The focus on the Caatinga biome is because it is unique and has great potential for the sustainable use, guarantee of the stay and well-being of the families that depend on it to survive.



**The objective of the proposal of recaatigamento is to act on two objectives**

**Recover degraded areas**



**Preserve the Caatinga areas still in good condition**

The difference of the recaatigamento action is that it helps the recovery and preservation of the Caatinga and also promotes the generation of income in a sustainable way for the families of the CFFPs that live in these areas (IRPAA, 2019). In addition, this action works on contextualized environmental education (working on the conservation of the socio-biodiversity of the Caatinga and local wildlife because of the animal management and sustainable production through extractivism) in the benefited CFFPs. It also develops actions of productive character and implementations of hydro-environmental technologies.

In this regard, it was identified that the best way to conserve native vegetation is to maintain people and give them all the support necessary to continue performing this important task (IRPAA, 2019). Thus, recaatigamento is established as a method of recovery of the Caatinga associated with the tradition of preservation of the biome by the CFFPs.

This is a more efficient method compared to the creation of preservation parks associated with the expropriation of the CFFPs, since the families of these communities survive through the “Caatinga em pé” where they get their livelihood by collecting leaves, fruits, fibers, medicinal plants, beekeeping and using pasture for goat and other animals (IRPAA, 2019).

According to information released by IRPAA (2019), the prerequisites for a community to participate in the recaatingamento project are:

- be a CFFP;
- be advised by the Pro-Semiarid;
- the whole community is willing;
- the presence of a community association; and
- have an interest in and ability to carry out productive activities

The list of the communities that meets the prerequisites to receive the recaatingamento project was carried out by the executing entities of the Pro-Semiarid and the CAR team. Later, the IRPAA team together with the local entities were in the selected communities to carry out the process of raising awareness and presenting the project.



The recaatigamento action in the areas of the CFFPs benefited by PSA encompassed:

### **Forest recovery of degraded areas**

## **15 CFFPs**

carried out the isolation and promotion of the secondary succession of the Caatinga, in the modules of the Recaatigamento.

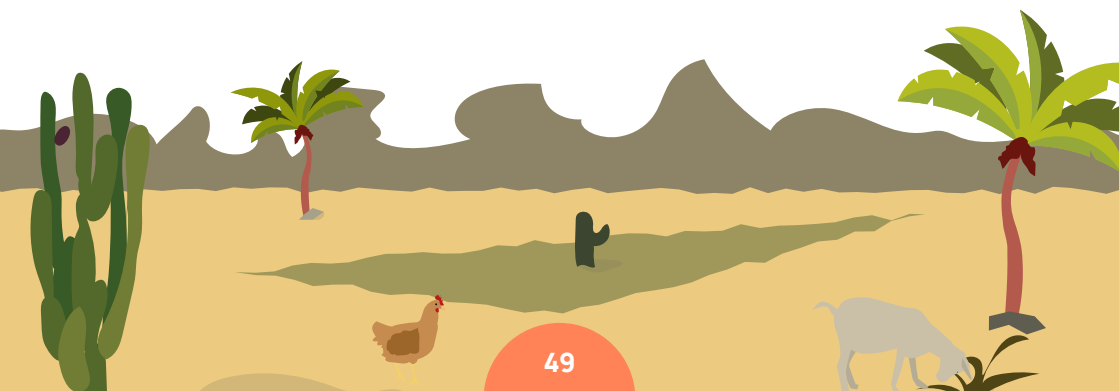
### **Conservation of the Caatinga**

## **20 CFFPs**

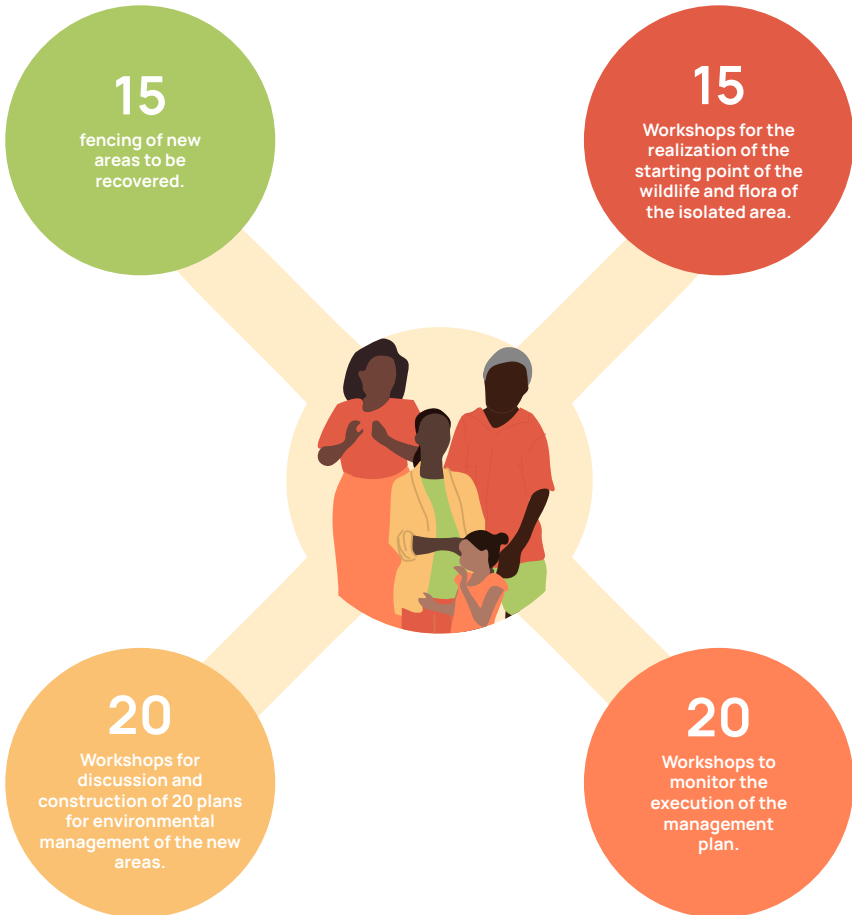
with agropastoral and extractive systems in the Brazilian semi-arid region, they received actions and guidelines for the sustainable use and management of the collective areas.

### **Other actions**

Implementation of social technologies and encouragement of low environmental impact economic activities in isolation areas.



Number of actions related to recaatigamento in the CFFPs' areas benefited by PSA

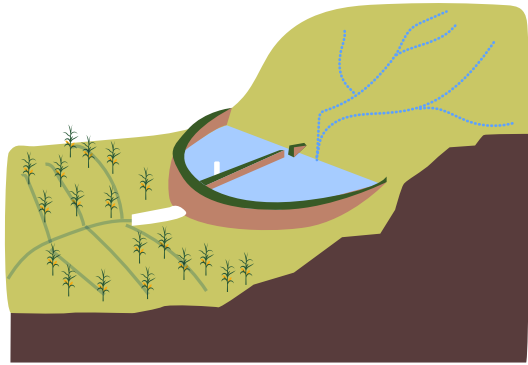


11

Agroforestry System (SAF) facilities with lifewater irrigation and construction of

10

barreiros trincheira.



?

### What is "life-saving irrigation"?

Supplementary or life-saving irrigation is the water slide applied to the crop in the dry (or summer) periods that occur during the period that was supposed to be rainy in the Northeast, in a way that does not harm crops due to water stress, seriously compromising germination and other development phases (PORTO, 2010). Also according to Porto (2010), the Barreiro refers to the capture and storage of part of the surface runoff that happens when it rains, and its subsequent use as salvage irrigation (or supplementation).

This method was created in 1975 by Embrapa Semiárida and it helps producers to overcome climate adversity, by acting as a strategy to conserve and ensure the rational use of water.

## Social technologies

Through PSA, the CFFPs from Bahia were benefited by the implementation of social activities and technologies that ensure the rational use of water, biomass and firewood obtained from native forest and solar energy.

Social technologies are a “set of techniques, transformative methodologies, developed and/or applied in the interaction with and appropriated by the population, which represent solutions for social inclusion and improvement of living conditions” (ITS BRASIL. 2004).

There is no model ready to be followed, because social technology is a methodology that is in transformation. People and communities appropriate these technologies and at the same time take on the role of processes.

Through PSA, our intention with social technologies is to guarantee the preservation of the Caatinga, as well as to enable the benefited families to survive without harming the environment in which they are inserted, bringing them a higher quality of life and access to income.



## Social technologies related to water management

Water Management	Quantitatives in May /2022
Reuse of Gray Water (Bioágua)	82
Total Reuse (UASB)	16
Cistern Calçada 50m <sup>3</sup>	16
Cistern Enxurrada 50m <sup>3</sup>	11
Cistern Telhadão 52m <sup>2</sup>	08
Cisterna of Plate (16m <sup>3</sup> )	72
Barreiro Trincheira (500m <sup>3</sup> )	08
Irrigation Kit (0,25ha)	03
Bathrooms	42

## Social technologies related to energy

Energy	Quantitatives in May /2022
Ecofogão (Fogões Ecoeficientes)	281
Biodigestor	32
Kit Solar Panel + Peripheral Pump	76

\* Quantitatives until May 2022.



Construção de biodigestores . Fonte: Secretaria de Desenvolvimento Rural do Governo do Estado da Bahia: <https://www.bahia.ba.gov.br/2021/05/noticias/desenvolvimento-rural/construcao-de-biodigestores-ira-reduzir-impactos-ao-meio-ambiente-e-gerar-economia-para-familias-do-semiarido/>

## Social technology related to biomass

Biomass	Quantitatives in May /2022
Seedlings Nursery de (80m²)	26

## Other targets from PSA investment plans

Target	Amount
Biodigestor	1
Cisterns of Human Consumption	6
Cisterns of Productions	17

\* Quantitatives until May 2022.



Cisterna de Produção, comunidade Alagadiço, Campo Formoso - BA, Foto - Eduardo Rodrigues

**Testimonials of people from Common Grassland communities in Bahia benefited by PSA through actions of the Recaatingamento project and social technologies**



The farmer Soliane Misarele Castro Silva, from Deodato community, municipality of Casa Nova, tells how technology has changed the life of her family. "The biowater was very important, because there is no much water here and I am having a great water reuse. Because of biowater I can irrigate my fruit trees, manioc and palms. And what has changed was the fact that we are no longer buying fruits full of pesticides and I take everything I need directly from my vegetable garden and bring everything directly home so I am having a great reuse".



Among the ecological stoves built in the Recatamento project, six have already been installed in the municipality of Remanso and they are making a difference in the lives of families, as highlighted by farmer Finelina Sousa Pereira, resident of the Garrote Lagoon community: "my life has changed a lot, it's great. After the construction of the stove there is no smoke and the amount of firewood decreased".

Foto e Depoimento: CAR - Companhia de Desenvolvimento e Ação Regional  
Fonte: <http://www.car.ba.gov.br/noticias/acoes-de-preservacao-do-bioma-caatinga-recebem-investimentos-de-mais-de-r-2-milhoes-do>

The construction of the ecological stove improves the quality of life of the families of the territory, especially the women who are dealing with the stove every day. Besides being an action of preservation of the environment, it demands little firewood from the Caatinga forest and decreases the emission of greenhouse gases.



## Project Creole Seeds in Common Grassland Communities in Bahia benefited by PSA

### Creole Seeds

The law no 10,711, on August 5, 2003, provides for the National System of Seeds and Seedlings in Brazil and other provisions. Specifically, Article 2 in Section XVI recognizes the existence of the Creole seed and determines it as:

*“Local, traditional or creole cultivar: a variety developed, adapted or produced by family farmers, settled by the agrarian reform or indigenous, with phenotypic characteristics well determined and recognized by their communities and which, at the discretion of the Map, also considered sociocultural and environmental descriptors, are not characterized as substantially similar to commercial cultivars” (BRAZIL, 2003).*

The sharing of Creole seeds among producers and from generation to generation contribute to the preservation of local agrobiodiversity. Thus, these seeds become increasingly adapted to their places of origin, having a positive impact food and nutritional security. However, it should be noted that Creole seeds are not only grains, but are also considered all forms of life reproduction, such as seeds, seedlings, roots, branches and animal breeds.

In Brazil, Creole seeds are the basis of agri-food systems and healthy food production for family farmers and peoples of traditional and indigenous communities. Therefore, these are the keepers of the Creole seeds when they dedicate themselves to their conservation.

## The PSA and the Creole Seeds Project in CFFPs

The Seed Creole Project is the result of an agreement between the Regional Company of Regional Action (CAR), a public company linked to the Department of Rural Development (SDR) and the Advisory Service to Rural Popular Organizations (Sasop), through the Pro-Semi-arid.

3

**Resilient agricultural systems deployed.**



3

**Resilient farming systems in the deployment phase.**

The objective of these systems is to rescue Creole seeds and plants adapted to the semi-arid region, so that they can be cultivated, with drip irrigation system and use of solar energy, for the pumping of water (CAR, 2021). In addition to resilient farming systems, the project also includes:

41

**Agrobiodiversity sites in the implementation phase.**

3

**Animal Agrobiodiversity - Breed Conservation Center with adapted chicken coops.**



Imagem fornecida pelo Projeto Pró-Semiárido

## 7. . Final Considerations

This booklet sought to contribute to the discussion on CFFPs, in addition to demonstrating and publicizing IFAD's activities along with this type of traditional community in the state of Bahia. Thus, initially, we tried to present a definition of CFFPs, which was not at the same time neither restrictive nor extensive. It was also possible to know more about this type of community and its importance for environmental preservation.

In other respects, it was found that the main challenges of the CFFPs pointed out in this booklet are the following: the difficulty of official land recognition and the lack of adequate public policies. In the first case, the CFFPs still have difficulties in securing their protections through land regularization that guarantees the titration of common-use land of the Common Grassland and individual lands. Even among those who obtained the land regularization, there are still cases of CFFPs that do not have the entire area in guaranteed use nor their guarantee of lifetime permanence. This happens because the lands traditionally occupied by the CFFPs in Bahia are, mostly, unclaimed areas subject to state action.

In this sense, IFAD and other partners who work in PSA in the state of Bahia, recognized the need for land regularization of the CFFP's territories, as a way to preserve their identity and reverse the trend towards the disappearance of these traditional communities. IFAD's actions alongside the CFFPs listed in this material reinforce its commitment to promoting sustainable and inclusive rural development and to the poverty reduction agenda in Brazil.

In addition, it is evident that IFAD's effort is horizontal and collective, actively involving the peoples of the benefited communities in all PSA actions that were directed to them. Another differential, of the PSA actions directed to the CFFPs is related to the stimulation of coexistence with the Semi-arid, implementing cultures and/or activities that adapt to the edaphoclimatic conditions of the region. These specificities of IFAD actions, through its projects, enhance the implementation of actions and, consequently, achieve excellent results.

Finally, it is believed that this material can contribute to the broadening of the understanding about the CFFPs by providing a dialogue with public policies and other national and international initiatives, valuing and recognizing them.



Imagem fornecida pelo Projeto Pró-Semiárido

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## Appendix 1

### What is Environmental Regularization?

The Environmental Regularization Program (PRA) was established by the Forest Code in 2012, and it is an instrument that encompasses a set of actions or initiatives on the process of environmental regularization of rural properties in Brazil. However, each Brazilian state has its own PRA with specific guidelines considering the particular environmental characteristics.

The objective of this program is to regularize the Apps, Legal Reserves (RL) and Restricted Use Areas (AUR), which had the native vegetation of the deforested state, before July 22, 2008, in addition to creating bases for an economy aimed at restoring green areas. Thus, through the connection to the PRA, the owner regulates his area regarding environmental issues by obtaining benefits such as the possibility of regularizing property, converting past fines into environmental services and having the signature of Terms of Conduct Adjustment (TAC) with the Public Ministry.

## Appendix 2

### Stages of Environmental Regularization

#### 1. Registration in CAR

CAR registration is mandatory for all rural properties in the country; it is the first step towards environmental regularization and gives access to benefits provided by the Forest Code (Law 12,651/2012)

#### 2. Follow-up

After registering in the CAR, follow the progress and the results of the analysis. Rectify the CAR, send the documents, download the registration receipt and the CAR file by the Owner central.

#### 3. Regularization

The environmental regularization is defined by Term of Commitment. The alternatives are the following: recovery of remaining vegetation in APP, Areas of Restricted Use, Legal Reservation and compensation of Legal Reservation.

#### 4. Negotiation

The rural properties that possess surpluses of native vegetation characterized as Legal Reservation. Environmental Bondage or Environmental Reserve Quotas may negotiate their assets with property pending settlement

Source: Ministry of Agriculture.

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