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CONSTITUTION AND CULTURE: A LEGAL PERSPECTIVE ON THE FOOD INSECURITY ENDURED BY THE XOKÓ COMMUNITY, IN PORTO DA FOLHA/SE, BRASIL

CONSTITUIÇÃO E CULTURA: UMA PERSPECTIVA JURÍDICA SOBRE A INSEGURANÇA ALIMENTAR SOFRIDA PELA COMUNIDADE XOKÓ, EM PORTO DA FOLHA/SE, BRASIL

CONSTITUCIÓN Y CULTURA: UNA PERSPECTIVA JURÍDICA SOBRE LA INSEGURIDAD ALIMENTARIA QUE SUFRE LA COMUNIDAD XOKÓ, EN PORTO DA FOLHA/SE, BRASIL

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ABSTRACT

This study analyzes the challenges of food security in the Xokó indigenous community, located on the island of São Pedro and Caiçara, in Porto da Folha (SE), from the perspective of the Brazilian legal system. In general, the difficulties faced are related to dependence on processed foods, low self-sustainability and loss of traditional eating practices, issues that result in negative impacts on the health of the community and the preservation of its cultural memory. The central hypothesis is that “legal mechanisms, when applied effectively, can be powerful instruments for preserving memory and food sovereignty in the Xokó community”. The method used is qualitative, with an interdisciplinary focus, encompassing law, anthropology and public policies. The final considerations demonstrate how the application of legal tools, such as the Organic Law on Food and Nutrition Security (LOSAN), can strengthen food security, preserve cultural practices and promote food autonomy in the Xokó community.

KEYWORDS

Xokó indigenous community; Food Security; Food Sovereignty; Brazilian Legal System.

RESUMO

O presente estudo analisa os desafios da segurança alimentar na comunidade indígena Xokó, localizada na Ilha de São Pedro e Caiçara, em Porto da Folha (SE), sob a perspectiva do ordenamento jurídico brasileiro. De modo geral, as dificuldades enfrentadas estão relacionadas à dependência de alimentos industrializados, baixa autossustentabilidade e perda de práticas alimentares tradicionais, questões que resultam em impactos negativos na saúde da comunidade e na preservação de sua memória cultural. A hipótese central é que “os mecanismos jurídicos, quando aplicados de forma eficaz, podem ser poderosos instrumentos de preservação da memória e da soberania alimentar na comunidade Xokó”. O método utilizado é qualitativo, com enfoque interdisciplinar, abrangendo o direito, a antropologia e as políticas públicas. Nas considerações finais, demonstra-se como a aplicação de ferramentas jurídicas, como a Lei Orgânica de Segurança Alimentar e Nutricional (LOSAN), pode fortalecer a segurança alimentar, preservar práticas culturais e promover a autonomia alimentar da comunidade Xokó.

PALAVRAS-CHAVE

Comunidade indígena Xokó; Segurança alimentar; Soberania alimentar; Ordenamento jurídico brasileiro.

RESUMEN

El presente estudio analiza los desafíos de la seguridad alimentaria en la comunidad indígena Xokó, ubicada en la Isla de São Pedro y Caiçara, en Porto da Folha (SE), desde la perspectiva del sistema jurídico brasileño. De forma general, las dificultades a las que se enfrentan están relacionadas con la dependencia de alimentos procesados, la baja autosostenibilidad y a la pérdida de las prácticas alimentarias tradicionales, aspectos que inciden de forma negativa en la salud de la comunidad y la preservación de su memoria cultural. Se parte de la siguiente hipótesis: “los mecanismos legales, cuando se aplican de manera efectiva, pueden ser instrumentos importantes para preservar la memoria y la soberanía alimentaria en la comunidad de Xokó”. El método utilizado es cualitativo, con un enfoque interdisciplinar que incluye las siguientes áreas: derecho, antropología y políticas públicas. Las consideraciones finales muestran que la utilización de herramientas legales, como la Ley Orgánica de Seguridad Alimentaria y Nutricional (LOSAN), puede fortalecer la seguridad alimentaria, preservar las prácticas culturales y promover la autonomía alimentaria de la comunidad Xokó.

PALABRAS CLAVE

Comunidade indígena Xokó; Segurança alimentar; Soberania alimentar; Sistema jurídico brasileiro.

1 INTRODUCTION

According to data collected in the 2024 Social Laboratory Project, food insecurity faced by the Xokó community, in the region of Ilha de São Pedro e Caiçara, belonging to the municipality of Porto da Folha (SE), reflects a strong dependence on industrialized products, a matter that has consequences not only in health, but also on a cycle of absence of self-sustainability of the community. This process, results in the loss of memory of the traditional indigenous culture that this community once possessed.

This impasse is demonstrated by the high rates of diseases such as diabetes and hypertension, highlighting the importance of guaranteeing access to food and promoting a healthy and sustainable diet. This is due to the fact that dependence on industrialized foods compromises the very subsistence of the community, reflecting the subordination to an external transport system to supply food demand.

As a result, legal mechanisms have a central role in guaranteeing food sovereignty and preserving the cultural memory of the Xokó community. The national legal system, which ranges from the 1988 Brazilian Constitution to judicial decisions and public policies, must act to ensure that indigenous communities, such as the Xokó one, can recover and maintain their food autonomy, combating dependence on industrialized products and promoting healthy, nutritious and sustainable food.

This research is justified by the need to investigate and understand how legal mechanisms act as guardians of the cultural memory and food sovereignty of the Xokó Indigenous Community. The study aims to help promote food autonomy and nutritional sustainability for this community, respecting and valuing their ancestral cultures and traditions, as by addressing the challenges faced by the Xokós, the work identifies gaps and opportunities that legal mechanisms may offer for the protection of cultural memory and the preservation of traditional food practices, essential for the continuity of their identity and autonomy.

Therefore, as a research hypothesis was established that “legal mechanisms, when effectively applied, can be powerful instruments for the preservation of memory and food sovereignty in the Xokó community”.

The objective of this paper is to analyze and understand how legal mechanisms act as instruments for the preservation of cultural memory and food sovereignty of the Xokó community, as well as to verify the effectiveness of the national legal system through instruments such as ADPF (Arguições de Descumprimento de Preceito Fundamental), public policies, laws and judicial decisions that guarantee greater protection to indigenous communities.

The study is taken into two parts. The first is dedicated, in the Xokó context, to the analysis of an overview of the community, including challenges that the community faces in terms of interconnected food and nutritional security, such as low agricultural productivity, dependence on industrialized

foods and deterioration of environmental conditions, limiting the opportunities that compromise the very subsistence of the residents, reflecting the subordination to an external transport system to supply food demand. It is intended, therefore, to analyze the way in which the impasse is perpetuated in the indigenous community.

The second part is intended to explore the traditional food practices of the Xokó community from a strictly legal point of view, associated with the constitutional right to food in a context of food sovereignty, addressing the normative principles that underlie the right to food as a fundamental right, guaranteed by the Federal Constitution of 1988 itself. That is, going back to the elements attached to its social origin and elucidating Brazilian normative means that permeate the realization of these guarantees.

In addition, this analysis also includes the application within the scope of ADPF 709, under the rapporteurship of Minister Luís Roberto Barroso, which determined measures related to territorial protection and the promotion of food sovereignty of indigenous communities. This decision shows how the judiciary can influence issues related to the protection of the territory and the promotion of food sovereignty of indigenous communities.

The method used in the elaboration of the study is the qualitative one due to the nature of the study itself, given the better adequacy to understand the perceptions, meanings and cultural practices of the Xokó indigenous community and, through an exploratory and descriptive approach, which allows an understanding from the perspective of the natives themselves in relation to traditional practices linked to food security.

The research was positive in relation to the objective outlined. As one of the conclusions, it was found that, although the possibility of specific legal protection focused exclusively on the food sovereignty of the Xokó community is not yet positivized, the national legal system offers relevant tools, such as ADPF 709, the Organic Law on Food and Nutritional Security (LOSAN), and the ILO Convention 169 which, if applied effectively, can strengthen traditional food practices, ensure cultural preservation and promote the nutritional sustainability of the community.

2 FOOD INSECURITY IN THE XOKÓ COMMUNITY: BETWEEN TRADITION AND MODERNITY

The Xokó indigenous community, located in the region of Ilha de São Pedro e Caiçara, in the municipality of Porto da Folha, state of Sergipe, Northeast of Brazil, faces significant challenges in relation to food security, as a result of a series of intertwined factors, including socioeconomic, environmental, and cultural issues, which directly affects directly traditional food practices and the well-being of the community.

Food insecurity is a complex phenomenon manifested in the high rate of consumption of industrialized foods, a question that requires that not only material needs be taken into account, but also the social, environmental, and spiritual dimensions of food. Salgado (2007, p. 10) asserts:

Talking about indigenous food in a country of continental dimensions like Brazil requires careful attention, in order to avoid falling into generalizations. There are many dimen-

sions to be considered. In addition to the diverse ecosystems, with distinct ecological conditions, we have a great social diversity with particularities of environmental adaptation. This social diversity is the result of the meeting of hundreds of remaining indigenous peoples, of the foreigners who came or were brought for various reasons and of the population resulting from the miscegenation of these population contingents⁴.

Furthermore, the introduction of new dietary patterns, influenced by the dominant culture, has gradually altered the community's eating habits, increasing dependence on industrialized foods to the detriment of traditional products grown locally. Analogously, Pacheco (2007) states that the growing consumption of industrialized products is a consequence, among others, of the greater contact of indigenous people with the surrounding cities.

The Xokó indigenous community, in order to perpetuate the cycle of inadequate food, allocates a significant part of its income to guarantee trips to neighboring cities, such as Nossa Senhora da Glória and Porto da Folha, where they make monthly purchases of supplies in supermarkets. This increasingly common practice distances the community from its true indigenous culinary roots, in favor of an urban diet, marked by industrialized products and rich in pesticides. This scenario not only aggravates diseases resulting from poor diet, but also contributes to the abandonment of ancestral culinary practices that their ancestors once possessed.

Thus, it is worth emphasizing that there is no absence of food, but the preponderance of industrialized products to the detriment of products that come from nature and free of pesticides. Consequently, the diet of the members of the community becomes impaired, directly affecting the quality of life of these individuals, with the emergence of diseases that are linked to a diet poor in nutrients, such as diabetes and hypertension.

In a field research conducted in mid-September 2024 in the community, Ionara Polônio was asked about the impact of the return to traditional practices on the improvement of eating habits. The interviewee responded affirmatively, highlighting the temporal contrast in relation to agricultural practices. She mentioned that: "about 20 to 30 years ago, the cultivation of grains such as rice, beans and corn was common and widely disseminated among the community" (Interview with Ionara Polônio Rosa, Xokó Community, Porto da Folha, 01/09/2024).

According to Santos and Barbosa (2012, p. 6), the vigor of a people is directly related to their territory, and consequently, with their food. In this vein, it can be said that the change of place of origin also allows changes in the food profile. In this sense, Moura (2010, p. 459-465) emphasizes that the contact of an indigenous individual with the urban population causes him to introduce into his diet the "white man's food", that is, industrialized products.

4 Free translation made by the authors from the original: "Falar de alimentação indígena em um país de dimensões continentais como o Brasil requer um criterioso cuidado, para não cairmos em generalizações. São muitas as dimensões a serem consideradas. Além dos diversos ecossistemas, com condições ecológicas distintas, temos uma grande sociodiversidade com particularidades de adaptação ambiental. Essa sociodiversidade é resultante da reunião de centenas de povos indígenas remanescentes, dos estrangeiros que vieram ou foram trazidos por motivos variados e da população resultante da miscigenação desses contingentes populacionais".

Still on this bias, the interviewee Ionara was asked about what would be the biggest challenge to guarantee food security, being answered that: “The main challenge is to maintain what is genuine.”, referring to the tension between the growing dependence on industrialized foods and the simplicity of ancestral food that for so long sustained the community (Interview with Ianara Polônio Rosa, Xokó Community, Porto da Folha, 01/09/2024).

As it can be seen, preserving food simplicity transcends the idea of a mere cultural resistance, configuring itself as a vital strategy for the reaffirmation of the community’s food sovereignty. It is an effort to rescue the ancestral indigenous culinary practices and perpetuate this cultural heritage, so that it is not relegated to the status of mere memory. Although it appears simple, this is a complex activity, as it requires breaking with consolidated eating habits and resuming the cultivation of the land, creating a system of self-sustainability that guarantees the food autonomy of the village.

Thus, simplicity, paradoxically, reveals itself as a strategic solution: a return to the essential that not only preserves, but also celebrates the culinary practices, ensuring that they remain alive and meaningful for future generations.

It is important to emphasize that, in the specific context of the Xokós, it is necessary to be cautious, as any inappropriate approach can harm their food sovereignty, an essential element for the preservation of their identity and autonomy. Food sovereignty, as defined in the 2007 World Forum on Food Sovereignty, is “the right of peoples to decide their own food and production systems, based on healthy and culturally appropriate foods, produced in a sustainable and ecological way”.

It is emphasized, therefore, that the preservation of the cuisine and culture of the Xokós, is essential the effective application of legal mechanisms, which can act as essential instruments in guaranteeing the protection of the rights of the community, in the promotion of inclusive public policies and in the strengthening of food sovereignty as a pillar of preservation of the cultural identity of the Xokós.

3 LEGAL MECHANISMS AS TOOLS TO COMBAT FOOD INSECURITY AMONG THE XOKÓ PEOPLE

The right to food has an extensive regulatory framework, being treated as an issue intrinsic to human rights, such as the Universal Declaration of Human Rights and the International Covenant on Economic, Social and Cultural Rights. In Brazil, the Federal Constitution of 1988 guarantees all citizens the right to food, including it among the social rights listed in Article 6, being considered a second-generation right, which provides a legal basis for citizens to legally demand its fulfillment in cases of violation or omission by the State, as well as to demand that one of the foundations of the Federative Republic of Brazil be put into practice: the dignity of the human person in an adequate food context.

Envisioning this conjuncture, the right to food, as a fundamental social right, is still far from being fully realized, requiring many efforts from everyone, including both citizens and the State. It is not just about malnutrition, but also about the poor quality inherent in processed and industrialized products, being characterized worldwide as a symbol of modern food.

Legal mechanisms, when applied effectively, become an instrument of social transformation, capable of harmonizing justice with the guarantee of historical and cultural continuity, ensuring that memories and traditions are not predestined to oblivion, but protected as fundamental rights that guarantee the minimum existence of each person.

It is therefore emphasized that, through data analysis, the existence of laws and public policies is noticeable. The biggest impasse is the effective application of these regulations, such as the Organic Law on Food and Nutritional Security (LOSAN), which establishes the National System of Food and Nutritional Security (SISAN). This system can be strengthened to meet the specific needs of the community, encouraging local and sustainable food production projects, such as community gardens and the distribution of native seeds. Furthermore, the creation of tax incentives for family farming is a measure that can boost the return to traditional practices, promoting food self-sufficiency and sustainability.

LOSAN establishes the National System of Food and Nutritional Security (SISAN), which coordinates actions between various sectors jointly, with the aim of guaranteeing the human right to adequate food, as it recognizes the need to respect cultural diversity and regional specificities in the formulation of food security policies. In this bias, strategies such as support for family farming and the production of traditional foods are used, which are fundamental for food sovereignty and the maintenance of the cultural practices of these communities.

Still in this regard, judicial decisions, such as that issued within the scope of ADPF 709 by the Federal Supreme Court, demonstrate the fundamental role of the judiciary in guaranteeing the rights of indigenous communities. This argument emphasizes the need for immediate actions to address food insecurity and protect the health of native peoples, reinforcing that state omission in ensuring minimum subsistence conditions represents a violation of fundamental rights.

ADPF 709 was presented in 2020 by the Articulation of Indigenous Peoples of Brazil (APIB), with the support of political parties, with the aim of addressing the federal government's omission in protecting indigenous peoples during the COVID-19 pandemic. The action sought concrete measures to combat the health and humanitarian crisis that disproportionately affected native peoples, aggravating historical vulnerabilities in relation to health, food security and territorial protection.

Such rights were mentioned in the vote under the reporting of Minister Luís Roberto Barroso, let us see:

In this sense, the allegation of violation of the dignity of the human person (CF, art. 1, inc. III), the rights to life (CF, art. 5, caput) and health (CF, arts. 6 and 196), as well as the right of indigenous peoples to live in their territory, according to their cultures and traditions (CF, art. 231), qualifies as a threat to a fundamental precept, according to doctrine and jurisprudence on the matter [2]. The action is directed against a set of commissive and omissive acts, normative and concrete, practiced by the Public Power, of heterogeneous nature, already indicated above. Such acts and the requests made by the applicants could only be assessed, as a whole, through an allegation of non-compliance with a fundamental precept. There is no other direct action that accommodates such an object. And there is a need for a decision with binding and general effects for the Judiciary and for the Public

Administration. The requirement of subsidiarity of the action is therefore present. (STF, 2020, p. 12)⁵.

This is, however, a control of constitutionality strictly based on the violation of fundamental precepts enshrined in the Federal Constitution of 1988, such as the right to health (art. 196), the right to life (art. 5, caput) and the specific protection of indigenous rights (art. 231). Nevertheless, the action highlighted that the pandemic intensified structural inequalities, placing indigenous peoples in a situation of extreme vulnerability, especially due to the invasion of their territories by miners and other illegal agents.

The Supreme Court partially granted the requests, determining the implementation of several measures, highlighting the elaboration of a national plan to face COVID-19 aimed at indigenous peoples, the creation of sanitary barriers to protect vulnerable territories and the formation of a monitoring committee with indigenous representatives, government agencies and civil society organizations, ensuring transparency and effective participation.

In this bias, this decision becomes a milestone in recognizing the State's responsibility to guarantee the health, food security and territorial protection of these communities, the STF reinforced that state omission violates fundamental precepts of the Constitution. Furthermore, it established an important precedent, demonstrating the role of the Judiciary as an agent of correction of institutional failures and promotion of fundamental rights.

Although the decision represents an advance, the implementation of the determined measures faced practical obstacles, reflecting the difficulty of articulating effective public policies for indigenous communities. Even so, ADPF 709 reaffirmed the commitment of the Brazilian legal system to the defense of native peoples, evidencing the importance of legal mechanisms in guaranteeing the dignity and cultural survival of these populations.

Another relevant aspect is the strengthening of food and nutritional education programs, which can act in raising awareness about the benefits of a diet based on natural and traditional foods, in contrast to the risks of processed foods. That is why the active inclusion of the Xokó community in the formulation and execution of these policies is essential, ensuring that their specific needs are met and that their voices are heard in spaces such as the National Council of Food and Nutritional Security (CONSEA).

Regarding the international aspect, ILO Convention 169 behaves as a binding international treaty, adopted in 1989, which deals specifically with the rights of indigenous and tribal peoples, esta-

5 Freely translated by the authors from the original: "Nesse sentido, a alegação de violação à dignidade da pessoa humana (CF, art. 1o, inc. III), aos direitos à vida (CF, art. 5o, caput) e à saúde (CF, arts. 6o e 196), bem como ao direito dos povos indígenas a viverem em seu território, de acordo com suas culturas e tradições (CF, art. 231), enquadra-se como ameaça a preceito fundamental, conforme doutrina e jurisprudência sobre a matéria [2]. A ação volta-se contra um conjunto de atos comissivos e omissivos, normativos e concretos, praticados pelo Poder Público, de natureza heterogênea, já indicados acima. Tais atos e os pedidos veiculados pelos requerentes só poderiam ser apreciados, em seu conjunto, por meio de arguição de descumprimento de preceito fundamental. Não há outra ação direta que comporte tal objeto. E há necessidade de que se produza uma decisão com efeitos vinculantes e gerais para o Judiciário e para a Administração Pública. Está presente, portanto, a exigência de subsidiariedade da ação (STF, 2020, p. 12).

blishing fundamental principles to guarantee self-determination, cultural preservation, the sustainable use of resources and the territorial protection of these peoples.

In Brazil, the Convention was ratified in 2002 and incorporated into the legal system through Decree No. 5.051/2004, acquiring supralegal hierarchy, according to the understanding of the Federal Supreme Court (STF), which means that it prevails over infraconstitutional norms, but still is subordinate to the Federal Constitution.

Constitutionally, Convention 169 complements the provisions of Art. 231 of the Magna Carta, which ensures the rights of indigenous peoples to permanent possession of their lands and the exclusive use of the natural resources existing therein. From this context, the treaty reinforces Brazil's commitment to the protection of indigenous communities, promoting legal pluralism and the valorization of the cultural and territorial practices of these people, see article 14:

The peoples concerned shall be recognized the rights of ownership and possession over the lands which they traditionally occupy. In addition, in appropriate cases, measures shall be taken to safeguard the right of the peoples concerned to use lands that are not exclusively occupied by them, but to which they have traditionally had access for their traditional and subsistence activities. In this regard, special attention shall be given to the situation of nomadic peoples and itinerant farmers.

By mentioning the strict relationship with the land, the regulation ensures indigenous peoples the right to possession and use of their lands, recognizing the territory as the basis of their subsistence. However, the Xokó community faces challenges related to low self-sustainability and dependence on external systems to meet their food needs, indicating that this right has not been fully guaranteed.

Although the Convention offers robust guidelines, its application in the Xokó community requires greater rigor and integration with national policies, in order to guarantee full respect for the territorial and food rights of this population, and should act to ensure the sustainable management of natural resources, ensuring that the community has adequate access to water and the lands necessary for cultivation.

Finally, legislation can foster the creation of specific instruments, such as "habeas vitae", an innovation brought by Miranda Neto (2010, p. 1111), which would allow the immediate judicialization of cases of food insecurity, guaranteeing the protection of fundamental rights in emergency situations. In implementing these measures, legislation would not only reinforce constitutional rights, but also contribute to the promotion of a more just and sustainable future for the Xokó. In this sense, it is defined:

Habeas Vitae would be a constitutional remedy, for the protection of the minimum existence for the judicial fight against hunger and the fulfillment of the fundamental social right to adequate food and further adds that this procedural remedy could serve to protect other fundamental rights; its scope would be the protection of the minimum existence. It is a unique instrument due to the specialty of the situation that is life and dignity under the threat of hunger and malnutrition, since there is no provision of means for the acquisition of food: "The impossibility of access by a certain social group to basic foods is enough to justify the use of this constitutional remedy". (Miranda, 2010, p. 1111).

The proposal for a new constitutional remedy - the *habeas vitae* - brought by the aforementioned scholar, is configured as a legal instrument of a constitutional nature aimed at protecting the minimum existence, especially with regard to the fundamental right to adequate food. This innovation can be filed by any person, regardless of representation by a lawyer, serving as a tool for the defense of both individual and collective interests, and can even be triggered by the Public Prosecutor's Office or the Public Defender's Office.

Thus, it is observed, at the present moment in which this research takes place, the absence of effectiveness of legal and legislative means, making it necessary for greater state apparatus so that the fundamental right to food - here I refer to the two fundamental dimensions of this right: the right to be protected from hunger and malnutrition, and the right to adequate food - is ensured in a sublime way.

This implies that, to fully guarantee the right to food, it is necessary to go beyond mere concern with the amount of calories and nutrients ingested. As already mentioned, the impasse that plagues the Xokó community is not hunger, much less the quantity of food. The real problem that is evident is nutritional quality, which is giving way to products rich in pesticides, purchased in the surrounding cities. That is why legal mechanisms must emerge as a factor in the resumption of traditional practices that once were part of the daily life of this community.

4 FINAL CONSIDERATIONS

The study of food insecurity in the Xokó community highlights how the dependence on industrialized foods and the loss of traditional food practices impact health, cultural memory, and community autonomy. The analysis presented demonstrates that the challenges faced are closely related to the absence of self-sustainability, reflected in a subordination to an external transport system for food supply, factors that compromise the community's food sovereignty.

As can be seen from the research, although there are legal mechanisms in the Brazilian legal system, such as the Organic Law on Food and Nutritional Security (LOSAN) and the National System of Food and Nutritional Security (SISAN), their practical application still faces significant gaps. Judicial decisions, such as those issued in ADPF 709, demonstrate the potential of the legal system to protect fundamental rights, but their implementation faces structural and institutional obstacles that hinder the strengthening of sustainable and culturally appropriate food practices in the community.

The research also highlights the central role of land and natural resources for the food security of the Xokó, reinforcing that any attempt to guarantee food autonomy must include the protection of the territory and the encouragement of the cultivation of traditional foods. Reconnecting with ancestral agricultural practices, such as the cultivation of rice, beans, and corn, not only improves the nutritional quality of the community's diet but also promotes a return to their cultural and historical roots.

However, despite the transformative potential of legal instruments, their effectiveness depends on an integrated application that respects the cultural and territorial specificities of indigenous peoples. Misinformation and the distance between public policies and local realities aggravate the

challenges faced, highlighting the need for greater articulation between government, legal institutions, and the community itself.

We can conclude that the preservation of the food sovereignty of the Xokó community requires the effective application of existing regulations, in order to value culture and local practices as pillars of sustainability. To this end, it is essential that the State, through the implementation of public policies that encourage the cultivation of traditional foods, strengthen access to food and nutritional security programs, such as SISAN, and promote food education aligned with local cultural practices.

Furthermore, it must ensure prior consultation and active participation of the Xokó in decisions that impact their rights, as well as expand access to justice to enforce the application of legal instruments that protect their food sovereignty and cultural memory, ensuring that their interests are respected and that their cultural memory is protected as an essential part of the right to food and human dignity.

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