



ICARRD+20

Call for policy and position papers

Theme # 3

Strengthening alliances and collective action for peace and agrarian justice

Struggles for Land Forum (SLF) World Meeting in Western Africa, 2027 or 2028

Project note

(SLF position paper #2)

Development process of the paper

This project note has been formulated and adopted in July, 2023, by the SLF steering committee (SLF-SC) as part of its activities development. Its implementation, initially hoped for 2026, was postponed following the announcement of ICARRD+20, given the value of providing an additional opportunity to bring together those involved in the struggles for land one year after ICARRD+20.

Summary

Agricultural production units have never been so unequal across the world. In recent decades, capitalist production units of several thousand, tens of thousands and even several hundreds of thousands of hectares have been formed at the expense of peasants who have less than one hectare, or who are even becoming landless. at the same time, we are witnessing a less visible land concentration from the expansion of family or business units taking over other units and evolving into capital-intensive farms, under the control of more dominant actors, agricultural, rural or urban.

Land grabs and concentrations occur at the expense of people who traditionally work the land and live off the resources they find and produce there. Among consequences for the inhabitants: evictions, pollutions, increase in land prices, drop in income, loss of means of subsistence, etc. This large-scale overexploitation of land is totally disconnected from local needs.

Faced with this situation, numerous peasant and community organizations and other rural movements are engaged all over the world in struggles for land and natural resources. They primarily mobilize our organizations. We have decided to contribute to globalizing the struggle and hope and to re-mobilize by opening the Forum of Struggles for Land and Natural Resources (SLF). The steering committee of the SLF that we form intend to organize with this aim a world meeting in Western Africa in 2027 or 2028 which could partly serve as a kind of follow-up by civil society to the commitments made by states at ICARRD+20.

Context and positioning

Between 1960 and 2020, the number of rural people in the world raised from 2 billion people to 3.4. From now on, the world rural population tends to stagnate, even to slightly decrease, while the urban population increases proportionally much more. Although the regional differences are significant, with 1.3 billion working people¹, agriculture, pastoralism and fisheries remain the largest sector of employment worldwide. The rural world covers very different realities in terms of uses, users, resources used, social organizations, etc.

Three typical categories of social organization of production illustrate this, for example, for agriculture²:

Peasant family farming designates production units where production tools are mainly owned by the family, whose members are mainly responsible for farm work. The productive capital is included in the family patrimony, and domestic and exploitation logics, market and non-market, are combined. For instance in the allocation of family work to the different tasks and its remuneration, the choice of distribution of products between final consumption, intermediate consumption, investment and accumulation.

Family business agriculture brings together farms that are distinguished by a structural use of permanent salaried labor in addition to family labor, but whose operating capital is family-owned. This combination of family work and permanent salaried work introduces the wage relationship into the operation of the farm.

Firm agriculture brings together farms that exclusively mobilize salaried labor and whose operating capital is held by private or public actors disconnected from family logic.

These different forms of relationship to the environment can be applied in other areas: fishing (in salt water as in fresh water), the forest, mines, etc.

The example of agriculture illustrates also how much the expansion of capitalist exploitation of natural resources today constitutes a threat to humanity and its environment.

Rise of capitalist agriculture and land concentration

Firm or capitalist agriculture is developing to the detriment of family farming and family business agriculture; it leads to a strong increase in land concentration in the world.

¹ 3,5 billion people, including their elders and children. Their future prospects crucially depend on their access to land. Because the industrial and tertiary sectors will never provide the billions of decently paid jobs that will be needed in 2050, *a fortiori* if farmers no longer form, by dint of land concentration, only a few percent of the active population, as is the case today. the case today in Western Europe or North America.

² CIRAD, Bruno Losch, Jean-François Bélières, Philippe Bonnal, Pierre-Marie Bosc, Jacques Marzin, Jean-Michel Sourisseau, *Family farming around the world* , 2014

Attempts at estimation are largely approximate due to the opacity of the transactions. The lowest amounted to more than 45 million hectares of agricultural land grabbed or under negotiation in developing countries between 2000 and 2010. The NGO Oxfam figures the number of hectares seized between 2001 and 2011 at 227 million. These counts are obviously low estimations. In the agricultural and livestock sectors, land concentration takes place perhaps mainly through gradual, low-key expansion of production units.

Originally, land grabbing refers to the controversial control of large agricultural areas by transnational and governmental companies. But at the same time, we are witnessing a less visible land concentration from the expansion of family or business units taking over other units and evolving into capital-intensive farms, under the control of more dominant actors, agricultural, rural or urban.

Agricultural production units have never been so unequal across the world. In recent decades, production units of several thousand, tens of thousands and even several hundreds of thousands of hectares have been formed at the expense of peasants who have less than one hectare, or who are even becoming landless. These models are indeed in competition since the available agricultural land is decreasing (- 134 million hectares between 2000 and 2020³) under the effect of urbanization, pollution, aridity. They would have declined even more if forest areas had not shrunk by 99 million hectares, due to land grabbing for industrialized agriculture, even though they play a fundamental role in carbon storage and the preservation of biodiversity.

Because the forest is also subject to grabbing, at the risk of the communities that reside there and ensure their most essential living conditions thanks to its resources. The agricultural "pioneer front" always pushes it back further, whether it is the work of small-scale producers or large companies. The allocation of large concessions for the purpose of logging or for ecological preservation also contributes to their eviction.

Destruction of jobs and local life

Land grabs and concentrations occur at the expense of people who traditionally work the land and live off the resources they find and produce there. Among consequences for the inhabitants: evictions, pollutions, increase in land prices, drop in income, loss of means of subsistence, etc. This large-scale overexploitation of land is totally disconnected from local needs. Rural populations deprived of their land and natural resources are often forced to migrate to cities that are unable to provide them with dignified jobs. This process is thus accompanied by a destruction of local life, of the economic and social fabric, and of an increased dependence on markets for supplies.

Food security is deteriorating

Some communities, which until recently were able to assert their traditional rights to land use, find themselves excluded, whether by local notables, urban wealthy, civil servants or foreign companies. These are mainly investments that

³ FAO, 2022, Statistical yearbook World Food and Agriculture

aim to earn more and more capital. Governments, transnational corporations and international institutions have prioritized developing the import and export of food and agricultural products rather than supporting stable local and national food systems aimed at producing healthy food for people. This has created a dependency on exploitative international markets. This creates greater vulnerability for local populations and dependence on markets, as illustrated by the 2008 food crisis.

Agricultural commodities are an object of speculation like any other on the financial markets, with high volatility. The covid crisis, for example, has led to disruptions in food production and a 40% rise in world prices.

Also, capitalist and industrial agriculture is part of a logic where the objective being essentially profit, the quality of food and health take second place, as evidenced by the drop in nutritional value of the fruits and vegetables consumed, in particular due to the impoverishment of the soil, the generalization of ultra-processed products too rich in salt or sugar leading to serious health problems on a global scale such as obesity.

Acceleration of climate change and biodiversity collapse, and increased vulnerability to crises.

From an ecological point of view, capitalist agriculture is based on the intensive use of pesticides, chemical fertilizers and genetically modified seeds. It pushes back the threshold of the forests. These practices have a negative impact on the climate, biodiversity and soil quality. Productivist logic encourages waste and the unreasonable exploitation of ecosystems, in a world trade system where transfers of goods also contribute greatly to climate change.

It is accompanied by a privatization of common resources, in particular, by appropriating soil, water, forests, biodiversity to transform them into commodities. Far from being a response to environmental crises, this mode of agricultural production increases vulnerability to droughts, for example, by creating strong inequality in access to natural resources in favor of agriculture that does not meet local needs.

Threat to indigenous peoples and ethnic minorities and more generally to the social and cultural role of agriculture

The grabbing of land and natural resources poses a threat to indigenous peoples and ethnic minorities by destroying their ecosystems, reducing their territory, making their ways of life impossible. In fact, capitalist and productivist agriculture, which mines natural resources, is a threat to the social role of agriculture as a family and collective practice, all over the world. It threatens human diversity by eradicating ways of life, knowledge, representations of the world. Diversity, which is essential for questioning and renewing our relationship with others and with the non-human, in a logic that is not purely capitalist. The loss of knowledge and cultural diversity, in the same way as the loss of biodiversity (in terms of seeds for example), is a brake on the resilience capacity of our societies. At a moment when planetary challenges, embodied in different

ways in local scales, require local responses nourished by indigenous and peasant knowledge and know-how.

Women's difficulties in accessing land and natural resources

In the current context of land and natural resource grabbing and concentration, and the displacement of the majority of rural populations, women are doubly penalized. Across the globe, the vast majority of women face inequalities in access to and control over land and natural resources compared to men.

Social norms have ingrained in minds their almost exclusive responsibility for domestic tasks and child-rearing. In the fields, they are often the main workers in the family, taking on the least valued tasks, which are considered an extension of their domestic obligations.

They generally earn little or no income from this work, which greatly reduces their autonomy. Despite their crucial role in agricultural production, women are invisible and their work is undervalued, even though they perform up to 70% of the work in family farming.

This discrimination in access to land stems primarily from local norms, which too often discriminate against women. When women do have land rights, these are more precarious and secondary, and relate to land of lesser quality. Market mechanisms applied to land rights, labor, means of production, and credit are not effective in guaranteeing women real access to and genuine control over land and natural resources.

Even when laws stipulate gender equality in matters such as inheritance and land registration, cultural practices and customary norms inherited from patriarchal systems still favor men over women in terms of access to and control over land.

However, protecting their physical access to land is essential to ensuring the resilience of rural communities and smallholder farming in general, as it helps to reduce rural exodus, promote the transmission of agricultural knowledge and traditional practices from generation to generation, and strengthen food sovereignty.

It is imperative to take strong political action in favor of women to guarantee their access to land.

In agriculture and livestock farming, agroecological peasant farming is a solution to a number of socio-economic problems and an essential part of the ecological transition

Because peasant agriculture is rooted in local social and environmental realities, it is an essential path toward solving the problems raised in a necessary alternative way to capitalist agriculture.

Peasant agriculture is part of local economic development favoring the territorial economic fabric and short transformation and marketing circuits, less impacting to the environment. As it is more dependent on its environment, it is much more

incline to preserve land and ecosystems in the interest of its users over the long term.

Agroecological peasant agriculture relies on the principles of biodiversity, and sustainability. It uses agricultural practices that promote soil regeneration, it also promotes biodiversity by encouraging the planting of trees and hedges and preserving natural habitats.

It is also more resilient to climate change and economic crises. Not only that, but it promotes crop diversification and local production, which reduces dependence on imports and monocultures that are vulnerable to climatic hazards and price fluctuations.

Peasant agriculture offers a vision of the link with ecosystems that does not extract humans from the rest of life nor sanctifies a state of nature, but on the contrary inscribes human activities in ecosystems in a sustainable way.

Meeting the many current challenges therefore requires agroecological peasant agriculture. This involves fighting to obtain and enforce rights (rules, laws) that protect it, and put in place democratic management of local commons involving all communities and relevant stakeholders.

Peasant agriculture must be at the heart of the ecological transition towards a new model of equitable development that preserves the biosphere and our commons, breaking with the current capitalist model.

In forests and fisheries, community and artisanal uses of resources constitute solutions in the same way as peasant agroecology in agriculture, as opposed to the destructive processes of exploitation by capitalist companies or the financialization of their sanctuarization (carbon and biodiversity offset markets and other forms of *greenwashing*, etc.).

Struggles for land bring hope, and political and juridical results

The mobilization of the 2010s against land grabbing ran out of steam. The themes of agrarian reform and peasant agriculture mobilize less at the international level. But, though the most visible grabs by multinationals seem to be marking time, the financialization of land and grabs by local entrepreneurs are intensifying. Public attention has rightly focused on the crisis of the current growth model, with climate change, the fall in biodiversity, the depletion of raw materials, the decline of democracy and the increase in conflicts and identity withdrawals.

As a result, the peasant movement has had difficulty for some years in being heard in its struggle for peasant agriculture and for equitable access to natural resources and land, which has fallen off the international agenda. A clear bias of international organizations, the FAO in particular, is lacking. Most governments conceive the “modernization” of agriculture as an alliance between agribusiness and local entrepreneurs, young graduates in particular, with a growing interest in agriculture producing bio-sourced materials and agro-energy.

A world meeting of struggles for land delegations to strengthen their action and serve as a civil society follow-up of commitments made at ICARRD+20

Faced with this situation, numerous peasant and community organizations and other rural movements are engaged all over the world in struggles for land and natural resources. They primarily mobilize our organizations. We have decided to contribute to globalizing the struggle and hope and to re-mobilize within the Forum of Struggles for Land and Natural Resources. The steering committee (SLF-SC) that we form intend to organize with this aim a world meeting in Western Africa in 2027 or 2028 which could partly serve as a kind of follow-up by civil society to the commitments made by states at ICARRD+20.

It is essential to strengthen and expand alliances by developing the convergence of struggles with environmentalist, anti-globalization, feminist, peace and indigenous peoples movements around the struggles for land. Indigenous peoples are an example in this respect, as they have skillfully made an alliance with environmentalists by presenting themselves as “guardians of nature”.

It is out of the question to resign ourselves. We have decided to contribute to the alliance of all those who measure the extent and nature of the necessary changes, but who are not yet sufficiently numerous, united and coordinated on a global scale.

For these reasons, the founding organizations of the Forum of Struggles for Land and Natural Resources have opened up the space for global exchanges and intend to ensure, beyond their distance exchanges, a major face-to-face World Meeting in Western Africa in 2027 or 2028 to forge stronger alliances and make positive moves for land rights a reality.



Key messages from struggles for land world meeting organizers

"Land right" is a human right with several dimensions

The "land right" is, above all, the right to secured uses of the land and natural resources of peasants, and also pastoralists, hunter-gatherers, fishermen, foresters; it concerns the recognition of legitimate customary rights, gender equality, recognition of the territories of indigenous peoples. It is not necessarily a property right and it includes the possibility of multiple usage rights over the same space.

The "land right" is also the right for everyone to see the social and cultural functions of the land perpetuated, to have access to healthy food and to enjoy the benefits of preserved ecosystems (carbon storage function, water, mineral elements, habitat for biodiversity, production of food and non-food biomass, etc.), in particular through a viable climate and rich biodiversity.

There can be no sustainable agriculture without gender equality

Denying women equal rights is identical to denying women the same possibilities of well-being and fulfillment. This is all the more unacceptable as women are responsible for the majority of food production and the work necessary for the continuing existence of the community. Revealing this truth in every place where it is denied by traditions or national laws, is a priority. Gender equality is essential to ensuring the resilience of rural communities and smallholder agriculture in general. It is thus fundamental to both prioritize a social transformation for the emancipation of women, all the while protecting communities against land grabbers.

Guaranteeing “land right” means building peace (*no peace without land security*)

Failure to respect “land right” can only lead to tensions and conflicts, which sometimes can transform into war.

Agroecological peasant and family farming is the only one capable of meeting climate, biodiversity, food and health challenges and ensuring our resilience in the face of future crises (*No future without numerous peasant women and men*)

It is about recognizing the need to bring a paradigmatic shift regarding hunger issues. Capitalist agriculture (corporate and industrial agriculture) cannot be the solution. Capitalist agriculture with employees (as much as possible replaced by motorized equipment) and service providers is developing, in different forms, throughout the world. It benefits from economies of scale without having to bear the (priceless) costs to ecosystems and fabric of society. Moreover, it benefits from public aid (subsidies, advantageous loans, tax assistance) and support in obtaining land use rights. It develops on a logic of capturing maximum rent for shareholders, by marginalizing family farming on the least good land, by excluding agricultural workers from employment.

Agro-ecological peasant agriculture develops on the basis of maximizing the wealth created per unit area, on the prospects of transmission and preservation of production units. The income of peasants must be guaranteed. It provides a landscape and territorial management function, and guarantees food security in the event of a crisis, as we have seen with the Covid. It is also the condition for a balanced territorial development, with shorter production, transformation and marketing circuits (unlike the concentration in unmanageable megalopolises or in increasingly artificial tourist/attractive spaces like coasts). Therefore, it is one key element of the necessary transition to another model of society and development, fair and democratic, preserving the biosphere and our commons, breaking with the current capitalist model.

Guaranteeing the “land right” requires preserving ecosystems

“Land right” can only be ensured if the ecosystems are preserved, and only makes sense if it is part of a logic of preservation.

Without the preservation of ecosystems, “land right” is an inoperative right as the right of access to land becomes a right of access to a non-living, non-productive ecosystem. In this, the right to land joins the struggles for the climate, biodiversity, soil preservation, freshwater management against the main responsible for the deterioration of the various ecosystems, starting with the multinationals. It also implies the responsibility on the part of the users of the land to be part of a logic of preservation of ecosystems.

Land, a local common, a global common

Land is a resource which, with water, biodiversity, and climate, constitutes ecosystems. To live, every human must have access to the "benefits" of this resource. As they are limited, "benefits" must be shared and the resource preserved to guarantee them for future generations. At the different scales of the territories, institutions (from very local to global) must, on a democratic basis (with the participation of all): recognize, define, and develop the methods of use, the users (from direct to indirect users/beneficiaries) and the settlement of conflicts. Humans must form communities to preserve and share the resource, to create and democratically operate the resource management bodies at the different scales of the ecosystems. Thus, land is a **common locally** and a **common globally** through the repercussions of its uses on humanity. Cooperation must exist between communities at different territorial levels.

Land is not for sale (land is not a commodity, is not capital)

Land must be put to the best use to ensure its various ecosystem and social functions. Land ownership systems and land allocation systems must allow the democratic and fair allocation of land use rights. In property regimes, land markets are the basis of exclusionary markets: the person who bids the highest price wins and thereby excludes other people from the "benefits" of land. They do not allow the best allocation of the limited resource. Land markets must be very closely supervised to allow the best allocation of the land resource: the price should not be set by unregulated markets.

In the same logic, the appropriation of fresh water, the fresh water markets, the patenting of life, are not acceptable.

On another aspect, many policies seek to give value to "nature", to "ecosystem services". This reflects the idea that humans would be outside "nature" and that it would be at their service. This vision clearly does not correspond to reality. Humans are indeed part of ecosystems. To such an extent that today their activities constitute the first factor in the evolution of ecosystems, specifying that all humans do not have the same responsibility in these evolutions. Theoretically, in the financial logic, the value of nature would correspond to the capitalization of "annual profits". Taking into account the interests of future generations, the ecosystems having to keep the same level of qualities, the capitalization must then be done over a period exceeding centuries, millennia. In such an application of financial logic, nature, "ecosystems" should have a value tending towards infinity. Consequently, any degradation of ecosystems constitutes the loss of an infinite value. Consequently, compensation policies, particularly monetary ones, are all permits to destroy ecosystems. These policies must be opposed.

Objectives

The objectives of the Forum of Struggles for Land and Natural Resources and its global meeting in Western Africa in 2027 or 2028 are:

- **To increase hope** by highlighting the achievements that struggles have made possible. For example, the Malian law on rural land of 2017 established the authority of village land commissions where traditional chiefs and representatives of women and young people from the communities. Also by showing what agroecological peasant agriculture offers as a model of society, in terms of development, emancipation, collective organization and resilience in the face of crises.
- **To strengthen the ongoing struggles** through solidarity, the transfer of knowledge, experience and possibly means, legal for example, between movements and organizations of the peasant movements. It starts by helping the concrete progress of ongoing struggles in the country of host and neighbouring countries, or more distant countries. The political dialogues desired at the end of the meeting, for example, may involve guests representing governments from other continents.
- **To strengthen and expand alliances** by developing the convergence of struggles with environmental, anti-globalization, feminist, peace and indigenous peoples' movements to gain visibility and strengthen our mutual struggles. By making links between struggles we aim to bring them into synergy, to increase the political weight, to build common responses adapted to the various contexts,
- **To spread the strong messages of the Forum** : make the problem of access to land a priority for citizen and governmental action, and put common demands on the agenda of global concerns.
- **To make "land right" concrete** (take action and make it happen), through binding national and international legal texts, and enforce the law (go beyond the voluntary directives, or the Declaration on the rights of peasants). In particular :
 - o to recognize and apply legitimate customary rights,
 - o to recognize and preserve the territories of indigenous peoples,
 - o to recognize and apply gender equality in access to land rights.
- **To build a dynamic that goes beyond the physical meeting.** Learning from the experience of the WFAL (FMAT2106), it is important to consider the World Meeting as a step in a dynamic of strengthening the struggles and the defense of access to land while thinking about the future.
- **To produce a joint statement.**

Means

- ❖ Gather experiences. Identify successful struggles (recent or less recent, one-off struggles but also long-term struggles). Document them and draw lessons to share on strategies adapted to objectives and contexts, but also identify the struggles that did not succeed in order to learn from them too.
- ❖ Put together customary rights knowledge.
- ❖ Establish a note on land situations around the world to report on them to the media upstream of the WM and feed the communication and the website.
- ❖ Once the struggles identified, organize the work by themes and sub-themes, aiming to develop advocacy, common positions, proposals and strategies, integrating all present movements.
- ❖ Identify strong messages that can be proclaimed jointly at the global level by the various peasant and social movements, based on the conclusion of a debate on the desirable change in development models.
- ❖ Communicate publicly, globally and nationally. It will therefore be necessary to develop means of communication and set up a communication unit .
- ❖ Within the SLF-SC, discussions may go on to continue to agree on the different notions of access to land, land use rights, land ownership, effective control of use rights, public, collective, private land, commons, ecosystem/social functions. But also to compare points of view on the desirable development models.

Themes

Land rights - land tenure security and land regulation, including:

- securing of legitimate rights, in particular customary rights,
- local, national, and supranational legal remedies (compulsory judicial body),
- access to land for the landless, women and young people, respect for local situation and indigenous peoples,
- rights of use allotments, agrarian reform, rights of use's transfers regulation (land markets, inheritance, farms shares),
- tools to achieve the rights of use recognition,
- Acknowledge other stakeholders' rights and the duty to maintain/safeguard ecosystems.

Agroecological peasant/family farming versus capitalist agriculture

- financialization of agriculture (agriculture/breeding), land grabbing and land concentration, distribution of the wealth that is created,
- sustainable production methods, particularly in regard of the climate and biodiversity, water use, etc.)
- maintaining a rural population and social services, relocating production,
- food security and resilience,
- cultural and social functions of peasant agriculture.

Land, a common

- recognition of ecosystems (including agrosystems) as common (at different territorial scales); ecosystemic and social functions of land in link with other natural resources (water, biodiversity, seeds),
- user communities, governance arrangements for commons, democratic management of commons,
- reflection on the value of "nature"; ensure that protecting nature does not result in a grabbing of resources, avoid grabbing for energy production, exclude resources from markets for "carbon offsetting", "biodiversity offsetting", patenting of living things ,
- questioning of the "wildness" and protected areas' policies,
- landscape management, land use planning and consideration of their multiple roles.

Land and conflicts

- recognition and securing of the customary rural populations' land rights, and democratized land governance authorities as a necessity for civil peace and populations' general security,
- establish the link between competition for access to land and internal conflicts in countries, which can lead to civil wars, as well as in conflicts and wars between states,
- measure the risk linked to the growing land grabbing by globalized finance and the ultra-rich,
- war's effect on rights holders like forced displacement,
- how to recognize different use rights over space (pastoralists/farmers),
- Conflict regulation/resolution methods.

NB: These themes are interdependent. They make it possible to approach the subject of access to land from different entry points, but come together to deal with the governance of the commons at different geographical scales.

Preparation (2026-2027)

A call to hold this Struggles for Land World Meeting, as a component of the SLF, to support its realization and to participate in it will be launched in the summer of 2026. Expressions of interest and support will be collected and publicly displayed on the forum's website and those of members of the SLF-SC.

The SLF-SC members will invite other interested organizations (e.g., environmentalists, urban consumers, etc.) to form the organizing committee for the SLF World Meeting.

The participation of struggles delegations to the forum will be organized around the previously mentioned four main working themes. The following struggles are given as examples of actors with whom work programs on each theme will be defined.

- Land rights, land security and land regulation

Struggles aiming to get land for the Landless (Ekta Parishad, MST...), to improve and secure women's access to land and against male domination in land governance and agriculture; to get land grabbed by large landlords / concessionaires redistributed (land reform movements), to protect indigenous communities and their territories...

- Peasant/family agroecological agriculture versus capitalist agriculture / community forestry versus capitalist logging / family fishing versus industrial fishing (?)

Struggles for the recognition of peasant agroecological agriculture, against corporate control of global food governance, against the financialization of farmland and nature...

- The Land as Common

Struggles for a democratic governance of land and natural resources from local to global (e.g.: village land commissions and land law in Mali 2017...), for climate, biodiversity, sustainable food...

- Land and Conflict

Struggles for peace, democracy, international law and human rights and global justice...

The preparation phase will consist in

- Identify the participating struggles delegations (recent or not, punctual struggles but also struggles that are part of the long term), document them and draw lessons to share;
- From the identified struggles, establish the exchange/debate program of the world meeting around themes and sub-themes, in order to develop advocacy, common positions, proposals and strategies, by integrating the other movements present;
- Prepare a note on land situations around the world to share a common vision; it will also be disseminated in the media before the world meeting;
- Communicate publicly at the global and national levels; develop means of communication and set up a communication unit coordinated with the communication services of the different organizations;
- Maintain the collective discussion within the SLF-SC to agree on the different notions of access to land, in order to establish a frame of reference to allow the emergence of common proposals at the world meeting.

The communication effort to promote the initiative will be pushed, with the mobilization of a communication officer who will lead a communication unit bringing together the communication officers of all the members of the organizing committee in order to coordinate the production and distribution of messages relating to the event. From 2026, these will include videos presenting 10 emblematic struggles whose interviewed actors will express the reasons why the SLF meeting must be held. The messages will be declined for the different vectors that are the web (website, web TV channel and social networks: TikTok, Instagram, Facebook, LinkedIn, etc.) and the traditional media (radio, TV, press, addressed by means of press releases and conferences).

World Meeting (2027 or 2028)

Place, date and duration

The World Meeting (WM) will take place in Western Africa in 2027 or 2028 and will last 5 days

Participants

The WM will bring together 400 to 800 people from around the world: actors in struggles for land and natural resources, members of NGOs and foundations that support them, and resource people / researchers whose knowledge and analyzes can contribute to strengthening their struggles.

Time will be devoted, at the end of the meeting, to political dialogues in small committees with guest government representatives, to begin to make the proposals of the actors of the struggles and their feedbacks on ICARRD+20 States commitments heard.

Participation criteria

Participants will be invited upon application according to criteria that will be precisely set by the SLF. The latter will guarantee the geographical diversity of the participants and their links with the work themes of the world meeting selected by the SLF, with the aim of developing the understanding of the situations, the political proposals and the action strategies to achieve their application.

Procedure / Working method

Synthesis of work / Final declaration

Throughout the physical forum, plenary sessions and workshops will benefit from simultaneous translation in at least 4 languages (English, Spanish, French, Portuguese). They will be recorded and reported to an editorial committee responsible for producing a summary and a proposal for a final declaration. A visible event in the public space will be organized to echo it.

Deepening of demands, alliances and the strategy of struggles

The work sequence throughout the 5 days of the world meeting must allow:

1. the exposition and analysis of ongoing struggles,
2. the contribution of additional information/knowledge by resource persons and the debate to specify the proposals/claims,
3. the development of the strategy to push the demands and obtain that they are implemented,
4. the communication of these demands to political interlocutors.

The work will be carried out in parallel by the different struggles or groupings of struggles relevant to the action interspersed with time for pooling (by theme or

relevant geographical areas). Plenary times bringing together all the participants will also mark the 5 days.

Work topics

The working themes presented above are under discussion. They will necessarily be broken down into sub-themes and sometimes “regionalised” or “nationalised” depending on the opportunity for groups of actors to refine proposals at these different levels, by articulating themes and struggles.

Informal discussion time

An important place will be given to moments of informal exchanges between the participants. They will provide the essential breaths to maintain the quality of concentration of each one until the end of the world meeting, at the same time as opportunities to think together new perspectives of work and action. These times could allow fairs of knowledge, free discussions, concerts, presentations of artistic and cultural expressions.

SLF History see

<https://strugglesforlandforum.net/en/histoire-rapide-des-accaparements-et-des-luttes/>