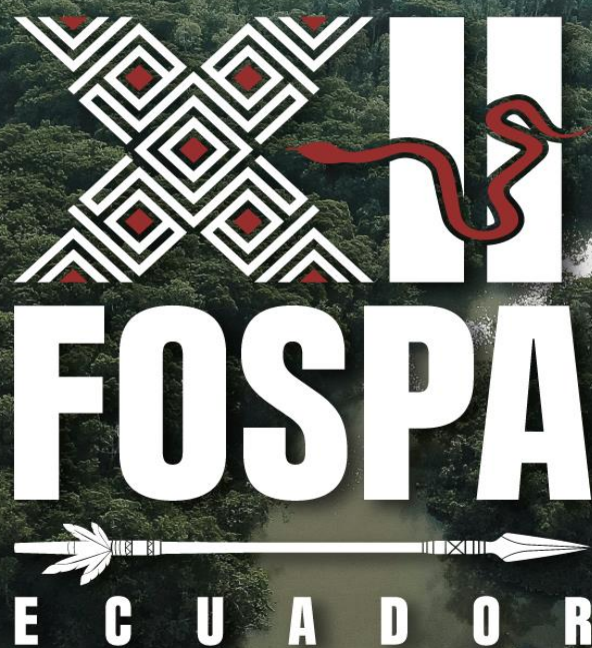




ACTION PLAN

OF THE 12TH PAN-AMAZONIAN
SOCIAL FORUM (FOSPA)

PUYO - ECUADOR - 2026

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Introduction

The 12th Pan-Amazonian Social Forum (FOSPA), held August 16–21, 2026, in Puyo, Ecuador, brought together Indigenous Peoples, Afro-descendant Peoples, peasant, Montubio, and Quilombola communities, women's and youth organizations, academia, and civil society organizations from across the Pan-Amazon region. With the participation of approximately 2,500 people from 32 countries and delegations from the nine Amazonian countries, as well as all indigenous institutional structures in Ecuador and the region—including the Coordinating Body of Indigenous Organizations of the Amazon Basin (COICA) and its member organizations—the Forum served as a broad regional space for coordination, dialogue, and collective action in defense of territories, collective rights, nature, and life.

The Forum took place in a particularly complex context, marked by geopolitical disputes over control of strategic resources, armed conflicts, the militarization of territories, and the rise of authoritarianism—dynamics that fuel the expansion of predatory and extractivist capitalism, accelerating the ecological, economic, political, and civilizational crises facing the region.

As part of a regional coordination process that began more than twenty years ago, the 12th FOSPA built upon the agreements and mandates established in the 2022 Belém Declaration and the 2024 Rurrenabaque Mandate. In Ecuador, this process took on the challenge of transforming these commitments into concrete actions through an Action Plan developed through the co-governance of the Amazonian peoples, with the essential participation of the seven indigenous nationalities of Pastaza, hosts of the Forum.

As a result, following the path charted from Belém to Rurrenabaque and on to Puyo, the series of preparatory meetings and webinars, together with the days of in-person debate at the 12th FOSPA, made it possible to collectively develop the Puyo 2026 Action Plan.

This Plan aims to move toward territories free of mining and hydrocarbons, guarantee the Rights of Peoples and of Nature, strengthen the self-determination and autonomy of Indigenous Peoples, and protect those who defend the territories. In addition, it incorporates proposals to promote alternative economies grounded in food sovereignty and the right to life, advance toward climate justice, strengthen practices of care and defense of bodies and territories, and promote active youth participation.

Within the framework of the 12th FOSPA, processes and mandates of great significance were also consolidated. The Autonomous Space of Indigenous Peoples, held on August 16 and 17, culminated in *the Puyuk 2026 Mandate of Indigenous Peoples and Nationalities*, serving as a roadmap of priorities for the peoples of the Amazon Basin. Likewise, the 3rd Regional Tribunal on the Rights of

Nature declared the Amazon a subject of rights and a zone of total exclusion from the expansion of fossil fuels.

Thus, the 12th FOSPA revitalized and strengthened the process of coordination and collective action among Amazonian peoples, establishing itself as one of the main regional political forums for their demands and struggles. It took on the challenge of developing concrete actions—beyond the will of governments—to exercise the peoples' self-determination, guarantee life, and protect collective, human, and nature's rights.

PUYUK POLITICAL DECLARATION¹

Today, August 20, 2026, we have gathered in the city of Puyuk to denounce the three years of noncompliance with the Popular Consultation to leave oil in the ground. The mandate of Yasuní brings together the peoples of the Pan-Amazon region at this 12th FOSPA.

We are living in times of a runaway global capitalist system—unprecedented in world history—and of a deadly competitive multipolarity, in which the old, declining U.S. imperialism and the Global North refuse to relinquish their unipolar power, relying primarily on their fascist military and political might in a re-enactment of Plan Condor in Latin America. Currently, in the Pan-Amazon region, in the Amazonian countries, and throughout Latin America, an aggressive wave of the far right and authoritarianism is underway, driven by geopolitical economic powers and U.S. imperialism, which threatens and subjugates the countries of the region through all manner of aggression against the peoples and nature.

We cannot ignore that the 12th FOSPA is taking place at a historic moment marked by multiple global conflicts—wars between empires over the shift in global hegemony and a bitter struggle for control of energy resources, minerals, rare earth elements, water, and biodiversity—which, in turn, have sparked wars within the Amazonian countries; whether through colonial invasions and occupations, as in Venezuela, or through so-called “internal wars” that are taking shape or intensifying within countries such as Ecuador, Colombia, and Peru, and which threaten to spread to the countries that make up the Pan-Amazon region. These are wars in which the internal enemy is none other than the peoples resisting dispossession.

The countries of the North and large corporations—which bear the greatest responsibility for carbon emissions and the destruction of nature—must acknowledge and make amends for their historical and ecological debt. Recognition of the differentiated responsibility of industrialized countries cannot be limited to commitments to provide green financing to countries in the Global South. Even these commitments have not been fulfilled, and it is expected that these resources—which are insufficient to meet actual needs—will address the demands of Amazonian peoples, which in no way resolves the climate crisis.

Furthermore, this financing is difficult to access; it is provided under conditions that violate territorial rights and the processes of free, prior, and informed consent in good faith; and it is granted primarily in the form of loans that unfairly increase the already high levels of illegitimate external debt in our countries. Likewise, we denounce the proliferation of false solutions—such as carbon markets, debt-for-nature swaps, and thematic bonds, among others—as well as announcements by Northern countries to reduce climate financing in order to prioritize war over life. We demand the cancellation of illegitimate public debts and the dismantling of the impunity of corporate power. We demand non-repayable climate finance and reject carbon markets, debt-for-nature swaps, and other false solutions.

¹ Puyuk, the indigenous name for Puyo.

Resisting this wave from within our territories is an urgent necessity of our time. In the face of this, we, Indigenous Peoples, Afro-descendant Peoples, fishermen, peasant communities, traditional communities, Montubias, Quilombolas, civil society, social movements, academia, urban populations, women, people of diverse sexual and gender identities, feminists, children, adolescents, and youth, have come together of our own accord to denounce and confront these threats to life with all our defiance, love, and self-determination.

We reaffirm that building the Pan-Amazonian territory—free from extractivism and in defense of an Amazon with rights—requires taking a firm stance on the urgent need to abandon the exploitation of fossil fuels, leaving crude oil underground through a just and people-centered transition, as well as putting an end to all forms of mining, which violate rights such as free, prior, informed, and good-faith consent, and the rights of nature, under a predatory and unsustainable model.

To establish zones free from extractivism, we advocate for the legal recognition of Amazonian territories as extractive-free zones, by revoking mining and oil concessions and eliminating the use of mercury. This requires strengthening the autonomy and self-determination of peoples through territorial control, territorial guardian groups, indigenous justice, and strategic Andean-Amazonian alliances; as well as an observatory for political and legal coordination and the protection of human rights defenders. The violence perpetrated against human rights defenders demands public policies and international support for their protection. We must strengthen the debate within society regarding the importance of ensuring territories free from extractivism and take the necessary actions, mobilizations, and advocacy efforts to ensure the implementation of the Action Plan for Free Territories with Guaranteed Rights in the Amazon.

In opposition to the plundering of territories, we promote community-based alternative economies grounded in ancestral knowledge and indigenous and Afro-descendant knowledge systems, food sovereignty, and unrestricted respect for the Rights of Nature and human rights, demanding that states and corporations assume their civil and ecological responsibility throughout the entire supply chain.

We propose to build strategic litigation, with an ecocentric approach and legal pluralism, based on regional cases involving rivers and territorial struggles in different countries, which will highlight common impacts on the Amazon basin and advocate for its protection—first at the local level, but with an eye toward future debate within the Inter-American System. To this end, we will promote an Amazonian Network for community-based environmental monitoring that integrates ancestral, academic, and scientific knowledge, supported by a living atlas that documents cases of territorial impacts, in order to defend and restore these rights throughout the Pan-Amazon region.

Protecting the Pan-Amazon region requires protecting everything that comprises it—from the páramos to the rainforest—as well as all the people who inhabit and defend it, with special emphasis on the distinct impacts affecting women, children, and isolated indigenous peoples, who suffer the most from these impacts. The strategies of extractive companies have torn apart the social fabric of communities; therefore, we call for unity to prevent this disintegration of our peoples' organizational structures. It is essential to strengthen coordination not only across the Amazon region but also between it and the peoples living along the Andes mountain range, from Venezuela to Argentina.

We, the Indigenous Peoples and Nations, affirm that we existed before the creation of states. Since

ancient times, we have inhabited, governed, and protected our territories, practicing our forms of governance, knowledge, and way of life. Our collective, territorial, and self-determination rights do not stem from recognition by states, but from our very existence as Peoples. The Amazon is a living territory that is essential to biodiversity and the planet's climate balance. However, today our territories face increasingly serious threats from the advance of extractivism, mineral extraction, oil exploitation, agribusiness, drug trafficking, illegal economies, the expansion of highways and hydroelectric projects, deforestation, the impacts of climate change, and its false solutions—all of which are bringing the Amazon closer to a point of no return.

In light of this reality, we declare a state of emergency in the Amazon as a measure to protect our territories and prevent reaching the point of no return. This requires guaranteeing our rights and strengthening our self-governance, our own economies, the defense of our territories, and a just transition based on our knowledge systems, as well as ensuring full reparations and restoration of our territories when they have been damaged or affected. We defend our culture, cultivate our collective memory, and reclaim the ancestral heritage of our peoples. We present to the 12th FOSPA the *Mandate of Indigenous Peoples and Nations in Puyuk 2026* as an expression of our priorities, demands, and proposals for the Amazon Basin, and we call for its inclusion in their agendas and actions.

We Indigenous Peoples who live in harmony with the earth must strengthen the memory and wisdom of life—Kawsak Sacha, the Living Forest. We call for the formation of a united front and affirm that the territory is a living being—Kawsak Sacha—and therefore we demand that governments, multilateral organizations, and the United Nations guarantee these rights.

This 12th FOSPA expanded Indigenous participation and, at the same time, highlighted the challenge of ensuring the full and effective inclusion of peasant communities and Afro-descendant peoples who inhabit, care for, and defend the Amazon. Therefore, we propose strengthening their effective participation in FOSPA's planning, decision-making, agreements, and outcomes, promoting intercultural coordination and solidarity that respects the distinct characteristics, legal frameworks, and unique forms of organization of each people and community. This participation must actively recognize and incorporate the voices of children, youth, and women, thereby strengthening the development of common agendas and collective actions aimed at defending the Amazon, our territories, and life itself.

The Afro-descendant Peoples of the Pan-Amazon region stand firmly in defense of their collective and ancestral territories against the destructive dynamics of the extractivist model. Within the framework of the 12th FOSPA, we demand effective power, autonomous territoriality, and binding participation, categorically rejecting the new forms of dispossession and marginalization imposed by mining, oil, forestry, agro-industrial, and infrastructure projects. Likewise, we denounce the carbon market mechanisms and biodiversity credits that are implemented in violation of our right to free, prior, and informed consultation. Our position is clear: we demand that governments and financiers grant us direct access to climate funds and sovereign control over our common goods. We affirm the leadership of women and youth as cornerstones of resistance and governance, and we demand an end to violence against the bodies of our women, as well as the influx of psychotropic substances that destroy and claim the lives of our youth. We urgently demand a comprehensive review of existing concessions, reparations for socio-environmental damages, and the immediate reform of key regulations in Ecuador—such as the Law on the Special Amazonian Territorial District—to guarantee our genuine inclusion. Finally, we demand FOSPA's full support to create a

Pan-Amazon monitoring and early-warning mechanism that legally and politically safeguards our territories as sovereign spaces free from extractivism.

The Amazon is essential to life on the planet, but it is very close to a point of no return. This crisis has worsened as a result of a hegemonic capitalist model of development, based on the commodification and appropriation of nature and the commons, the burning of fossil fuels, mining, agribusiness, capital accumulation, foreign debt, free trade agreements, unjust bilateral treaties, the imposition of international arbitration, the dismantling of the judicial system, multilateralism, “jaguar bonds,” false solutions, and the subordination of territories for the benefit of a few countries and groups that concentrate power. This crisis disproportionately affects the countries of the Global South and, within them, historically excluded populations.

Indigenous Peoples, Afro-descendant Peoples, and peasant communities of the Amazon Basin also denounce that organized crime —drug trafficking, illegal mining, deforestation, wildlife trafficking, human trafficking, smuggling, and money laundering—exercises growing territorial control over our region, linked to extractivism, state actors, corporations, financial institutions, international markets, and false solutions, which keep those who finance and benefit from these activities hidden while violence and criminalization fall upon the peoples. We are facing a humanitarian crisis and a sustained increase in violence, which disproportionately affects women, girls, boys, and young people. We reject both the expansion of organized crime and the extractivism that fuels it, as well as state militarization, which neither dismantles criminal structures nor reclaims territory for the peoples.

Economies for Life constitute both a current practice and a political horizon: a way to confront extractive economies and relationships that threaten life, while building territories where dignity, rights, diversity, care, autonomy, and the sustainability of ecosystems guide economic decisions.

The Pan-Amazon region is a hotbed of transformative economies and Economies for Life—economic, social, cultural, and political practices and relationships aimed at creating and sustaining the material, social, cultural, territorial, and ecological conditions necessary for a dignified life. They recognize the diversity of peoples and their ways of inhabiting territories; they place care, human and collective rights, and the sustainability of ecosystems at the center; they strengthen the autonomy and sovereignty of communities; and they challenge the relationships of exploitation, inequality, and extractivism that threaten life. In this sense, building Economies for Life means transforming the conditions under which we produce, exchange, care for, inhabit, and collectively decide on territories and on that which makes life possible. We recognize that community, subsistence, and care economies require justice and reparations from States in response to the harms caused by corporations and the States themselves.

We cannot speak of democracy when the collective rights of Indigenous peoples and the rights of Afro-descendant peoples in the Pan-Amazon region are violated—and even less so when women are not considered citizens or political actors with the right to participate and make decisions on equal terms regarding our territories and our bodies.

There is a direct link between extractivism, the climate crisis, and structural violence against our bodies in its various forms. Indigenous women, women of African descent, Quilombolas, rural women, peasant women, community feminists, and women of diverse identities have deeper roots in the territory because of our relationship with nature and because we are held responsible for the sustainability of life; yet today, not only are we being dispossessed of our territory and forced to

abandon it, but we are also criminalized, disappeared, and killed for defending it.

We agree that we face many challenges and that violence against our bodies and territories, equal political participation, and the sustainability of life constitute three priority areas to address in the current context of the Pan-Amazon region. In light of this, we have recognized the urgency of moving beyond mere words and taking collective action.

Without care, life is impossible, and it is we who bear an excessive burden due to the unequal distribution of labor, the climate crisis, and traditional roles that limit our personal and collective development. We care for our daughters, our sons, our families, our rivers, and Mother Earth—often at the expense of our own well-being. Let us not forget that our bodies are our first line of defense and that we are not objects to be sacrificed or used for reproduction. We revalue our ancestral knowledge to heal from racism and all forms of discrimination and violence that harm us, and we recognize the role of midwives and wise women who connect us to our ancestral heritage.

The Amazon is neither a resource nor a frontier to be conquered: it is a living home where rivers, forests, animals, and peoples sustain one another. We, the youth of the Pan-Amazon region, are part of that very fabric. We were born of this land; we learned to name the world in the languages of our peoples; and we owe to the jungle the words we raise today. Defending the living territories of the Pan-Amazon region means defending the life in which our peoples coexist. We are living through a critical moment in our history, and that is why FOSPA matters: it is the space that allows us to come together, to engage in dialogue across generations and among peoples, and to transform urgency into a shared vision rather than isolation. For centuries, our peoples have resisted and have shown that another way of inhabiting the Earth is possible—one that listens to the river before damming it and that cares for the living territory. We have received this legacy and made it our own. We do not ask permission to exist in the spaces where decisions about our territories are made: we occupy that space with our own voice, with memory, and with a future. We, the youth, are taking up the torch: we are here and now, despite our governments, despite those who would rather see us migrate than listen to us. Youth participation is not mere window dressing in speeches: it is the very condition for life to continue.

This declaration is a seed. We sow it today in Puyuk, amid song, fire, and shared words, so that it may sprout in every community, in every river we defend, in every young person who decides to stay and fight. May our generation be remembered not for what it allowed to be lost, but for what it dared to protect.

This FOSPA has already borne fruit. Faced with a political context so adverse to the future of the Amazon, the various peoples gathered at the 12th FOSPA have decided not to wait for governments to comply with rulings and mandates, but rather to assert their self-determination and move forward with processes that guarantee life and protect collective, human, and environmental rights.

The Forum is an ongoing process of coordination and collective action that seeks to ensure broad, effective, and leading participation. The 12th FOSPA in Ecuador, built on the basis of co-governance by the Amazonian peoples, is the result of this continuous process. However, this process is not yet complete, and much work remains to be done to ensure participatory and effective governance.

At the Forum, we are taking on this challenge as a top priority and with an open mind. The process of inclusively rebuilding FOSPA's governance has already begun, and we guarantee its continuity so that all the peoples of the Pan-Amazon region are represented in the agendas of the Action Plan

and the Forum itself.

The voices of the Amazon are rising, and our collective will is converging in the development of our Action Plan. We embrace and endorse all the statements shared at this 12th FOSPA, and we stand in solidarity with all those persecuted and criminalized for protecting life. Those who are threatened or forced to leave their territory must have access to legal support and safe havens. Our actions transcend any authoritarian intent or imposition that prevents the dreams of the Amazon from flourishing. We call on the diverse social movements to engage in the implementation of the 12th FOSPA Action Plan. We reaffirm that the Amazon and the Pan-Amazon region are living territories.

We express our solidarity with the peoples of Colombia, Peru, and Venezuela who have suffered the consequences of recent earthquakes. In particular, with regard to the affected regions and their community and grassroots organizations, we propose the inclusion in the Action Plan of proactive measures—with an ecosystem- and territory-based approach—for disaster risk reduction. At this very moment, another earthquake has struck Peru.

Likewise, the Forum expresses its solidarity with the peoples fighting against colonial domination, such as the peoples of French Guiana, and demands that the United Nations recognize the need to decolonize these territories and respect the rights of their indigenous peoples.

Furthermore, we denounce the genocide of the Palestinian people—men, women, youth, and children—perpetrated by Israeli Zionism, which seeks to expand into Latin America. We denounce the sexual violence perpetrated in Israeli prisons against men, women, girls, and boys.

We proclaim peace with sovereignty, peace with social justice, and peace with nature, as with our Mother Earth.

Finally, we call for the XIII Pan-Amazonian Social Forum in Colombia. In

Puyuk, August 20, 2026.

12TH PAN-AMAZONIAN SOCIAL FORUM
(FOSPA), PUYO, ECUADOR, 2026

**ACTION PLANS BY
THEMATIC WORKING
GROUPS OF THE 12TH
PAN-AMAZONIAN SOCIAL
FORUM (FOSPA)**



House 1: Territories Free from Extractivism for an Amazon with Rights

Working Group: Mining-Free Territories

1. To reclaim and exercise the peoples' autonomy, self-determination, and territorial control.

- Empower communities to make collective decisions regarding their territories, in accordance with their customs, traditions, systems of governance, and traditional forms of organization.
- Promote community-led territorial mapping processes to halt the expansion of the mining cadastre and fight for the titling of all community lands.
- Fight for the comprehensive recognition of territory—including soil, subsoil, water, and other life-sustaining elements—in the face of extractive concessions.
- Strengthen community monitoring of rivers, forests, ecosystems, and extractive activities through technology and the expertise of local professionals.
- Strengthen and promote the creation of Indigenous and community guards, as well as the exercise of Indigenous justice, as mechanisms for territorial protection and control.
- Ensure that autonomy is exercised collectively and not used to legitimize the entry of external mining actors or activities incompatible with community decisions.

2. Reject the expansion of mining in the Amazon and work toward mining-free rivers and territories.

- Develop a Pan-Amazonian strategy to address all forms of mining at various scales.
- Reject the criminalization of communities under the label of “illegal mining,” a term used by hegemonic state narratives to justify the militarization of territories or to obscure the impacts of mining.
- Denounce the expansion of mining concessions and registries, as well as the relaxation of environmental regulations and mechanisms that facilitate the entry of extractive companies.
- Promote the defense of rivers, territories, municipalities, ecosystems, and watersheds free from all mining activity.
- Coordinate legal, political, communications, and mobilization efforts against mining projects that threaten Amazonian territories.
- Demand a complete ban on mining in all territories of Amazonian Indigenous peoples living in isolation or in initial contact.

3. Strengthen communities' own economies and living conditions to enable them to resist extractivism.

- Develop and finance community-based economic alternatives compatible with the Amazon, including agroecology, ecotourism, community-based tourism, bio-enterprises, handicrafts, and other productive initiatives.
- Demand that these alternatives have real access to financing, markets, and support, and are not limited to one-off projects without continuity.
- Prioritize the participation of young people and create schools and training spaces that enable the recovery of ancestral knowledge, culture, language, and identity, while also generating opportunities for them to remain in their territories.
- Strengthen women's participation and effective leadership in political, economic, and territorial decision-making.
- Promote mechanisms that enable indigenous peoples themselves to control and manage their resources and strengthen their economic and political capacity.

4. Protect those who defend the Amazon and ensure the capacity to respond to threats.

- Create a regional emergency fund for communities and defenders facing criminalization, violence, displacement, or threats linked to extractivism.
- Strengthen the legal, security, and communication capacities of territorial organizations and promote the effective use of international protection mechanisms, including the Escazú Agreement.
- Document and raise awareness of the violence, criminalization, and stigmatization against Indigenous peoples, Afro-descendants, and small farmers who defend their territories.
- Develop Pan-Amazonian communication strategies that link mining expansion to international demand for minerals, wars, corporate capital, and other processes of dispossession.
- Create mechanisms to identify and expose the financial flows that sustain extractivism, including money laundering associated with mining.
- Coordinate simultaneous actions and mobilizations across countries when threats transcend the local level.

5. Strengthen and coordinate existing organizational structures to collectively respond to territorial threats.

- Strengthen existing organizations and structures at the community, national, and regional levels, as well as other **legitimate and representative** organizations of Indigenous peoples, peasants, people of African descent, and territorial communities, rather than creating parallel structures.
- Establish a permanent mechanism for coordination, communication, and follow-up within FOSPA that connects these structures and ensures continuity of agreements between meetings.
- Form a Pan-Amazonian anti-capitalist and anti-extractivist platform that brings together indigenous nations and organizations, peasant groups, Afro-descendant communities, and other civil society actors under the premise of developing, strengthening, and promoting territorial struggles, by establishing committees for legal, technical, artistic, and care support to consolidate strategies for action and campaigns against mining and other forms of extractivism.

- To establish an early warning and collective response system so that, when a territory faces a threat, the other organizations can jointly mobilize legal, political, communications, economic, and security support.
- Strengthen accountability and the connection between organizations and communities and grassroots members, in the face of the processes of co-optation, weakening, and loss of credibility identified during the discussion.
- Establish a week of action against mining extractivism.

Working Group: Defense of the Rights of Nature

We, the participants in the 11th FOSPA in Rurrenabaque–San Buenaventura, collectively affirm that the Amazon has rights and adopt the Declaration of the Rights of the Amazon. At this 12th FOSPA, we commit to moving from recognition to the exercise of these rights and to promoting concrete actions so that these rights become effective and bring about real transformations in our territories.

1. Exercising the Rights of Nature from within the territories. We urge indigenous peoples, Afro-descendants, small farmers, communities, social organizations, territorial governments, and Amazonian municipalities to adopt—based on their own jurisdictions, forms of governance, and self-determination—declarations, regulations, resolutions, and concrete measures for the prevention, protection, restoration, and defense of Nature.
2. Strengthen territorial forms of protection, monitoring, and control. Promote guardian groups, monitoring committees, and other territorial and community mechanisms for the defense of rivers, forests, lagoons, bees, and other species and systems of life.
3. Create a Pan-Amazonian Observatory on the Rights of Nature. Collectively build a platform that enables the identification and connection of struggles and experiences, as well as the compilation of local regulations, ordinances, lawsuits, court rulings, protocols, methodologies, and other tools developed to defend Nature. The Observatory should facilitate the exchange of lessons learned and strengthen the capacity for action in the face of threats affecting our territories.
4. Promote a Pan-Amazonian gathering on territorial knowledge management and the exchange of knowledge to share experiences regarding the restoration and regeneration of life systems, as well as community-based tools for understanding and monitoring the state of water, air, soil, species, and other components of our territories. This process must recognize and strengthen the knowledge of Indigenous peoples, ancestral communities, Afro-descendant communities, peasant communities, and territorial communities.
5. To coordinate and build alliances between our territorial organizations and universities, research centers, scientists, and specialists willing to put their expertise at the service of territorial struggles, while respecting the indigenous knowledge and priorities defined by those who inhabit the territories.
6. Generate our own evidence to enforce rights. Develop territorial capacities to document pollution, deforestation, biodiversity loss, and other impacts, as well as to record noncompliance with court rulings, laws, and protective measures already secured. This information must strengthen political, administrative, and judicial actions and enable territories to also take ownership of the production and control of evidence regarding

what occurs within them.

7. Promote a Pan-Amazonian Solidarity and Alert Mechanism for defenders of nature. Build a network capable of activating, at the request of affected individuals, communities, or organizations, regional responses to threats, criminalization, persecution, and violence. Promote, in coordination with the mechanisms of the Escazú Agreement, a specific space for Amazonian defenders that allows for raising awareness of risks, mobilizing solidarity, and facilitating legal, political, and communications support.
8. To promote a space for exchange among guardianship groups, committees, councils, and mechanisms representing Nature—created within the territories and recognized through court rulings, laws, and public decisions—to analyze their actual capacity to decide, monitor, and demand measures in favor of Nature. This coordination should enable the identification of common obstacles, strengthen territorial presence within these mechanisms, and share strategies to effectively carry out their mandate.
9. Build a strategic Pan-Amazonian litigation strategy for the protection of the Amazon basin. To this end, we call for the establishment of a working group to explore the progressive development of a regional case in which rivers and territorial struggles across different countries can highlight common impacts on the Amazon basin and advocate for its protection before the Inter-American Human Rights System. The strategy will be guided by the standards developed under OC-32/25; it must be grounded in specific cases and territorial organizations and integrate community knowledge, evidence, and arguments regarding the Rights of Nature and climate justice.

Working Group: Hydrocarbon-Free Territories (Oil and Gas)

EXCLUSION ZONES

1. Encourage, support, and build, within and alongside the territories, forms of self-declaration: Promote and accompany territorial processes that strengthen communities' capacity to recognize themselves and declare themselves as Exclusion Zones, as a tool for territorial defense and protection.
2. Develop common messages and narratives about Exclusion Zones, from and for the territories: Build, from within the territories and using their voices, common messages and narratives that highlight the significance of Exclusion Zones and strengthen their defense against extractive activities.
3. To research and develop, in collaboration between academia and the territories/communities, a conceptual framework for Exclusion Zones: To foster a dialogue between academic and territorial knowledge to collectively research, develop, and construct a conceptual framework for Exclusion Zones.

COMMUNICATION FOR FREE TERRITORIES

1. Promote and establish the identities of the Pan-Amazon region as a territory of life: Strengthen a shared identity for the Pan-Amazon region—while respecting cultural diversities—as a territory of life, diversity, and the future, in opposition to narratives that portray the expansion of fossil fuels as synonymous with development.

2. Build shared narratives to defend territories: Create a network and directory of content creators, strengthen a network of young people, and develop training programs in public speaking and strategic communication.
3. Challenge the hegemonic view of development and extractivism: strengthen the capacities of journalists and communicators through *media training*, *media trips*, and other strategies to raise awareness about the impacts of fossil fuels on these territories.

ADVOCACY FOR THE ACTION PLAN

1. Mapping priority actors and donors for advocacy: Identify strategic actors, funding sources, and relevant decision-making forums to advance actions for territorial protection and a just energy transition.
2. Develop a Pan-Amazonian guide to public policies from the perspective of local territories: Systematize proposals and recommendations developed by communities to guide public policies on territorial protection and reducing dependence on fossil fuels.

PAN-AMAZONIAN OBSERVATORY

1. Create a Pan-Amazonian web platform for information and monitoring: Develop a space that brings together tools and methodologies to identify information gaps and map existing platforms and observatories.
2. Gather and systematize information on extractive activities and their impacts: Integrate legal, regulatory, and judicial information; data on oil, gas, mining, and emissions projects; as well as information on effects and impacts, linking satellite monitoring data with community-based reports and health, environmental, economic, and security indicators.
3. Strengthen the dissemination, advocacy, and community use of information: Coordinate the Observatory with other organizations across the Pan-Amazon region to strengthen the network, develop leadership, and train communities in using information for action, resistance, reporting, and litigation.

MAPPING IMPACTS AND THREATS

1. Build an encyclopedia of oil activities in the Pan-Amazon region: Systematize and make accessible information on oil activities, infrastructure, and projects being carried out in the territories.
2. Develop a Pan-Amazonian Atlas of the oil industry's impacts: Integrate data produced jointly by organizations, communities, and indigenous peoples to highlight the territorial and cumulative nature of these impacts.
3. Develop a multi-criteria model of oil-related risk: Comprehensively map oil infrastructure and analyze its impacts on ecosystem services and ecological systems, using remote sensing tools, vegetation indices, and supervised classifications.

STRENGTHENING TERRITORIAL CAPACITIES

1. Strengthen territorial technical capacities: Develop community capacities in health, education, legal counsel, and communication to strengthen territorial autonomy and defense.
2. Strengthen land security and tenure: Support communities with legal and technical teams to defend, regularize, and protect their territories.
3. Strengthening access to and management of resources: developing technical and administrative capacities for the identification, receipt, management, and accountability of funds allocated to territorial initiatives and to defense against extractive activities.

House 2. Sovereignty and Self-Determination of Peoples

I. Indigenous Peoples and Nationalities

The following proposals reflect the discussions held in House 2 and outline concrete actions to advance the implementation of *the Mandate of Indigenous Peoples and Nations in Puyuk 2026*. The Mandate must be incorporated as a framework for FOSPA's actions related to Indigenous Peoples and their territories, ensuring that their priorities and these actions are addressed across the board in FOSPA's various Houses, themes, forums, processes, and action plans, while respecting the structures, forms of representation, and autonomous spaces for coordination of Indigenous Peoples.

1. Self-determination, self-governance, and indigenous legal systems

1. Exercise self-determination and autonomy directly from within the territories, strengthening organization, resistance, and territorial defense, and promoting actions such as the recovery and official recognition of indigenous names and their recognition beyond national borders, as well as respect for indigenous legal systems by NGOs, states, and international organizations.
2. Strengthen self-governance and indigenous decision-making structures, including authorities, norms, procedures, Life Plans, and mechanisms for information, consultation, feedback, and accountability among leadership, authorities, and grassroots members.
3. Strengthen the technical training of youth, women, and other community members through scholarships and training programs that enable them to participate on an equal footing in environmental impact assessments, prior consultations, and legal proceedings, without relying on external professionals.
4. Promote legal actions to ensure that processes of free, prior, and informed consent with Indigenous Peoples are binding, mandatory, and have a decision-making rather than merely consultative character, explicitly including the right to say no.
5. Advance the legal recognition of all Indigenous Peoples of the Amazon Basin, including by launching an international campaign to urge France to legally recognize the Indigenous Peoples of French Guiana and ratify ILO Convention No. 169.
6. Organize gatherings and exchanges similar to FOSPA within the territories to exercise the right to self-determination and promote the exchange of experiences within communities, including children, youth, and women.

2. Protection and Integrity of Indigenous Territories

1. Strengthen collective mechanisms for territorial protection and solidarity, especially in the face of armed groups, extractive industries, and other actors that threaten communities, including territorial, organizational, legal, political, and communications-based responses to protect leaders, authorities, and defenders.

2. Demarcate and document territories in writing, complementing oral traditions with indigenous planning tools, land-use practices, legal defense, and strategic territorial management.
3. Strengthen governance and indigenous decision-making mechanisms regarding infrastructure projects that may affect or cross Indigenous territories, including measures for prevention, monitoring, and response to spills, pollution, and other impacts, with full respect for the rights of Indigenous Peoples.
4. Strengthen the control, monitoring, and protection of territories by coordinating indigenous guards, indigenous surveillance systems, early warning mechanisms, information sharing, and legal support to respond to extractivism, illegal economies, land invasions, pollution, and other threats.
5. Strengthen indigenous surveillance and oversight mechanisms to monitor compliance with agreements, mandates, and decisions that affect the territories.
6. Halt the creation or expansion of protected areas imposed on Indigenous territories and strengthen technical, legal, and political capacities to defend Indigenous governance and territorial management in the face of such measures.
7. Strengthen mechanisms for reporting and responding to impacts on the body-territory, enabling the documentation of harm, the activation of legal and political responses, and the monitoring of threats that simultaneously affect territories, bodies, health, and community life.
8. Identify and document cases in Ecuador where indigenous territories have been occupied or registered by third parties, and promote actions for their recovery and the recognition of the corresponding collective rights.

3. Indigenous Economies and Just Transitions Beyond Extractivism

1. Strengthen indigenous economies and alternatives to extractivism, based on indigenous ways of life and knowledge, reciprocity, and balance with the territory, to ensure the material conditions for continued existence, sustain community life, and reduce external dependencies.
2. Promote direct funding to Indigenous Peoples and their communities, without intermediaries, so that resources reach grassroots communities and are managed from there, including young people and women in decision-making.
3. Strengthen indigenous education, youth training, and intergenerational transmission, promoting solutions specific to each territory and the participation of children, youth, and women, as well as the transmission of knowledge, languages, culture, memory, and experiences of resistance.

4. Participation, Coordination, and Advocacy by Indigenous Peoples

1. Promote legally institutionalized and permanent institutional mechanisms for participation and decision-making, as well as for coordination, accountability, monitoring, and evaluation between Indigenous Peoples and States.
2. Strengthen Panamazonian coordination and monitoring by reinforcing existing coordination structures, their connection to grassroots communities, and their capacity to follow up on mandates and agreements and coordinate actions on common priorities.
3. Develop joint strategies for political, legal, and communications action in response to conflicts, threats, and violations of the collective rights of Indigenous Peoples and Nations and their territories, integrating indigenous justice, political advocacy, national and international legal actions, and mobilization—including actions to halt extractive activities, restore damaged territories, and ensure non-repetition.
4. Promote the creation of a regional network of Indigenous youth in the Amazon Basin, focused on defending territory, raising awareness of shared threats, and providing political, technical, and spiritual training for new leaders.

II. Afro-descendant Peoples

The following proposals reflect the priorities put forward by the Afro-descendant peoples participating in the 12th FOSPA to strengthen their identity, territoriality, participation, and decision-making capacity in the Amazon.

1. Identity and Knowledge

1. Strengthen Afro-descendant identity, culture, spirituality, and generational continuity, including education, ethno-education, and youth participation.
2. Protect, strengthen, and raise awareness of Afro-descendant ancestral knowledge and knowledge systems, ensuring their protection against registration, patenting, or commercialization without prior collective authorization and ensuring the fair distribution of benefits.

2. Land, Territoriality, and Protection

1. Promote land titling and legal security for Afro-descendant collective lands and the protection of their traditional territories, establishing public channels to resolve pending applications.
2. Ensure respect for the appropriate consultation and consent processes regarding projects and activities that may affect their lands and territories, including the review of concessions, the assessment of damages, and comprehensive reparations.
3. Strengthen collective protection systems and community monitoring, including the Guardia Cimarrona, as well as the recognition of Afro-descendant authorities and forms of organization.

3. Participation and Coordination

1. Ensure the effective participation and decision-making capacity of Afro-descendant peoples in matters affecting their rights, lands, territories, and ways of life, while respecting their identities, agendas, and their own forms of organization.
2. Strengthen Pan-Amazonian Afro-descendant coordination, including a monitoring and early warning mechanism, a permanent coordination body within FOSPA, and the organization of a Pre-FOSPA meeting for Afro-descendants.
3. Strengthen the Afro-Amazonian population's own data and visibility through specific censuses and characterizations, as well as their own capacity to produce and manage territorial information.
4. Promote the recognition and visibility of Afro-descendant ethnic and cultural diversity in the Pan-Amazon region, while respecting the self-identification and specific identities of the communities concerned.

4. Women and Youth

1. Strengthen the organization, leadership, and effective participation of women and youth of African descent, including their participation in decision-making, resource management, and advocacy.
2. Strengthen the protection of women of African descent, female leaders, and defenders against violence, discrimination, and racial profiling, by promoting safe environments and community-based care systems.

5. Funding and Self-Sustaining Economies

1. Promote direct, transparent, and traceable funding mechanisms for organizations and authorities of African descent, with requirements tailored to community realities and transparency regarding amounts, beneficiaries, and intermediary costs.
2. Ensure safeguards against environmental markets, including comprehensive information, independent legal counsel, transparent benefits, and community control over data.
3. Strengthen locally defined local economies, directing investments and funding toward their priorities and territorial sustainability.

III. Appendix: Cases for Monitoring and Action

The following cases and situations of general scope were identified in the working groups based on the realities, threats, and priorities raised by the territories. Their resolution must respect applicable rights and ensure the effective participation of the communities, organizations, and stakeholders directly involved, in accordance with their own forms of organization and representation. Progress and measures adopted will be reviewed at the next FOSPA, which may also identify and prioritize new cases requiring attention.

1. Yasuní – Oil Exploitation and Territorial Rights, Ecuador

Monitor the situation of indigenous territories within and around Yasuní National Park, including the impacts resulting from oil activity in Blocks 31 and 43, the status of legal certainty and territorial rights within the Park, and the demands of the communities that continue to defend the territory. Pay special attention to the situation of the Waorani communities and their defense of Yasuní through autonomy, self-governance, and territorial continuity.

2. Texaco/Chevron Case – Pollution and Comprehensive Redress, Ecuadorian Amazon

Promote and support actions to advance the demands for comprehensive reparations put forward by communities and organizations affected by oil contamination—including contamination of water, soil, ecosystems, and communities—as well as the monitoring of environmental liabilities, obsolete infrastructure, and abandoned wells. Promote actions to halt ongoing contamination, remediate affected territories, and establish measures to prevent recurrence.

3. Protected Areas Overlapping with Indigenous Territories and the Law on the Strengthening of Protected Areas, Ecuador

Monitor measures and reforms related to protected areas that may affect indigenous territories, particularly concerns expressed regarding the Law on the Strengthening of Protected Areas and the involvement of private actors in their management. Promote political, technical, and legal actions in response to measures that disregard the territorial rights, self-governance, and authority of Indigenous Peoples over their territories.

4. Warintza Mining Project/Lowell Mineral Exploration, Morona Santiago, Ecuador

Monitor the Warintza Mining Project and the activities of Lowell Mineral Exploration in Morona Santiago, particularly regarding their impacts and risks to territories, collective rights, and water sources. Promote information campaigns, territorial monitoring, advocacy, and political and legal support.

5. Mocoa Project, carried out by Copper Giant Resources Corp. (formerly Libero Copper & Gold Corporation), Putumayo, Colombia

Monitor the territorial threats associated with the project in Mocoa carried out by Copper Giant Resources Corp. to promote actions addressing the impacts and risks to rights, territories, and the Amazon.

6. Illegal Mining and Threats to Indigenous Territories, Peru

Raise awareness of and support cases prioritized by indigenous organizations in response to the advance of illegal mining, including its impacts on water sources, wildlife, livelihoods, and community safety, as well as threats and murders of indigenous leaders and youth involved in territorial defense. Promote advocacy and solidarity actions at the national and Pan-Amazonian levels.

7. Oil pollution, flaring, and environmental liabilities, Sucumbíos and other Amazonian territories

To identify and support cases of pollution linked to oil flares, abandoned wells, oil infrastructure, and other environmental liabilities, strengthening independent technical documentation and the legal and political actions driven from within the territories.

8. Carbon credit and carbon market projects in Indigenous territories, the Pan-Amazon region

Identify and monitor carbon credit and carbon market projects that may affect indigenous territories, assessing their impacts on collective rights, territorial control, and self-governance, as well as who promotes, finances, and benefits from these initiatives.

9. Expansion of roads and large-scale infrastructure, Pan-Amazon region

Identify highway and large-scale infrastructure projects that may affect indigenous territories and monitor their impacts on territorial integrity, ecosystem connectivity, and the influx of extractive activities and other external actors.

10. Threats and Criminalization of Leaders and Defenders, Panamazonia

Identify and prioritize cases of threats, persecution, criminalization, violence, and murders targeting authorities, leaders, youth, and defenders, and implement coordinated actions for protection, solidarity, advocacy, and legal and political support.

11. Comprehensive Protection of Indigenous Peoples in Isolation and Initial Contact (PIACI), Pan-Amazon Region

Identify and prioritize cases of threats, invasions, extractive activities, concessions, infrastructure, the presence of third parties, and other impacts on the territories of Indigenous Peoples in Isolation and Initial Contact (PIACI), and implement coordinated actions for prevention, monitoring, early warning, protection, and advocacy to guarantee the inviolability of their territories, the principle of no contact, their self-determination, and their right to remain in isolation.

12. Alluvial Mining Throughout the Amazon Basin, Panamazonia

Map, identify, and prioritize the territories and communities affected by alluvial mining, documenting its impacts and critical issues, to implement coordinated actions for prevention, monitoring, reporting, territorial protection, political advocacy, and legal support in response to its impacts on rivers, forests, biodiversity, local economies, health, and security.

13. Southeastern Round and Sub-Andean Round – Oil Expansion in Indigenous Territories, Ecuador

Monitor the Ronda Suroriente and Ronda Subandina, as well as any bidding, concession, or expansion of oil activities that may affect Indigenous territories, promoting information, monitoring, advocacy, and territorial defense efforts, with full respect for the collective rights of Indigenous Peoples and Nationalities over their territories.

House 3. Economies for Life and Climate Justice: From Debt and Extractivism to Transition and Transformative Economies

House 3 on Economies for Life and Climate Justice commits to the following action plan:

Working Group: Debt, Extractivism, and Just Structural Transitions

- Demand the cancellation of illegitimate and unpayable debts and promote a sovereign debt convention at the United Nations, with equitable participation by creditor and debtor countries.
- Establish the “Amazon Without Impunity” coalition. In 2026–2027, map Bilateral Investment Treaties (BITs), Free Trade Agreements (FTAs), contracts, cases, and financiers; activate alerts and provide legal support for territories in the north, center, and south; carry out coordinated campaigns and present a Pan-Amazonian proposal to the 13th FOSPA in Mocoa in 2028 to dismantle the Investor-State Dispute Settlement (ISDS) mechanism and ensure reparations.
- Develop a guide on early warning systems to strengthen capacities to address debt-for-nature swaps, thematic bonds, carbon markets, and other mechanisms aligned with false solutions.
- Select FOSPA representatives to participate in global decision-making forums on debt and climate finance.
- Demand information and transparency regarding debt, financing, and investments from the Pan-Amazonian states and their creditors
- Launch an Amazon-wide communications campaign against illegitimate debt, subsidies, financing, and investments that promote deforestation, forest degradation, and extractive industries.
- Systematize cases involving carbon markets, debt swaps, and energy transition projects to gather evidence, report harm, and share lessons learned across territories.

Working Group: Climate Finance, Justice, Governance, and False Solutions

- FOSPA must call on governments to demand that the International Monetary Fund (IMF) allocate new Special Drawing Rights (SDRs) to address the climate crisis in the Amazon.
- Recognize the Plans for Life as instruments of climate and territorial action, ensuring that resources respond to the priorities defined by the Amazon’s indigenous territories themselves and by all affected territories.
- Establish a Pan-Amazonian Internal Advisory Committee on Climate Justice and Economies for Life, bringing together indigenous organizations, communities, women, youth, and social organizations from the countries that make up FOSPA.
- Create a Pan-Amazonian Observatory on Financiers and Corporate Power. Beginning in 2027, publish data on financial flows, projects, conditions, and controversies; launch coordinated campaigns targeting bank boards and governments; and present proposals on taxation and due diligence to finance rights, peace, and reparations.

- Promote the Declaration of the Rights of the Amazon.
- Develop a (Pan-Amazonian People's) Standard based on positive experiences as alternatives to the standards of financial mechanisms, one that recognizes compensation and confronts false solutions that commodify nature.

Working Group: Illegal Economies, Violence, and Territorial Control

- Strengthen coordination among existing organizations, peoples, and networks, and progressively promote a Pan-Amazonian Observatory on illegal economies and territorial violence. The Observatory will support the participatory mapping of actors, routes, affected territories, and financial flows; facilitate secure channels for information and alerts; and produce inputs for coordinated communication, protection, and advocacy actions, with Indigenous and community participation and without promoting militarized responses.
- Identify and systematize experiences related to community-based economies and territorial transition—including agroecology, permaculture, cacao, panela, the restoration of water, soil, and seeds, community markets, and barter—; promote exchanges between territories and provide accessible materials for communities; and support demonstration projects where alliances and resources exist. These actions must prioritize women and youth, respect territorial decisions, and avoid imposing production models.
- Promote case studies on the entire chain of mining and other illegal economies, identifying extraction, transportation, purchasing, financing, marketing, consumption, and final beneficiaries. Based on this evidence, promote traceability, due diligence, financial investigations, legal actions, and community reparations. The findings will inform an advocacy agenda before the Amazon Cooperation Treaty Organization (OTCA), the United Nations Convention against Transnational Organized Crime (UNTOC), the United Nations Permanent Forum, the Inter-American Commission on Human Rights (IACHR), and relevant national forums, without criminalizing communities.
- Coordinate existing networks and mechanisms for collective protection to agree on common guidelines regarding prevention, early warning systems, physical and digital security, emergency response, legal defense, and culturally appropriate care. Promote the documentation of attacks, support pathways for women, children, youth, and community leaders, and family-based actions to address recruitment and youth participation; demand the implementation of the Escazú Convention and the principles of consultation and consent in security policies.
- Progressively identify and connect community monitoring systems, watch groups, and other indigenous forms of care and self-protection; agree on basic criteria regarding sovereignty, security, and data use. Facilitate the exchange of tools and lessons learned; and strengthen cross-border coordination. Based on these experiences, promote their recognition and secure partnerships, technical assistance, and direct funding options that respect territorial autonomy.

Working Group: Alternative Economies for Life and Transformation

- Strengthen community and Indigenous economies based on reciprocity, solidarity, collective work, and territorial autonomy.
- Create a Pan-Amazonian network of economic initiatives for life, connecting Indigenous communities, peasant organizations, women, and youth to exchange knowledge, products, and strategies
- Promote community markets and short supply chains, prioritizing agroecological products, handicrafts, traditional medicine, native seeds, agroforestry systems, and other sustainably produced goods.
- Guarantee direct funding for community initiatives, without intermediaries that undermine their autonomy and without “climate finance” mechanisms that ultimately promote extractivism or the commodification of nature.
- Protect ancestral knowledge and native seeds from commercial appropriation and ensure that any external use respects consent and collective rights.
- Recognize the central role of Indigenous women and youth in the community economy, food sovereignty, territorial defense, and the transmission of knowledge.
- Industrial animal production is one of the main drivers of deforestation, pollution, and land grabbing, as well as human rights violations, and is a form of extractivism that threatens our territories and ecosystems. Therefore, we propose promoting public policies and regulatory frameworks that curb the expansion of industrial animal production, ensure animal welfare, protect affected territories and ecosystems, and promote a transition toward sustainable, agroecological food systems that respect human rights and Nature, accompanied by an awareness campaign on the impact of industrial production on the health of people and ecosystems.
- Promote a post-extractive transition built from the ground up, so that the phase-out of mining, oil, and other destructive activities is accompanied by dignified and sustainable economic alternatives.
- Create a Pan-Amazonian observatory or map of indigenous, peasant, and Afro-descendant economies for life, to highlight existing experiences and measure their economic, social, and environmental contributions in order to facilitate transnational, national, and local alliances.

House 4. House of Resistance for Women and Diverse Communities

The House of Resistance for Women and Diversities proposes the following actions by country:

COUNTRY	PROPOSAL	IMPLEMENTATION	RESPONSIBLE PARTIES
ECUADOR	Strengthening Comprehensive Community Health <i>"Speaking so that the body may heal; healing women is healing the earth"</i> Discussing what makes us sick in all settings (alcoholism, drug addiction) to promote healing; strengthening traditional knowledge; a support center for criminalized individuals	Ongoing	Woorani Nationality
	Protecting our waters and rivers through community-based mechanisms, such as declaring rivers as legal entities		
	Strengthening the bioeconomy on small farms to enhance autonomy, independence, and governance in various spheres. <i>Training women leaders in governance and autonomy, as well as resource management</i>		
	Interim national meeting leading up to the 13th FOSPA to establish joint criteria	1 year	
BRAZIL	Maintaining the Women's Tribunal		Brazilian Women's Coalition (AMB) SARES, a Jesuit initiative ACAO's Amazon Service Reflection and Socio-Environmental Education Soma dos Quintais Women's Network
	Creating spaces for exchange and networking with other countries on topics such as: - Climate justice and the defense of water as fundamental rights and the heritage of peoples. - Economies for good living, sustainable initiatives led by women to secure funding for our social movements. - Democracy, women's participation, and the rights of nature.		
	Ensuring youth participation		
	Develop strategies to involve men in this space		
	Social media campaign to raise awareness of women's issues		Council of AWAJUN

PERU	FOSPA must include sexual and reproductive rights on its agenda to advocate for them in all settings		WAMPIS
	Mapping of areas in the Pan-Amazon region where sexual violence occurs		Flora Tristán GIMCC
BOLIVIA	Effective and visible political participation in FOSPA forums		National Confederation of Indigenous Women of Bolivia (CNAMIB)
	Exchange of women's experiences		
	Communication constant and smooth on the realities of women in the Amazon		T'SMANE MOSETENE Regional Council
	Promote spaces for reporting regarding harms to women, girls, and adolescents		
	Revive traditional medicines		
	Strengthen organizational processes to prevent the fragmentation of women's struggles		
COLOMBIA	Promotion of actions such as: Community research, women's perspectives on spirituality		Guzman Roots
	Including men in women's spaces without treating them like children, so they can gain a broad understanding of the issues and take ownership of them		Guardians of the Andean-Amazon Region Black Communities Process (PCN) Piamonte
	Incorporate mechanisms for the defense of our rights <i>Education on legal and legislative</i>		Platform Political Advocacy for Women Colombian rural women

Based on this proposal, the following joint actions are proposed, with a view to the 13th FOSPA to be held in Colombia:

Action Plans to Be Implemented:

- 1) Build an intercultural network of Pan-Amazonian women who will drive advocacy efforts to ensure women's active and meaningful participation in various local, national, regional, and international forums. Strengthening our capabilities through community-based research, communication by and for women, as well as the promotion of collective self-management initiatives and the reconstruction of the social fabric by strengthening organizational processes to prevent the fragmentation of women's struggles.
- 2) In the face of the deepening of fundamentalism and gender-based, sexual, extractivist,

patriarchal, colonialist, racist, and homophobic violence, and in the face of the advance of the far right and fascism in the region, we will launch a high-impact communication campaign to educate and raise awareness about violence against women, children, and adolescents in the countries of the Amazon Basin, as well as about our role in the defense and protection of nature.

For its implementation, we agree to: Maintain fluid communication via the Women's House WhatsApp channel to receive real-time information about what is happening in the territories and to feed the social media campaign.

- 3) To consolidate spaces for ongoing exchange and dialogue on women's programmatic priorities, in order to develop shared perspectives and criteria. Some of these topics include:
 - Women, climate justice, and racism; the defense of water as a fundamental right and the heritage of the peoples
 - Self-sustaining economies for good living, promoting sustainable initiatives led by women to secure funding for our social movements and advance their autonomy
 - Democracy, women's participation, and the rights of nature

For its implementation, we agree to: Organize an interim national meeting leading up to the 13th FOSPA to establish joint criteria and coordinate two webinars each year (one every semester).

- 4) In the face of the deepening of political, social, religious, and economic fundamentalisms, to promote spaces for reporting abuses against women, children, and adolescents. In response, we propose continuing and maintaining the Women's Tribunal and denouncing these abuses through communication campaigns.
- 5) To promote intercultural, community-based, and holistic health by revaluing and recovering the knowledge, practices, and customs of Pan-Amazonian women for their survival and for organizational, social, and community defense.

To implement this, we agree to: 1) "Speak so that the body may heal; to heal women is to heal the earth," 2) create spaces for gatherings on mental health, 3) educate on women's ancestral health practices—such as midwifery and treating illnesses—and 4) facilitate knowledge exchanges between older women and youth.

Manifesto of the Pan-Amazonian Youth

General Proposals

Proposal 1: An active, participatory, and collaborative youth network from different territories in defense of living territories

Proposal 2: The current Youth Camp should be renamed the Autonomous Youth Space for Life and Territory, maintaining its character and objectives, but recognizing itself as a space for coordination and advocacy by young people regarding the thematic areas of the FOSPA Houses.

Our Mandate by Thematic Houses

House 1: Territories Free from Extractivism for an Amazon with Rights

This thematic area brings together young people's voices on the protection of our territories against extractivism. Here we address the threats facing our territories and those of us who inhabit them—oil and mining expansion and other forms of extractivism, river and soil pollution, illegal economies, and the climate crisis—as well as the rights of nature and the protection of young people who defend life. Our demands and proposals aim to halt the advance of devastation and strengthen our capacity to care for and defend our territory.

Our Proposals

- Declare our territories to be living territories and subjects of rights.
- Effective and immediate compliance with court rulings, consultations, and popular mandates regarding nature and territories—including the decision on the Yasuní-ITT.
- Real guarantees of protection for young territorial defenders, and an end to the judicialization, criminalization, and stigmatization of protest.
- Comprehensive remediation of contaminated territories, rivers, and soils, with the full and effective participation of affected and neighboring communities in coordination with the relevant authorities.

Our Actions

- Maintain an early warning and information-sharing network among young people in the territories, strengthening decision-making—through our own messaging groups and social media—to promptly alert others and disseminate information about any threats, environmental damage, or need for support, as well as technical and useful information for others.
- Organize meetings and exchanges among young people from different territories to share knowledge on defense and concrete strategies to counter criminalization and build alliances.
- Maintain an ongoing social media campaign for fossil-fuel-free territories, featuring photos, videos, and testimonies produced by us ourselves—not by those who claim to represent us without knowing us.

House 2 on the Sovereignty and Self-Determination of Indigenous Peoples and Nationalities

Our Proposals

- National and international committees must create and ensure the necessary conditions for youth participation in FOSPA, including the necessary logistical, technical, and operational support, as well as in virtual meetings.
- Organize permanent and binding spaces for youth within the structures of indigenous organizations, as well as in all forums where decisions are made regarding our territories and our future.
- Strengthen intercultural bilingual education and/or our own systems of government, justice, and health care as a prerequisite for our continuity as young people, along with psychological support and follow-up.
- Guarantee concrete resources to sustain our ancestral knowledge, systems of knowledge, and living languages with effective protection.

Our Actions

- Organize intergenerational gatherings with the elders and wise people of the territories to keep the mandate alive,
- Bilingual social media campaigns as part of the youth camp's communication efforts to ensure the effective participation of young people from the Pan-Amazon region.

House 3: Economies for Life and Climate Justice

Our Proposals

- Direct, unconditional, and accessible climate finance for territorial youth organizations within the framework of a just transition that does not repeat the extractive model.
- Explicit recognition of historical climate debt and effective reparations by the countries and companies that pollute our territories.

Our Actions

- Create a shared, intercultural directory of existing youth initiatives and projects in the territories, so we can get to know one another, learn from each other, and exchange ideas.
- Organize fairs, barter events, and exchanges of products, seeds, and knowledge among communities and delegations of the Pan-Amazonian Youth.
- Promote community-based tourism and the sale of products through our own narrative, using free social media platforms.
- Build a network to share our experiences with other young people who want to get started with alternative economic models.
- Direct administration by youth leadership.

House 4 of the Women's and Diversity Resistance

Our Proposals

- Territories and spaces that are truly free from gender-based violence, with prevention, response, and enforcement measures that are actually implemented—not just on paper—within FOSPA’s organizations and spaces.
- Equal participation with real decision-making power—not just token representation—for young women and people of diverse backgrounds in all processes.
- Recognition and redistribution of the care work that sustains life in our territories, and which today falls disproportionately on us.

Our Actions

- Promote ongoing and sustained processes—not isolated events—of training on equality, gender and intersectionality, violence prevention, and sexual and reproductive rights, aimed at young people in the communities, organizations, and collectives that make up the Pan-Amazonian region.
- Strengthen existing protocols, safe reporting channels, and pathways for care and support in response to gender-based violence and community violence, ensuring effective access to justice for women, girls, and people in the affected communities.
- Build networks of support and accompaniment among young women and people of diverse identities, with contact groups to sustain and care for one another—“Llama-Ama.”
- Strengthen the participation, organization, leadership, and political agency of women, youth, children, and/or individuals and collectives in vulnerable situations, through an intersectional approach that recognizes the diversity of experiences, territories, and forms of resistance.
- To amplify on social media the voices, stories, collective memories, and leadership of young women and people of diverse backgrounds in the Amazon.

Permanent Regional Working Groups

To ensure that this Mandate does not fade away once the Forum ends, we, the youth, have agreed to create permanent regional working groups—one for each priority area—along with a shared communication platform. This is not a symbolic gesture: it is a concrete commitment to keep this message alive between one Forum and the next. These groups bring together young people from the nine countries of the basin, ensure continuity for the demands and proposals gathered here, and prepare our participation in the next Pan-American Social Forum. Declarations, mandates, statements, resolutions, and demands of the 12th FOSPA>

For life, for the territories, for the peoples, and for the Amazon that we are:

Here we are, and here we will remain. The

Amazon—One Territory

12TH PAN-AMAZONIAN SOCIAL FORUM
(FOSPA), PUYO, ECUADOR, 2026

DECLARATIONS, MANDATES, STATEMENTS, RESOLUTIONS, AND DEMANDS OF THE 12TH FOSPA.

Read, debated, and approved at the
Closing Plenary Session of the 12th
Pan-Amazonian Social Forum (FOSPA) in
Puyo, Ecuador, on August 20, 2026



Mandate of the Indigenous Peoples and Nations in *Puyuk* 2026: Political, Economic, and Social Agenda for the Amazon Basin

We, the Indigenous Peoples and Nations of the countries of the Amazon Basin, organized under the Coordinating Body of Indigenous Organizations of the Amazon Basin (COICA), and its affiliated national organizations, as well as Indigenous Peoples and territorial governments from various territories, gathered in the city of Puyo, Ecuador, on August 16 and 17, 2026, on the occasion of the 12th Pan-Amazonian Social Forum (FOSPA), considering that:

We, the Indigenous Peoples and Nations, predate the creation of states. Since ancient times, we have inhabited, governed, and protected our territories, exercising our forms of governance, knowledge, and way of life. Our collective, territorial, and self-determination rights do not stem from recognition by states, but from our very existence as Peoples.

The Amazon is a living territory that is essential to biodiversity and the planet's climate balance. However, today the Amazon and our territories face increasingly serious threats from the advance of extractivism, legal and illegal mineral extraction, oil exploitation, agribusiness, drug trafficking, illegal economies, the expansion of highways and hydroelectric projects, deforestation, the impacts of climate change, and its false solutions—all of which are pushing the Amazon toward a point of no return.

In light of this reality, we declare a state of emergency in the Amazon as a measure to protect it and prevent it from reaching the point of no return. This requires guaranteeing our rights and strengthening our self-governance, our own economies, the defense of our territories, and a just transition based on our knowledge systems, as well as ensuring full reparations and restoration of our territories when they have been damaged or affected.

Therefore:

We reaffirm that self-determination is an internationally recognized right of Indigenous Peoples, exercised through our systems of self-governance, languages, and spirituality. Consequently, our relationship with States must be one of government-to-government. Our participation in decision-making processes must translate into a real capacity to influence policies and decisions through permanent mechanisms, coordination, accountability, monitoring, and evaluation between Indigenous Peoples and States.

We reaffirm that self-determination also has a transboundary dimension. Many Indigenous Peoples have been divided by borders imposed by States. We demand the recognition and guarantee of our right to free transit across state borders, preserving our territorial, familial, cultural, and political ties.

We reaffirm that our territories, spirituality, knowledge, identity, economies, and self-governance constitute the foundation for our existence and continuity as Peoples and Nations. Therefore, *we reject* decisions regarding our territories that prioritize corporate and extractive interests over our rights.

We demand that States guarantee the titling, demarcation, and effective legal security of our territories; prevent invasions and land dispossession; and suspend concessions, extractive activities, and other threats.

We reaffirm that land titling is an obligation of the States, but it does not constitute the source of our territorial rights. *We demand* that comprehensive legal security be guaranteed for the territories of our Peoples and Nations, respecting their territorial unity and integrity. The titling of our ancestral territories must not be carried out in a fragmented manner.

We demand that the decisions, priorities, and indigenous systems of territorial governance—such as the “Plans for Life,” defined autonomously by Indigenous Peoples—serve as the primary basis for guiding planning, public policies at the national and subnational levels, cooperation, and other initiatives that affect Indigenous territories.

We demand the full and effective enforcement of rulings and decisions in favor of Indigenous Peoples, including those of the inter-American system and national courts, as well as the adoption of effective measures for their implementation and guarantees against the recurrence of violations of our rights, in compliance with the decisions of the Indigenous justice system.

We demand the full protection of Indigenous Peoples in Isolation and Initial Contact (PIACI), respect for the principle of non-contact, and the inviolability of their territories, guaranteeing their lives, integrity, self-determination, and the right to remain in isolation.

We reject the imposition of protected areas on Indigenous territories, and *we demand* the restitution of these territories that are overlapped by protected areas or other conservation measures that restrict the exercise of our customary rights.

We reject the criminalization, violence, and murders targeting our Indigenous leaders and communicators, as well as defenders of our rights, of nature, and of all forms of life, and we reject the militarization and repression in the territories of Indigenous Peoples and Nations.

We demand culturally appropriate access to justice for those who have been victims of sexual abuse and all forms of violence, with particular attention to violations against Indigenous children, adolescents, and women.

We reject the rise of authoritarian, repressive, and anti-democratic governments in the region and the setbacks this represents for the effective guarantee and protection of our collective rights recognized at the national and international levels.

We reaffirm the need to move toward a just transition and build economic alternatives from within our own territories, moving beyond economic models based on the destruction and exploitation of the Amazon, and declaring the region a zone free from fossil fuel exploitation and extractivism.

We demand that cooperation and funding respond to the priorities defined by Indigenous Peoples, their economies, and their governance systems—such as the Plans for Life. *We demand* mechanisms for direct, sufficient, and transparent funding, reducing intermediaries and preventing the imposition of agendas. This must ensure the effective participation of Indigenous women in the design and implementation of these initiatives and guarantee access for initiatives led by Indigenous women.

We reject the co-optation of Indigenous leaders and organizations by states, government institutions, and other actors, as well as the creation or promotion of parallel structures that weaken our organizations, create divisions, or replace our own forms of representation.

Finally, *we reaffirm* our unity and commitment to continue coordinating our struggles in defense of our territories, our rights, self-determination, and life in the Amazon.

Mandate and Action Plan for the Amazon Basin

This Mandate and Action Plan sets forth our demands, priorities, and requirements for states, international organizations, corporations, financial institutions, philanthropic organizations, NGOs, cooperation agencies, and other actors operating in the Amazon region that are involved in policies, programs, projects, and initiatives affecting our rights and territories, as well as priority actions for our peoples and organizations.

1. Self-determination, self-governance, and our own legal framework

To ensure the effective exercise of our self-determination, self-governance, and customary law, we establish the following:

- a. International cooperation and funding must align with our own agendas, recognizing our own governments and their administrative, technical, and economic capacities; our systems of government and customary law; education and the transmission of ancestral knowledge; health; food sovereignty; our own economies; and the defense of the territories of the Amazon basin.
- b. States must coordinate with our own systems of government and regional organizations on an equal footing.
- c. States and multilateral human rights bodies must ensure the activation of national and international protection mechanisms when our rights, territories, or decisions are threatened or violated.
- d. NGOs and funders must facilitate and guarantee direct access to funding for our organizations, eliminating intermediaries, supporting capacity-building within our

organizations, and allowing us to use resources in accordance with our systems of governance.

- e. States must recognize and respect our own forms of territorial governance as legitimate and effective measures for the protection of territories and living nature.
- f. We demand that companies, investors, and banks respect territorial rights and cease and refrain from promoting practices that destroy our systems of governance and territories.

2. Protection and Integrity of Indigenous Territories

In the face of shared threats that affect the integrity, self-governance, and survival of our territories, we establish the following:

- a. At the level of our territorial governments and organizations, *we agree* to promote mechanisms for cross-border coordination and protection, including the coordination of Indigenous guards and other indigenous forms of territorial care, monitoring, and defense.
- b. States, multilateral organizations, NGOs, and funders must recognize Indigenous Peoples and our governance systems without replacing or restricting them through models such as protected areas.
- c. States must guarantee the titling, demarcation, and comprehensive and effective legal security of our Indigenous territories, as well as real measures of protection against occupation by third parties.
- d. States must work in a coordinated manner to create a system that ensures safe and free human mobility in the Pan-Amazonian region.
- e. States must strengthen and implement effective mechanisms for implementation, monitoring, redress, and restoration to ensure the comprehensive, effective, and timely enforcement of rulings and decisions that recognize our territorial rights.
- f. States must strengthen mechanisms, measures, and actions for the comprehensive protection of Indigenous Peoples of the Amazon Basin (PIACI), guaranteeing the inviolability of their territories, respect for the principle of non-contact, and the exclusion of extractive activities and the presence of third parties.
- g. As Peoples and Nations, we agree to create a Pan-Amazonian mechanism through COICA for the protection of indigenous territorial leaders and defenders, coordinated among the indigenous organizations of the Amazon Basin.

3. Indigenous Economies and the Transition Away from Extractivism

Understanding the economy through our own knowledge systems, we establish the following:

- a. States and companies must respect indigenous economies and food sovereignty based on indigenous practices such as *chagras*, which counter deforestation and extractivism.
- b. In the face of the loss of ancestral knowledge and practices due to the imposition of

extractive models, states must protect and strengthen indigenous education and the intergenerational transmission of knowledge, as well as safeguard against violations of peoples' intellectual property rights.

- c. Governments, NGOs, and funders must guarantee direct, accessible financing mechanisms that promote gender equity and the fair distribution of benefits, while rejecting false climate solutions that limit territorial autonomy.
- d. States and multilateral organizations must promote the development of renewable and alternative energy projects in collaboration with Indigenous Peoples and Nations and under their leadership.
- e. Governments, NGOs, and funders must strengthen and promote indigenous, accessible economic alternatives that reduce dependence on illegal or extractive activities in Indigenous territories.

4. Advocacy and Participation in Decision-Making and Public Policy

To guarantee our right to full and effective participation in decision-making that affects our rights, territories, and ways of life, we establish the following:

- a. States must reform their administrative structures to coordinate with our own systems of governance and regional organizations on an equal footing in the design and implementation of public policies, always respecting free, prior, and informed consent in accordance with international standards.
- b. States must guarantee the effective participation of Indigenous women, youth, and children in community, national, regional, and international forums.
- c. States must implement existing mechanisms and instruments. This includes advocacy and representation of Indigenous Peoples before the Amazonian Mechanism for Indigenous Peoples (MAPI) of the Amazon Cooperation Treaty Organization (ACTO).
- d. We, the Indigenous Peoples and Nations, will strengthen our unity and our own legitimate representative forums, promoting the participation and leadership of Indigenous women, youth, and children.
- e. We, the Indigenous Peoples and Nations, will promote the exchange of experiences among Indigenous Peoples of the Amazon Basin to learn about and strengthen mechanisms for participation and advocacy in national and international forums from technical, political, legal, and spiritual perspectives.
- f. We, the Peoples and Nations, will strengthen and support advocacy and political participation through peaceful collective actions, including struggles and legitimate acts of resistance.
- g. States and companies must respect free, prior, and informed consent and must not use consultation processes as mechanisms for legitimization, division, or manipulation to implement and expand extractive frontiers. We demand respect for our right to say no within the framework of these processes.

- h. States and corporations must recognize and respect our systems of governance and cease any actions that divide and weaken our territories.

5. Monitoring and Implementation Mechanisms

The implementation and monitoring of the mandate of the Indigenous Peoples and Nations at *Puyuk* 2026, within the framework of the 12th FOSPA, will be carried out through the Indigenous Peoples' own representative structures Indigenous Peoples, without creating parallel bodies of representation or governance. COICA, as the regional representative body of the Indigenous Peoples of the Amazon Basin, will coordinate and monitor the Amazonian Indigenous agenda, in coordination with its member organizations. At the national level, representative indigenous organizations will coordinate implementation and follow-up with their grassroots members, authorities, and territorial governments, in accordance with their own governance and decision-making structures and mechanisms.

To this end:

- a. A coordination and monitoring mechanism will be created within the framework of COICA and established as a political and technical commission for regional coordination and monitoring, in coordination with its member organizations.
- b. Subsequently, within 90 days, this mechanism will be submitted for consideration and validation in accordance with the established procedures and bodies of COICA and the national, subregional, and territorial organizations.
- c. This mechanism will promote the effective participation of indigenous organizations, authorities, and territorial governments, as well as women and youth—including indigenous security forces and indigenous communication networks—while respecting the specific mechanisms of representation, election, and decision-making of each indigenous people and organization.
- d. This mechanism must define responsible parties, deadlines, and reporting procedures for each commitment. It is recommended that COICA and national organizations periodically report on progress to the participating communities, authorities, and organizations.
- e. Ensure sufficient and sustainable resources for the follow-up of the agreements, including the participation of Indigenous delegations, regional and national coordination, technical assistance, and on-the-ground actions, prioritizing direct access.
- f. International cooperation agencies and other partners must support the implementation of this mandate in a transparent and coordinated manner, in accordance with the priorities defined by Indigenous Peoples, while respecting their own governance structures.

3rd Regional Tribunal on the Rights of Nature

DECLARATION

For a Fossil-Fuel-Free Amazon Recognized as a Rights-Holder Puyo,

Ecuador, August 19, 2026

1. Hearing and Purpose

The International Tribunal on the Rights of Nature held its third regional session in Puyo, as part of the 12th Pan-Amazonian Social Forum. The hearing continued the cases admitted in Santa Marta, Colombia, and examined the current and projected expansion of the oil frontier, as well as the extraction, transportation, refining, and processing of hydrocarbons and their associated infrastructure in six territories of the Pan-Amazon region: the south-central Amazon of Ecuador; the Amazonian coastal region of Brazil; the territory of the U'wa people in Colombia; the Paraguaná Peninsula in Venezuela; Lot 64 and the oil corridor in northern Peru; and the Tariquíá National Flora and Fauna Reserve in Bolivia.

During the session, we heard from authorities and Indigenous representatives, peasant and fishing communities, human rights defenders, and specialists under investigation by the “Prosecutors of the Earth.” Their statements described ecosystems that cannot be understood as isolated extraction sites, but rather as living communities in which forests, rivers, seas, reefs, species, peoples, cultures, and spiritual beings maintain inseparable relationships.

The session was chaired by:

- Patricia Gualinga, of the Kichwa Indigenous People of Sarayaku (Ecuador), and a member of the United Nations Permanent Forum on Indigenous Issues.
- José Gregorio Díaz Mirabal is an Indigenous leader of the Kurripaco people, former General Coordinator of COICA, and Coordinator of the Climate Change and Biodiversity Division.

The panel of judges for this hearing consisted of:

- Yuvelis Morales, an activist in the anti-fracking movement in Colombia and winner of the 2026 Goldman Prize.
- Alberto Acosta, an Ecuadorian economist, member of the Southern Ecosocial and Intercultural Pact, and former Minister of Energy and Mines of Ecuador.
- Alfredo Wagner Berno de Almeida, anthropologist, researcher, and professor at the State University of Maranhão and the State University of Amazonas.
- Tatiana Roa Avendaño, environmentalist, Colombian political ecologist, member of the Southern Ecosocial and Intercultural Pact, and former Deputy Minister of Environmental Land Use Planning at the Ministry of Environment and Sustainable Development.

2. Facts and testimonies presented

Ecuador. The Kichwa, Sápara, Andwa, Achuar, Shiwiar, Waorani, and Shuar indigenous peoples denounced that the new oil bidding rounds planned for nearly three million hectares threaten ancestral territories of immense biological and cultural diversity. They recalled the historical impacts of oil activity, rejected the portrayal of informational meetings or outreach processes as consultation, and highlighted pressure tactics, offers of benefits, a lack of information, and risks of militarization and criminalization. They reaffirmed their collective decisions opposing oil expansion and called for transparency, support, and territorial protection.

Peru. The Achuar, Wampís, and Chapra nations denounced the overlap of Lot 64 with their territories without consultation or consent, as well as a renewed threat of reactivation. They linked this project to the Northern Peruvian Oil Pipeline, the spills and environmental liabilities of the northern oil corridor and the Talara refinery. Testimonies described impacts on rivers, fishing, navigation, food security, and community life, and called for the Peruvian Amazon to remain free of oil extraction, for Lot 64 to be permanently scrapped, and for the restoration of damaged ecosystems to be guaranteed.

Colombia. The U'wa people stated that oil is the blood of Mother Earth and that its extraction disrupts an indivisible territorial, cultural, and spiritual order. The hearing recalled the ruling of the Inter-American Court of Human Rights and the need for its full implementation, including obligations regarding territory, consultation, participation, and cultural protection. The testimonies emphasized that government measures must be carried out in collaboration with the U'wa people and respect their self-governance, their sacred relationship with the territory, and their historic stance against extractivism.

Venezuela. Statements regarding the Paraguaná Peninsula described decades of pollution linked to the refining complex, including spills, emissions, waste, impacts on fishing, and the deterioration of coastal and marine ecosystems. Speakers highlighted the lack of public information, monitoring, investigation, and redress, as well as the difficulties in holding parties accountable. The communities described the “sacrifice zone” as the result of cumulative damage and a policy of neglect that jeopardizes the health of nature and local ways of life.

Bolivia. Communities in Tariquía stated that oil exploration threatens a protected area, its forests, and the headwaters that supply water to the population. They reported changes to the management plan, attempts to collect signatures as apparent community support, new corporate incursions, a police presence, and criminal proceedings against defenders. They argued that consultation was not conducted with those who live in and care for the reserve, and that the separate evaluation of wells and projects prevents an assessment of the cumulative impacts on the entire ecological system.

Brazil. Indigenous representatives, fishermen, lawyers, and experts described the Amazonian coastal zone and the Foz do Amazonas as a living system comprising mangroves, forests, waters, Amazonian corals, fish, shellfish, crabs, and territories on which entire communities depend. It was

alleged that analyzing an isolated well or block obscures a larger-scale expansion across several basins and multiple blocks. The testimonies warned of unplanned urban growth, pressure on indigenous territories, social risks, declining fish stocks, and ongoing oil spills. They also argued that there had been no effective consultation, only informational meetings without genuine participation. For those testifying, every fish that dies represents the loss of a part of the community itself.

3. Common themes emerging from the hearing

The accounts heard reveal common themes: the administrative fragmentation of indivisible ecosystems; the lack or inadequacy of consultation, consent, and participation; the concealment or inaccessibility of information; the absence of comprehensive, cumulative, and independent assessments; pollution and the risk of irreversible damage; the impact on water, fisheries, food, health, and ecological functions; and the intimidation, persecution, or criminalization of those who defend the territories.

The hearing also demonstrated that indigenous and community knowledge is not a secondary reference. The people and communities who inhabit, care for, and know these territories contribute expert knowledge about ecological cycles, environmental transformations, and material, cultural, and spiritual connections. This knowledge must engage, under conditions of dignity and respect, with scientific evidence and guide the understanding of the specific content of the rights of Nature and their implementation.

The Universal Declaration of the Rights of Mother Earth provides a framework for examining the rights to life and existence; to the continuity of vital cycles and processes; to the identity and integrity of self-regulating and interrelated entities; to water, clean air, and holistic health; to freedom from pollution; to play a role in the harmonious functioning of Mother Earth; and to full and prompt restoration. It also calls for the application of the principles of prevention and precaution in the face of activities capable of destroying ecosystems or seriously disrupting ecological cycles.

4. Conclusions and Recommendations

Toward an Amazon that is a full subject of rights and a fossil-fuel-free territory

The Tribunal, based on the evidence, facts, and data gathered during the proceedings in question, and on all information compiled during the preliminary investigation phase, deliberates as follows:

DECLARING THAT the States, extractive companies, transnational corporations, and financial actors that promote, finance, authorize, and benefit from extractive expansion and the exploitation of fossil fuels are responsible for serious harm to Mother Earth and to the Indigenous Peoples and

communities that inhabit and care for these territories.

AND THAT these impacts are not isolated incidents or accidental consequences of specific projects, but rather the expression of an economic system based on accumulation and the constant expansion of the frontiers of extraction, and of an energy system historically dependent on fossil fuels, which subordinates the conditions that make life possible to economic and corporate interests.

RECOGNIZING THAT projects involving the exploration, extraction, transportation, refining, and marketing of oil and other fossil fuels, as well as the infrastructure that makes them possible, are part of the same system of production, accumulation, and consumption. Therefore, they cannot be analyzed as isolated projects nor evaluated solely on the basis of their local or immediate impacts.

CONSIDERING that the coordination and expansion of this system can give rise to a pattern of systemic and cumulative harm—a systemic crime—against Nature and peoples, by jeopardizing the ecological, climatic, and territorial foundations that sustain life in all its forms.

EMPHASIZING THAT the current climate, ecological, and biodiversity crisis cannot be understood apart from an economic system that has turned Nature into an object of appropriation and a commodity, nor from an energy system built on the massive extraction and burning of fossil fuels.

DENOUNCING that the continued expansion of the fossil fuel industry, particularly in the Amazon, is incompatible with the guarantee of the rights of Mother Earth, with the physical and cultural survival of Indigenous peoples, and with the climate stability necessary for the continuity of life.

DETERMINING THAT, in light of the facts presented, the current and foreseeable impacts of the expansion and exploitation of fossil fuels, as well as the decisions and actions of the States and companies that promote, authorize, finance, or carry them out, may constitute serious violations of the rights of Mother Earth and of peoples and communities, and may constitute, depending on the circumstances of each case, acts that may be classified as ECOCIDE AND ETHNOCIDE.

EMPHASIZING that the systematic violation of the right to free, prior, and informed consultation is repeatedly accompanied by persecution, criminalization, and other forms of harassment against those who defend territories, Nature, and collective rights, both at the individual and community levels. This situation reflects a general pattern of subordinating the rights won and exercised by communities to the economic interests of extractive companies and the actors who promote and sustain this model, even going so far as to relinquish, weaken, or disregard the protection of natural protected areas in favor of such interests.

AFFIRMS that the cases heard and examined constitute serious and profound violations of the Rights of Mother Earth, enshrined in the *Universal Declaration of the Rights of Mother Earth*, adopted at the People's Summit in Cochabamba in 2010, which constitutes one of the ethical and

jurisprudential foundations of this Tribunal, as well as the rights of Indigenous Peoples and ancestral communities and their fundamental relationships with their territories.

DETERMINES that the current and future impacts resulting from exploration, extraction, transportation, refining, and other activities and infrastructure associated with fossil fuels constitute serious harm to Mother Earth and to the rights of Indigenous Peoples and ancestral communities. It further determines that the actions, decisions, and omissions of States, companies, and other actors that promote, authorize, finance, carry out, or benefit from the expansion of the fossil fuel frontier may, depending on the circumstances of each case, constitute crimes of ecocide and ethnocide.

DECLARES the Amazon to be a full subject of rights and a territory free from expansion, and therefore a zone of total exclusion from new fossil fuel-related activities and infrastructure.

DEMANDS that states, companies, and other responsible actors adopt effective measures to halt the expansion of the fossil fuel frontier and guarantee full reparations for the harm caused to the affected communities, peoples, and ecosystems.

URGES states to immediately and effectively comply with the democratic decisions adopted by the peoples in popular consultations and participatory mechanisms related to extractive activities, including the removal of oil infrastructure from **Yasuní** in Ecuador, as well as respect for the decisions expressed in Girón, Cuenca, and the Metropolitan District of Quito; specifically, but demands that the will of the people be honored through the popular decisions made via the democratic and legitimate instrument of the popular consultation, both in Ecuador and throughout the region. Likewise, it calls for full compliance with the decisions and rulings of national and international human rights protection systems, in particular the decisions of the Inter-American Court of Human Rights regarding the rights of indigenous peoples, including those concerning the U'wa people of Colombia.

URGES states to respect, protect, and guarantee the right to defend Nature and territories, by adopting effective measures to prevent, investigate, punish, and provide redress for any form of threat, harassment, persecution, criminalization, or violence against defenders—whether individuals, communities, or peoples. It recognizes and respects indigenous and cimarron guards, as well as the indigenous peoples' own systems of government and self-governance, as legitimate expressions of the protection, care, and defense of their territories and of life.

COMMITTS to forwarding the final judgment to Indigenous authorities, relevant local governments, the governments of the countries in the Amazon region, the United Nations, and the Inter-American Commission on Human Rights, as well as to supporting, within the scope of its jurisdiction and capabilities, the actions and processes that may contribute to the implementation of the recommendations and decisions adopted by the Tribunal.

Declaration of the Afro-Descendant People

We, the people of African descent from Colombia, Ecuador, Brazil, French Guiana, and Suriname, present at the Pan-Amazonian Social Forum (FOSPA), gathered in the city of Puyo, Pastaza Province, Ecuador, from August 17 to 21, 2026, for its 12th edition, commend this initiative and highlight the intercultural participation in each of the thematic sessions and self-organized side events, which undoubtedly aligns with the objective of its establishment as a regional platform characterized by autonomy and pluralism that brings together Indigenous Peoples, of African descent, local communities, social movements, civil society organizations, and academia.

We recognize that Indigenous peoples and nationalities make up the largest percentage of the population in Amazonian territories. However, the presence of people of African descent in countries bordering the Amazon is an undeniable reality, ranging from approximately 0.1% in the smallest countries to 71%, as is the case in Brazil.

We, people of African descent, have historically been marginalized. Invisibility and denial have been the norm in deliberative spaces for political advocacy and in the development of public policies. Addressing inequities in sociopolitical proposals necessarily involves redistributing power. It is through power that we determine who governs, which territories are georeferenced, who receives climate finance, and who bears the real costs of conservation, extractivism, and the energy transition.

In the face of large extractive industries, carbon markets, biodiversity credits, and climate funds, being excluded from decision-making spaces opens the door to new forms of dispossession. Our central demand is not a mere formality at the end of a document: we demand effective power to govern and make decisions regarding our territories, direct access to resources, sovereignty over our own information, and a voice that is not rendered invisible or overshadowed by the agendas of other peoples.

The struggles of Afro-descendant peoples in the Amazon are structured around:

1. The unrestricted defense of their identity, culture, and generational continuity. This fundamental pillar is grounded in the urgent need to strengthen pride in Afro-descendant identity and ensure that young people have their own spaces for participation. Education and Afro-descendant ethno-education emerge as key tools for resisting threats such as migration and territorial displacement, which put ancestral knowledge at risk of being lost. Thus, culture and spirituality are not viewed as isolated elements, but as vital components of the struggle for permanence in these territories.
2. In line with the above, territories are conceived as more than mere physical ownership of land; they are understood as spaces for life and dignity. We, the communities, firmly demand land titling, recognition, security, and permanence in our collective territories, asserting the spiritual relationship we maintain with rivers, forests, and nature. Likewise,

we demand formal recognition of Afro-descendant knowledge systems as fundamental strategies for the protection and conservation of the Amazon, defending our legitimate right to actively participate in any decision that affects our environment and in compliance with collective rights.

3. The Afro-descendant people, as a historical and integral part of the Amazon, seek to highlight their historical trajectory, their territoriality, and their political presence in the region, demonstrating that caring for this biome is the responsibility of all its inhabitants. To consolidate this recognition, we propose the need to conduct specific characterizations and censuses, as well as to open spaces for political coordination that acknowledge the struggles and lessons this community contributes to collective processes such as the Pan-Amazonian Social Forum (FOSPA).
4. We, women of African descent, are a pillar of resistance and self-organization. Our demands are directed toward the creation of coordinated networks or platforms that strengthen political advocacy and recognize that our contribution transcends cultural stereotypes, positioning us as leading voices of resistance and life. Our agenda prioritizes the direct fight against violence, racial discrimination, racial profiling, and the dehumanization suffered by women in these territories.
5. Genuine participation and effective decision-making power in all spheres—seeking to ensure the cross-cutting involvement of young people and women in these decision-making spaces and making their participation binding, thereby breaking with traditional patterns of exclusion—is fundamental. We reaffirm the right to equitable and safe political participation.

In light of the above and given the structure of the 12th FOSPA and its four thematic pillars—Territories Free from Extractivism, Peoples' Rights and Autonomy, Economies for Life and Transitions, and Women's Rights and Resistance—WE DEMAND:

We demand the following from the States:

- That mining, oil, forestry, agro-industrial, infrastructure, carbon market, or biodiversity credit projects not be authorized in collective or ancestral territories—or in territories undergoing the titling process—without due process of consultation and consent. It is urgent to review existing concessions, assess socio-environmental damages, and implement comprehensive reparation plans. Review the law on the Amazonian territorial district (in the case of Ecuador).
- The design and implementation of a public roadmap, agreed upon with territorial processes, that includes defined responsible parties, timelines, and budgets to resolve land claims, recognize traditional authorities, and ensure the participation of people of African descent in Amazonian governance.
- Direct and traceable funding: Public, climate, and international cooperation funds must directly finance Black organizations and authorities. We demand full transparency: the amounts, beneficiaries, and intermediation costs must be published. External technical support will never replace community decision-making capacity.

- Information, protection, and racial justice: Disaggregated statistical data on the Afro-Amazonian population must be produced. Likewise, collective systems of community protection and monitoring must be strengthened, including recognition of the Guardia Cimarrona. Women and youth must have guaranteed roles in decision-making, resource management, and advocacy, within safe and supportive environments.
- Real decision-making power for Black women regarding territorial governance and the management of climate-related resources. Programs must fund the protection of women leaders, human rights defenders, and community care systems, without creating unpaid labor burdens.
- We demand that the French government acknowledge the existence of ethnic and cultural diversity and recognize the people of Suriname as Afro-descendants, upholding every person's right to freely and voluntarily determine their specific ethnic identity.
- To climate funds, development banks, cooperation agencies, and governments:
- We demand the establishment of direct financing channels whose requirements reflect community realities, with absolute transparency regarding intermediation costs.
- To actors in the environmental market: no carbon, biodiversity, or energy transition contract may be signed without complete information, independent legal counsel, transparent benefits, and community control over the data. All investments must strengthen the local economies defined by the territories themselves.

To the Pan-Amazonian Social Forum:

- We demand support for the creation of a Pan-Amazonian monitoring and early warning mechanism for Afro-descendant communities, which connects territorial evidence with immediate legal and political actions.
- We demand the establishment of a stable platform for Afro-descendant coordination within the forum's governance structure and call for an Afro-descendant Pre-FOSPA to be convened before 2027 to expand participation and develop our own mandates.
- Protection of Ancestral Knowledge: The traditional knowledge of midwives, farmers, fisherwomen, traditional healers, and seed keepers may not be registered, patented, or commercialized without prior collective authorization and a fair distribution of benefits.
- Active participation as a political actor in the Pan-Amazon region, respecting ethnic and cultural identities.
- Uphold the struggle for territory, autonomy, and free, prior, and informed consent as an ongoing priority, and work to ensure the titling and protection of collective, ancestral, and/or traditional territories; recognize indigenous authorities; and guarantee Free, Prior, and Informed Consent (FPIC). Environmental conservation policies must not restrict ethnic rights or traditional subsistence practices.

Our commitments:

They are based on contributing to these organizational processes, coordinating the agendas of our Amazonian countries with the Afro-descendant community, and producing our own territorial

information from an ethnic perspective.

To arrive at the next FOSPA with an agenda consolidated from the Afro-Amazonian grassroots level; and in coordination with indigenous peoples and peasant sectors under three non-negotiable principles: autonomy without isolation, solidarity without subordination, and unity without erasing our differences.

The legitimacy of any alliance among the peoples who inhabit the Amazon is grounded in the effective recognition of our existence, our territory, and our sense of belonging; as well as in the right to participate in decision-making, effective government protection, and access to direct resources and our own economies.

Because the Amazon is also the territory of people of African descent!

Puyo, August 20, 2026.

Declaration of House 4: Women's and Diverse Communities' Resistance, XII FOSPA Ecuador

Women's Letter

We, the Indigenous women of the Amazon, the Andes, and the coast; women of African descent; Quilombolas; peasant women; rural and urban women; feminists; and people of diverse identities—participants in the House of Women's and Diverse Communities' Resistance at the 12th FOSPA, gathered in Puyo on August 18 and 19, 2026—declare that:

In the Amazon basin, most of the states in our countries are governed by far-right conservative forces that prioritize the accumulation of capital over the common good and the sustainability of life, as part of a neo-colonial geopolitical context that seeks to control our bodies and territories through an extractivist and predatory model.

We cannot speak of democracy when the collective rights of Indigenous peoples and the rights of Afro-descendant peoples in the Pan-Amazon region are violated—and even less so when women are not considered citizens or political agents capable of participating and making decisions on equal terms regarding our territories and our bodies.

In recent years, we have witnessed the rise of political fundamentalism driven by an alliance between right-wing parties and conservative religious sectors that oppose human rights, women's rights, individual freedom, and the autonomy of peoples to determine their own destinies. These positions impact our lives because we lose rights and citizenship, and various forms of gender-based violence—as well as economic, social, and territorial violence—increase, violating women's rights.

There is a direct link between extractivism, the climate crisis, and structural violence against our bodies in all its manifestations. Indigenous women, women of African descent, Quilombolas, rural women, peasant women, community feminists, and women of diverse identities have deeper roots in the land because of our relationship with nature and because we are held responsible for the sustainability of life; yet today, not only are we being dispossessed of our land and forced to abandon it, but we are also criminalized, disappeared, and killed for defending it.

These are problems that affect all of us in our countries, and it is up to us to face them together, united in our diversity to resist and act collectively, with greater strength.

In the face of these challenges, we propose building a real democracy that is egalitarian and inclusive, intercultural and plurinational, anti-racist, anti-extractivist, anti-capitalist, and anti-colonial—one based on the recognition and respect for the sovereignty of bodies and territories, collective healing, and a commitment to care in equality, which provides us with individual and collective well-being.

We need to continue building bridges and organizing gatherings to walk together, growing in number as we bring young leaders into dialogue with our elders.

We agree that we face many challenges and that violence against our bodies and territories, political participation on an equal footing, and the sustainability of life are three priority areas to address in the current context of the Pan-Amazon region.

- Patriarchy has marked our lives with violence and discrimination. We no longer believe that we were born from a rib: human beings are born of women, and it is we who guide our sons and daughters. We do not forget that a mother gave life to and taught our leaders to walk. Today we demand the eradication of sexual violence against women, girls, boys, and adolescents in our territories, with the urgent involvement of organizations and authorities. We want to strengthen women's economic empowerment to free ourselves from the dependence that oppresses and harms us, and we will do so without commodifying the Amazon. Caring for our lives and caring for our children is caring for the Pan-Amazon region.
- We reject the notion that men are the sole decision-makers in our communities, as we are key to territorial governance. We no longer want decisions made without us at any level—whether communal, local, regional, national, or international. We are done being exploited. We will combat the machismo that permeates our lives and our personal, social, and community relationships. And we will promote internal bylaws that mandate rotation of leadership and prohibit reelection, making way for new generations on an equal footing and strengthening our leadership.
- Without care, life is impossible, and it is we who bear an excessive burden due to the unequal distribution of labor, the climate crisis, and traditional roles that limit our personal and collective development. We care for our daughters, our sons, our families, our rivers, and Mother Earth—often at the expense of our own well-being. We do not forget that our bodies are our first line of defense and that we are neither sacrificial offerings nor reproductive objects. We revalue our ancestral knowledge to heal from racism and all forms of discrimination and violence, and we recognize the role of midwives and wise women who connect us to our ancestry and continue to care for the health and culture of many of our peoples.

In light of this, we have recognized the urgency of moving beyond words and taking collective action. That is why we commit to:

1. Strengthen the international women's initiative in defense of Bodies and Territories to ensure the continuity of the House of Resistance for Women and Diversities and the Tribunal of Justice as spaces for reporting abuses and proposing change.
2. Promote ongoing virtual collaboration among organizations across the Pan-Amazon region to obtain real-time information on what is happening in our territories (WhatsApp, webinars).
3. Organize an interim national gathering of women in preparation for the 13th FOSPA to consolidate our action plan.
4. Organize two webinars per year.
5. Organize the Women's Tribunal of Justice with representative cases from each country and a follow-up plan for implementing the ruling.
6. Conduct a high-impact communication campaign to denounce sexual violence against

- girls, adolescents, and young women, and demand justice.
7. Create community mental health support spaces for women.
 8. Promote education on women's ancestral community health practices (midwifery, healing, disease care), with an exchange of knowledge between elders and youth.

Defending the Pan-Amazon region means defending the possibility of a future for humanity, freeing it from the voracious, neocolonial extractivist forces that seek to control our territories and ways of life. There will be no environmental, climate, social, or reproductive justice without the full participation of women and people of diverse identities, and without the recognition of their rights at home, within organizations, and in society.

The Earth's strength lies within us!

Women in resistance in defense of our bodies and territories!

Our bodies and territories must not be touched, violated, or killed!

We are life, and we defend the Amazon!

Puyo, August 20, 2026.

Statement by the Permanent Delegate and General Coordinator of French Guiana at the Pan-Amazonian Social Forum

FOSPA ECUADOR / AUGUST 2026

1. Overview of the global situation and findings:

- Occupation of Indigenous lands
- Violence and killings of indigenous peoples
- Extractivism and its damage
- Deforestation
- Forest fires...

2. Proposed Actions:

Spread the word about the ATLAS; circulate it EVERYWHERE.

Establish legal bodies to take further action. Labor issues: cases to be addressed.

Extractive industries in particular. Governments are often in cahoots with these multinational corporations and financial institutions, which spare no effort or expense to achieve their goals, to the detriment of the peoples who are facing highly dire circumstances.

3. In French Guiana, the situation is unique. We are not an independent country; we are living under a classic colonial regime.

1- Consequently, there are difficulties in waging an effective struggle. Every step forward is quickly undermined by decisions made 8,000 km away from us and imposed on us by France.

Furthermore, our Indigenous populations are not as large as in other countries, which makes them more vulnerable. This may explain why the French government pays so little attention to their just demands. Thus, the failure to ratify ILO Convention No.

169 of the ILO, despite having signed it, is a clear example of their contempt for our brothers and, by extension, for all Guyanese. The goal is to prevent the emergence of true legitimacy for Indigenous Peoples, Maroons, and Amerindians, which allows France to deny their existence and change the rules as it sees fit.

Following the major popular movement of 2017 in French Guiana, during which the Amerindians secured 400,000 hectares of land, the provisions have still not been implemented on the ground to this day. Even the creation of a Grand Customary Council, which brings together Amerindians and Businengés to advance their claims, is under the control of the French state. This body has no real capacity for action, nor any authority whatsoever.

Regardless of the group in question—Indigenous peoples, Creoles, or Businengés—France manages to isolate them from other countries and peoples on the continent, going so far as to imprison activists, as has been seen in previous years.

And to conclude these observations, it must be noted that the Black population in the various countries of the Amazon and elsewhere is unique. Everywhere, it occupies the bottom rung of the social ladder. Yet we are all fighting for a more humane, equitable, united, and fraternal society.

We cannot, therefore, leave any people or any community by the wayside.

Fospa Guyana calls on the Brothers of the Amazon to fully understand that the French government is a structure that is at once colonialist, imperialist, and anti-democratic. It is for these reasons, among others, that we demand:

- The immediate inclusion of French Guiana on the list of countries to be decolonized.
- Support from FOSPA International; for us, sovereignty is a **paramount demand**.
- The support of all FOSPA chapters and the peoples of SOUTH AMERICA, because GUYANA, with its current status as a French Overseas Department (DOM), poses a real danger to **our continent**.

The Permanent Delegate and the General Coordinator: Dia and Nora Stephenson.

Puyo, August 20, 2026.

Raising Awareness of the Complaint Regarding Pollution of the Puyo

River within the Framework of Kawsak Sacha—Living Forest

On behalf of the Kichwa Nation of Pastaza PAKKIRU, the San Jacinto de Pinto commune, and the Kapari Warmi women's collective, we raise our voices to the institutions of the State.

We inform the 12th Pan-Amazonian Social Forum (FOSPA) that, within the framework of the KAWSAK SACHA – Living Forest declaration, we are filing a complaint regarding the pollution of the Puyo River basin. We demand that the Puyo River basin be recognized as a living, interdependent system and a subject of rights.

We demand:

1. That the rights of nature, human rights, and collective rights affected by the environmental degradation of the Puyo River basin be declared violated.
2. That the watershed be fully restored, including its ecological functions, by treating wastewater, restoring riverbanks, and strengthening monitoring and governance.

Comrades from different countries who are with us here in our territory of Pastaza, we need the support and backing of all of you to amplify our voices and apply pressure so that the ruling favors Life and the Kawsak Yaku Puyo River, which is the lifeblood of the Kawsak Sacha.

Long live the Puyo River!

Long live Mother Earth!

Long live nature!

Long live everyone!

Statement from the 12th FOSPA Ecuador in Defense of the Puyo River

The Puyo River is Life, Territory, and Memory!

The 12th Pan-Amazonian Social Forum – Ecuador, gathered in the heart of the Ecuadorian Amazon, expresses its support for the defense of the Puyo River basin, for PAKKIRU, for the San Jacinto del Pindo Ancestral Commune, and for its 38 communities where children, youth, women, grandfathers, and grandmothers coexist with water and nature.

The Puyo River is not merely water; it is the Kawsak Yaku, home to all the mystical beings such as Tsumi, Yaku Warmi, Yaku Runa, and Yaku Mama—beings that maintain the balance of aquatic life. It is sustenance, culture, memory, connection, territory, and spirituality. For indigenous peoples and nationalities, the river sustains the life and memory of all beings inhabiting the territory.

The Puyo watershed knows no borders because it is part of an integrated hydrological system that connects to the Pastaza and Marañón river basins and ultimately to the Amazon River. It is a single hydro-social territory, a single body of water, and multiple interconnected systems of life. What happens in this watershed has repercussions throughout the Amazon.

The degradation of rivers, combined with the deterioration of the basin's water quality and quantity, affects the water security of communities, with serious repercussions for the rights to water, health, food, culture, and the rights of nature.

When a river and its basin exceed their capacity for recovery, they cease to protect and sustain life. If we want to protect people's health, we need to protect the health of aquatic life and the ecosystems interconnected with it.

For these reasons, the Puyo River basin deserves a comprehensive, participatory, specialized, ecological, and culturally appropriate approach. We are awaiting a ruling from the constitutional judge presiding over the case, and in this regard, we demand:

- That the Puyo River basin be recognized as a living, interdependent system and, as such, a subject of rights.
- That the rights of nature, human rights, and collective rights affected by the environmental degradation of the Puyo River basin be declared violated.
- That the watershed be fully restored, including its ecological functions, by treating wastewater, restoring riverbanks, and strengthening monitoring and governance.
- That comprehensive, participatory, and intercultural remediation measures be adopted.

From Puyo, within the framework of the 12th FOSPA, we call on the entire Pan-Amazon region to defend rivers as connectors of life and to build a system of governance that places peoples, communities, and nature at its center.

Small local decisions can have cumulative impacts throughout the entire watershed.

Defending the rivers means defending the Kawsak Yaku of the Living Forest, KAWSAK SACHA.

Resolution of the 12th FOSPA in Support of Municipalities and Indigenous Territories Free from Mining Activity and Pollution

Whereas, in the Northern Amazon region of La Paz, Bolivia, there are Indigenous territories and municipalities that have declared themselves free from mining activity and pollution in defense of their agroecological production models and ways of life.

Whereas, since the 11th FOSPA in 2024 held in Rurrenabaque and San Buenaventura, Bolivia, the municipalities of Palos Blancos and Alto Beni have made progress in restricting and suspending mining rights and are taking actions to prevent encroachments by illegal mining activities.

Whereas, some Bolivian authorities do not fully respect the decision that indigenous peoples have made in the exercise of their right to self-determination.

The 12th FOSPA resolves:

1. To support the municipalities of Palos Blancos and Alto Beni and to call on the Plurinational Legislative Assembly of Bolivia to promptly approve the National Bill declaring the municipalities of Palos Blancos and Alto Beni as Agroecological Municipalities Free from Mining Activity and Pollution, thereby restricting the conduct of any mining activity within their jurisdiction.
2. To call on Bolivian authorities to impose a total and permanent restriction within the national mining registry on the indigenous territories of the Mositén Indigenous People's Organization (OPIM), the T'simane Mositén Regional Council of Pilón Lajas (CRTM-PL), and the Tacana Indigenous People's Council (CIPTA), which have declared themselves free of mining.

Puyo, Ecuador, August 20, 2026.

Statement by the International Committee in Support of Brazil

In light of the insults directed by the President of Argentina at President Lula of Brazil and the hostile actions of the Trump administration against the Brazilian government and people, we at the Pan-Amazonian Social Forum have no doubt that we are witnessing an offensive orchestrated by the international far right with the aim of interfering in the outcome of the upcoming elections in Brazil.

In fact, this alliance between U.S. imperialism and domestic right-wing forces in each nation has been evident in recent electoral processes throughout the Pan-Amazon region and South America, where it has imposed narratives, fomented chaos, and distorted results.

It is evident that a plan to recolonize our territories is underway, as demonstrated by the armed intervention in Venezuela and the blockade of Cuba. This project of domination is directly reflected in the growing aggression against the territories of indigenous peoples, Quilombolas, and traditional communities; in the rise in femicides and attacks on women's bodies and dignity; and in the rampant destruction of nature.

In light of these facts and given the urgent need to halt this reactionary wave, the International Committee of the Pan-Amazonian Social Forum publicly expresses its solidarity with the Brazilian people and expresses its hope that Brazil's progressive forces will triumph in the upcoming presidential elections.

Long live the unity of the Pan-Amazonian peoples!

Long live the unity of the peoples of Latin America and the Caribbean!

Puyo, August 20, 2026.