Ministry of the Environment and Climate Change

Global Ethical Stocktake

GLOBAL REPORT

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Acronyms and Abbreviations

AFPAT	Association des Femmes Peules et Peuples Autochtones du Tchad (Association of Peul Women and Autochthonous Peoples of Chad)
AFSA	Alliance for Food Sovereignty Africa
CBD	Convention on Biological Diversity
CBDR-RC	Common But Differentiated Responsibilities and Respective Capabilities
CEEW	Council on Energy, Environment and Water
CMA	Conference of the Parties serving as the meeting of the Parties to the Paris Agreement
COICA	Coordenação das Organizações Indígenas da Bacia Amazônica (Coordinator of Indigenous Organizations of the Amazon Basin)
COP	Conference of the Parties
COP21	21st Conference of the Parties (Paris, 2015)
COP28	28th Conference of the Parties (Dubai, 2023)
COP30	30th Conference of the Parties (Belém, 2025)
FAO	Food and Agriculture Organization
FFNPT	Fossil Fuel Non-Proliferation Treaty
FPIC	Free, Prior and Informed Consent
GES	Global Ethical Stocktake
GGA	Global Goal on Adaptation
GST	Global Stocktake
ICJ	International Court of Justice
IDMC	Internal Displacement Monitoring Centre
IPBES	Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services
IPCC	Intergovernmental Panel on Climate Change
LCIPP	Local Communities and Indigenous Peoples Platform
MF	Ministério da Fazenda do Brasil (Ministry of Finance of Brazil)
MMA	Ministério do Meio Ambiente e Mudança do Clima do Brasil (Ministry of the Environment and Climate Change of Brazil)
MRE	Ministério das Relações Exteriores do Brasil (Ministry of Foreign Affairs of Brazil)
NAPs	National Adaptation Plans
NCQG	New Collective Quantified Goal
NDCs	Nationally Determined Contributions
SDGs	Sustainable Development Goals
UN	United Nations
UNCCD	United Nations Convention to Combat Desertification
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
UNEP	United Nations Environment Programme
UNFCCC	United Nations Framework Convention on Climate Change
UNHCR	United Nations High Commissioner for Refugees

Summary

INTRODUCTION

The climate crisis exposes profound ethical dilemmas and disturbing moral challenges. How can we explain the glaring contradiction that, even in the midst of a climate emergency—when the damages of this crisis are already felt acutely across every region of the planet, especially by people and areas in situations of vulnerability—we continue, year after year, to allocate trillions of dollars to armed conflicts that destroy lives and ecosystems, and to invest between four and six trillion dollars in fossil energy sources, while climate finance obligations remain unmet? Wars—whether of military or trade nature—waste resources and weaken multilateral cooperation, while fossil fuel subsidies and investments in the high-carbon economy delay the essential ecological transformation toward a new and sustainable cycle of prosperity.

At the same time, disinformation and climate denial continue to distort public debate and decision-making, even in the face of overwhelming scientific evidence. Those who have contributed the least to the climate crisis are often the ones who suffer its gravest consequences, despite living in regions rich in critical minerals and other natural resources. Governments, in turn, continue to make climate commitments without the intention or ethical courage to fulfill them.

What blocks progress is not the absence of solutions, but the gap between the knowledge and solutions already available and the political or institutional will to implement them. This moral disconnect—between promises and actions, wealth and inequality, resources and scarcity—reveals that the climate emergency is not only a technical or technological challenge but, fundamentally, a crisis of values and of ethical responsibility. As Brazil's Minister of State for the Environment and Climate Change, Marina Silva, the architect of the Global Ethical Stocktake, has warned, *"if left unaddressed, this moral abyss risks triggering not only planetary and ecosystemic points of no return, but also the point of no return for the climate multilateral system itself."* As the implications of our insufficient collective response to climate change become increasingly evident around the world, we are confronted—at a deeper human level—with ethical questions about what we now consider acceptable. Questions such as: when and how should we confront climate change and its impacts? How should the burdens and benefits of action or inaction be distributed? How can short-term costs be balanced against long-term benefits? And how can we fairly and equitably integrate the needs of different groups and species, today and in the future?

COP30 Leadership Circles

Ethics provides a fundamental moral framework that shapes our individual and political decisions, guiding us toward choices that best reflect our values. Yet too often, deciding and acting on ethical grounds is treated as a political, economic or social inconvenience, leading this essential foundation for decision-making to be neglected or set aside. The result is a vicious circle in which we passively resort to the stagnant repetition of conventional, entrenched positions, failing to realize that they no longer meet the needs for change imposed by reality. In the face of new, uncertain and complex circumstances—such as those we face today with climate change—such positions can prevent us from making timely and adequate decisions to avoid the worst of the long-forewarned climate catastrophe.

A renewed reflection on our own ethical choices—and those of other individuals and sectors—can help bring clarity on how to be fairer in our choices and more effective in our actions. This understanding can inspire mutually acceptable paths and catalyze support for more enduring and transformative decisions and actions, by better incorporating the diversity of ethical priorities. Perhaps then, as the Brazilian Indigenous leader Ailton Krenak suggests, we may find more and better *"ideas to postpone the end of the world."*

Inspired by the meeting of Moral Leaders that preceded the Paris Agreement at COP21, and by the Global Stocktake established under that Agreement to periodically assess progress toward global climate goals, and in light of the insufficient progress identified in the first assessment presented at COP28 in Dubai, an initiative to conduct a stocktake from an ethical perspective began to take shape in conversations among Brazil's Minister of State for the Environment and Climate Change, Marina Silva, the President of Brazil, Luiz Inácio Lula da Silva, and the United Nations Secretary-General, António Guterres, around September 2024. The gravity of the emergency and the strength of the idea led the process to advance rapidly, and in April 2025 the Global Ethical Stocktake (GES) Circle was established among the Circles supporting the COP30 Presidency, under the leadership of the UN Secretary-General, António Guterres, and the President of Brazil, Luiz Inácio Lula da Silva, with executive coordination by Brazil's Minister of State for the Environment and Climate Change, Marina Silva, and the Minister of State of Foreign Affairs, Mauro Vieira. The GES complements technical assessments with reflections on the ethical dimensions of negotiations, with the goal of advancing the purpose and long-term aims of the Paris Agreement and keeping alive the objective of limiting average global warming to 1.5°C above pre-industrial levels.

In essence, the Global Ethical Stocktake aims to serve as a compass to help guide humanity toward the changes the climate crisis demands, grounded in the understanding that shifting from the current development model to sustainability must be steered by the highest sense of urgency, justice, cooperation and solidarity among peoples, countries and regions. Alongside these principles and values, and amid such an exceptionally challenging geopolitical context, the strategic and undeniable importance of the role to be played by multilateralism must be underscored—a non-negotiable ethical principle that forms the basis for establishing agreements and for taking urgent collective decisions. Multilateral cooperation has helped reduce projected warming from worst-case scenarios—above 4°C—and moved climate change from the margins of global politics to the center of the international agenda. Yet the world remains off track to achieve the 1.5°C goal. COP30 is the moment for the inflection point incisively recommended by science.

To help root these principles in the dynamics and the process of COP30, the Brazilian Presidency of the Conference has included the Global Ethical Stocktake as one of its four Leadership Circles, alongside the Circle of Finance Ministers, the Peoples' Circle and the Circle of former COP Presidents.

COP30 Leadership Circles

CIRCLE OF PRESIDENTS

Members:

Former COP Presidents since COP21, held in Paris in 2015

Objective:

Accelerate the implementation of the Paris Agreement and strengthen multilateralism and global climate governance

Leadership:

Laurent Fabius, Minister of Foreign Affairs of France (2012–2016)

CIRCLE OF FINANCE MINISTERS

Members:

Finance Ministers from countries that have hosted COPs + G20 finance ministers

Objective:

Provide inputs to the Baku to Belém Roadmap to USD 1.3 trillion

Leadership:

Fernando Haddad, Brazil's Minister of Finance

PEOPLES' CIRCLE

Members:

Indigenous and local communities (afro-descendant and traditional communities and family farmers)

Objective:

Listen to the demands and contributions of Indigenous Peoples and traditional communities

Leadership:

Sonia Guajajara, Brazil´s Minister of State of Indigenous Peoples

GLOBAL ETHICAL STOCKTAKE CIRCLE

Members:

Religious leaders, artists, local and traditional communities, people of African descent, youth, scientists, entrepreneurs, women, activists and policymakers

Objective:

Global call for climate action based on ethics, cultural diversity and science

Leadership:

UN Secretary-General António Guterres
President of Brazil, Luiz Inácio Lula da Silva

Executive Coordination:

Brazil's Minister of State for the Environment and Climate Change, Marina Silva
Brazil's Minister of Foreign Affairs, Mauro Vieira

The initiative draws upon the most robust and recent scientific evidence, together with the knowledge and experiences of Indigenous Peoples, local and traditional communities, people of African descent, youth, cultural and religious leaders, women, activists, artists, academia, entrepreneurs and decision-makers. Across the six regions where the Global Ethical Stocktake took place, the initiative was supported by regional leadership, each serving as a co-leader. The decision by President Lula and Secretary-General António Guterres to carry out the Global Ethical Stocktake in partnership with individuals of recognized legacy in their respective fields of action and leadership—and with strong convening power—yielded valuable gains, both in the quality of the results achieved and in the remarkable speed with which the six Dialogues were carried out in such a short period of time.

GLOBAL ETHICAL STOCKTAKE REGIONAL DIALOGUES CO-LEADERS

Region	Country and City of the Dialogue	Date	Co-leader	
Europe	London, United Kingdom	24 June 2025	Mary Robinson, Former President of Ireland	
South America, Central America and the Caribbean	Bogotá, Colombia	21 August, 2025	Michelle Bachelet, Former President of Chile	
Asia	New Delhi, India	1 September, 2025	Kailash Satyarthi, Nobel Peace Prize Laureate	
Africa	Addis Ababa, Ethiopia	5 September, 2025	Wanjira Mathai, Regional Director for Africa at the World Resources Institute	
Oceania	Sydney, Australia	15 September, 2025	Anote Tong, Former President of Kiribati	
North America	New York, United States	19 September, 2025	Karenna Gore, Founder and Executive Director of the Center for Earth Ethics	

Photos: Fernando Donasci/MMA, Rafa Neddermeyer/COP 30, Rogério Cassimiro/MMA, Ron Hester.

Each Dialogue was conceived as an open space for deep listening and mutual trust, moving away from confrontational formats to foster joint creation, empathy and mutual respect. Recognizing artistic culture as central to ethical reflections, participants contributed not only through technical and scientific interventions, but also through testimonies, essays, poetry, music and visual art, which will be displayed in a space of its own within the Blue Zone at COP30 in Belém, in the state of Pará.

Cultural assets—stories, rituals, artistic expressions, and ancestral knowledge—were not peripheral but central, offering pathways to connection and understanding across differences. They helped anchor the Dialogues in lived experience, allowing participants to move beyond the abstract toward a relational and transformative engagement.

During each Regional Dialogue, participants were invited to respond to five guiding questions covering the following thematic areas:

1. Climate denial and disinformation
2. Production and consumption models and just transition
3. Climate finance
4. Culture, Spirituality and Nature
5. Mobilization for sustainable change

The participants of the Regional Dialogues were encouraged to connect their responses to the United Nations Framework Convention on Climate Change (UNFCCC) negotiation tracks, with the aim of producing concrete recommendations for COP30 negotiators.

Guiding Questions for the Regional Dialogues of the Global Ethical Stocktake[1]		
1	Climate denialism and disinformation	Given the consensus that science must prevail over disinformation in guiding the ecological transition and defining climate targets—whether on the basis of denotative postulates of right and wrong, or through the ancestral roots of narrative knowledge—why does climate denialism continue to prevail in public and private decisions, even when millions of lives are at risk or have already been lost?
2	Production and consumption models and just transition	Considering that current patterns of production and consumption are not aligned with the 1.5°C Mission, nor do they sustain a just, planned and inclusive transition, why do we continue to reproduce unsustainable models despite clear evidence that it is the most vulnerable who pay the price of this model with their lives? What must we do to create a cycle of prosperity that is better adapted to conditions and more synergistic and ethical in relation to diverse ways of life?
3	Climate finance	To ensure compliance with climate agreements and the 1.5°C Mission, we must overcome dependence on fossil fuels and deforestation. How can we encourage wealthy nations, which are major producers and consumers of fossil fuels, to accelerate this transition—decommissioning assets, redirecting investments toward renewable energies, diversifying energy sources and adopting other relevant measures?
4	Culture, Spirituality and Nature	Considering that culture and spirituality can be powerful allies in confronting the climate crisis, are there traditions, stories or cultural or spiritual practices from your community or region that teach us to live in greater harmony with nature?
5	Mobilization for systemic transformation	Recognizing that effective change requires diverse and collective participation, how can we mobilize the greatest possible number of people, leaders, companies and nations to embrace the ethical and cultural transformations needed for a just transition in the context of the climate crisis? Which ideals—political, social, cultural, spiritual, philosophical, aesthetic and ethical—would best help enable this transition?

[1] In Africa, the guiding questions were adapted to reflect the continent's specific socio-economic, political and environmental realities.

As soon as the Global Ethical Stocktake began to be publicized, there was a strong expression of interest in participation from groups, sectors and communities. In response, the modality of Self-Organized Dialogues of the Global Ethical Stocktake was established, coexisting with the Regional Dialogues but promoted independently by civil society, religious and cultural segments, youth, artists, subnational governments, private-sector representatives, Indigenous Peoples and other actors around the world —rooting the process in local realities and ensuring the inclusion of diverse voices and knowledge systems.

This report summarizes the key contributions of the Global Ethical Stocktake for consideration in decision-making and subsequent transmission to heads of state and climate negotiators in the lead-up to COP30.[2]

It is structured as follows: First, it presents a global analysis developed from the inputs of the six official Dialogues, distilling key takeaways and recommendations to inform negotiations in seven priority areas: (i) Adaptation; (ii) Implementation of Paris Agreement's first Global Stocktake, particularly the commitments to transition away from fossil fuels in a just, orderly and equitable manner so as to achieve net zero by 2050, triple renewable energy capacity, double the rate of energy efficiency improvements by 2030, and halt and reverse deforestation and forest degradation by 2030; (iii) Just Transition; (iv) Means of Implementation, including finance, technology and capacity-building; (v) Climate, Biodiversity and Desertification Synergies and the role of Indigenous Peoples and Local Communities; (vi) Culture and Climate Action. In addition, the report includes a chapter on Culture and Climate Action and a section on Self-Organized Dialogues of the Global Ethical Stocktake, with issues of gender and the perspectives of people of African descent and youth addressed transversally across all themes.

Second, the report provides an overall regional contextualization, situating the Dialogues within their broader political, social and environmental realities. It then presents the main insights and region-specific recommendations from each of the six regions: Europe; Africa; Asia; Oceania; North America; and South America, Central America and the Caribbean region.

This report aims to contribute to consolidating COP30 as the COP of Implementation—adding strategic and action-oriented elements that had not previously been highlighted as such, and mobilizing the global *mutirão* to ensure effective implementation of "Decision 1/CMA.5 – Outcome of the First Global Stocktake" under the Paris Agreement and alignment with the 1.5°C goal. At the same time, it responds to the call of the President of Brazil for COP30 to be the COP of Truth, a moment to acknowledge unmet commitments and confront the ethical contradictions that are central to addressing

[2] This report does not represent an official position of the COP30 Presidency. It is an independent synthesis and analysis of the inputs and contributions shared by participants across the six Regional Dialogues. The content has not been formally validated by the participants.

the climate crisis. The outcomes of the Global Ethical Stocktake will be brought to Belém, at the heart of the Amazon—a region often invoked in global debates but little known to many of those making decisions—as a reminder that ethical climate action must be just and centered on sustainable relationships—with oneself, with one another, with society and with nature.

Ten years after the Paris Agreement—negotiated in the Northern Hemisphere, where the "North Star" often symbolized the path forward—COP30 carries the responsibility of projecting a vision for the next decade of climate action. As the fourth consecutive COP hosted in the Global South, the Brazilian Presidency invites us to also be guided instead by the constellation of the "Southern Cross." This emblem reflects both the aspiration and the duty of the Global Ethical Stocktake: to use ethics as a guide and a lens to instigate the courage and political determination to translate commitments into action, with multilateral cooperation and solidarity as the indispensable instruments and principles to confront the climate crisis in a just, equitable and inclusive manner.

In light of the gap in the effective implementation of existing commitments, the Global Ethical Stocktake calls for a coordinated global collective effort—a mutirão, a Brazilian term of Indigenous origin that embodies this spirit of cooperation— to promote the transition away from fossil fuels and deforestation in a just, equitable and orderly manner, as agreed in the Global Stocktake (GST) in Dubai. Such a pathway is presented not only as a technical prescription, but also as an ethical orientation: planning and mobilizing resources on the scale of at least USD 1.3 trillion per year for the transition is itself a moral responsibility, necessary to avoid abrupt, unjust and harmful outcomes for people, communities and societies, especially the most defenseless. Anchoring this effort in the principle of common but differentiated responsibilities and respective capabilities (CBDR-RC) is essential. While climate change is a global problem requiring collective effort, responsibilities and capacities differ and must be recognized in how transitions are designed and implemented. Ensuring equity is an ethical imperative, which also means drawing on diverse sources of knowledge—not only modern science, but sciences, in the plural, including ancestral and Indigenous knowledge systems.

To translate these reflections into concrete pathways for action, the Global Ethical Stocktake Dialogues have resulted in a set of priority recommendations for COP30 negotiators. The table below offers a synthesis of these recommendations, which are further developed and contextualized throughout the report.

SUMMARY OF GLOBAL RECOMMENDATIONS

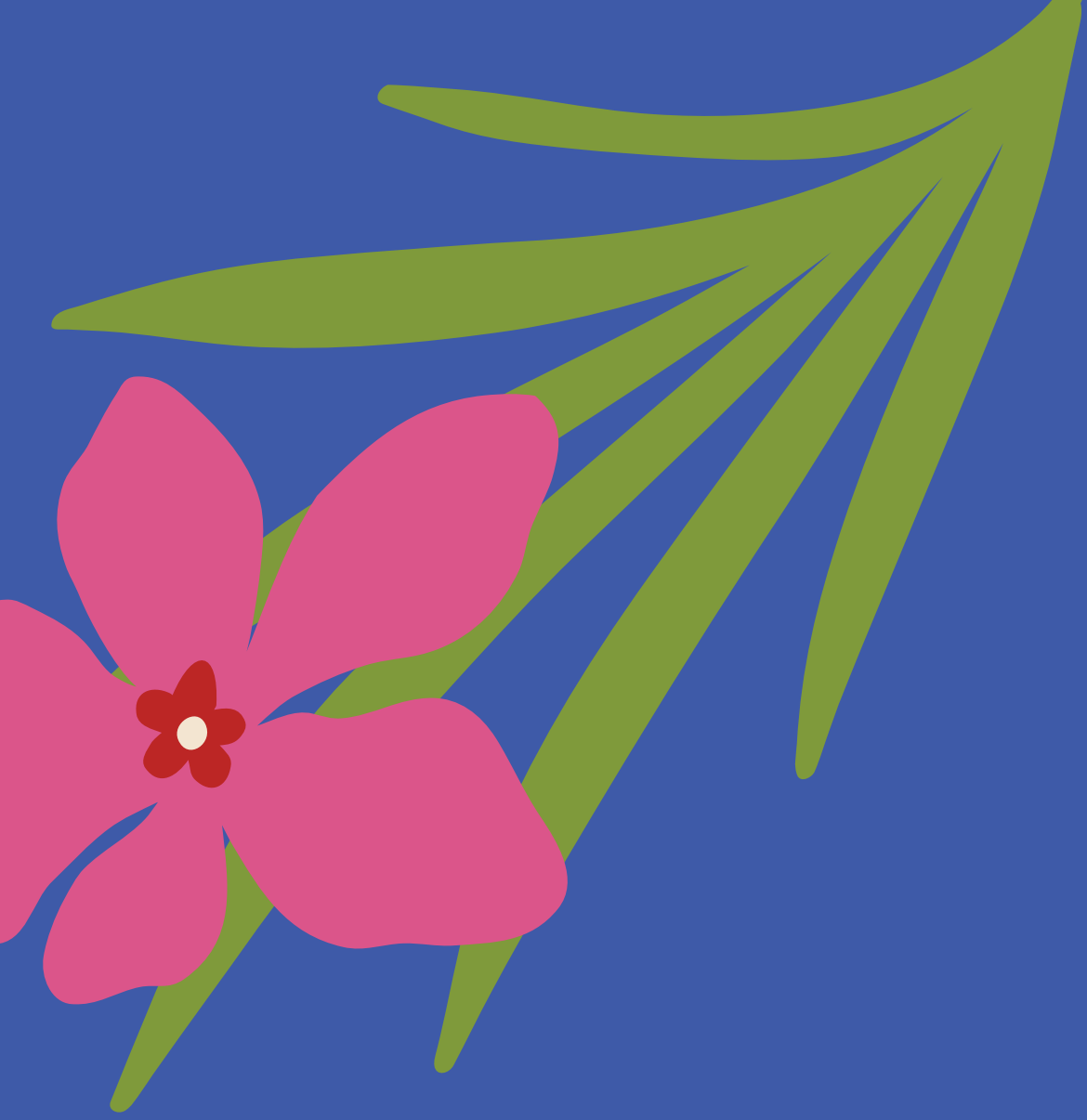
Climate Adaptation	Implementing the Paris Agreement's first Global Stocktake (GST)	Just Transition	
Adaptation must be given the highest political priority at COP30, with National Adaptation Plans (NAPs) elevated to the same level of visibility and recognition as Nationally Determined Contributions (NDCs).	COP30 must provide a strong political response to the expected ambition gap in NDCs.	COP30 must consolidate a holistic vision of just transition as a vehicle to ensure fairness in all aspects of climate action.	
The Global Goal on Adaptation (GGA) must become a vehicle for justice, resilience and transparency, not merely a technical framework.	COP30 must initiate a global process to develop a plan that sets out a roadmap for a just and planned transition away from fossil fuels and deforestation, with clear targets and indicators.	COP30 must acknowledge participation and social protection as preconditions for a just transition.	
COP30 must recognise local, traditional, ancestral and gender-responsive knowledge as an essential component of adaptation.	COP30 must send a clear political signal that implementation of the GST will be backed by adequate finance, technology and capacity-building.	COP30 must reinforce a people- and nature-centered approach—one that places the respect for human rights, land rights, the rights of Indigenous Peoples and the protection and sustainable use of biodiversity as essential pillars of just transition.	
COP30 must trigger a global effort to scale up adaptation finance, through new contributions to mechanisms such as the Adaptation Fund and by anchoring adaptation finance in the Baku to Belém Roadmap to USD 1.3 trillion with clear, monitorable targets.	The ethical integrity of the COP process must be protected by establishing clear safeguards against conflicts of interest, enhancing transparency regarding industry participation in delegations and ensuring that host country agreements include measures to limit the influence of fossil fuel and other polluting sectors.	Governments should commit to a fair distribution of the benefits of transition, moving away from extractive models that have historically resulted in environmental destruction, low-paid jobs and forced displacement.	

	Means of Implementation: Finance, Technology and Capacity-building	Climate, Biodiversity and Desertification Synergies Agenda and the role of Indigenous Peoples and Local Communities	Culture, Spirituality and Climate Action
	COP30 must define concrete pathways to increase the quantity and quality of climate finance.	COP30 must advance synergies across the Rio Conventions, reinforcing that climate change, biodiversity loss and desertification are inseparable crises requiring integrated responses.	Recognize culture as a fundamental driver of resilience, justice and ethical transformation by placing it at the core of climate action.
	COP30 must present a strategy to strengthen cooperation between the UNFCCC and the international financial architecture to align finance flows with the goals of the Paris Agreement	COP30 must place nature at the heart of economic transformation strategies, recognizing that addressing the climate crisis requires moving beyond extractive development models toward approaches that respect and value nature.	Safeguard tangible and intangible cultural heritage from the impacts of the climate crisis.
	COP30 must ensure a balanced approach in finance for adaptation, mitigation and loss and damage, guided by a just transition—including in the Baku to Belém Roadmap to 1.3 trillion.	Position the leadership of Indigenous Peoples and Local Communities at the center of COP decision-making, recognizing and valuing their knowledge systems in decisions and political declarations, and ensuring inclusive participation through adequate logistical support and interpretation into Indigenous languages.	Protect cultural relationships with land, water and oceans by integrating Indigenous, traditional and local knowledge into climate strategies, recognizing them as cultural teachers and sacred bonds between past and future generations
	Access to climate finance must be simplified and people-centred.	Recognize land rights and the rights of nature as essential pillars in combating the climate, biodiversity loss and desertification crises.	Advance truth-telling and decolonize knowledge systems by confronting colonial legacies, land dispossession and cultural erasure, and by re-centering marginalized worldviews in climate action.

SUMMARY OF GLOBAL RECOMMENDATIONS

Climate Adaptation	Implementing the Paris Agreement's first Global Stocktake (GST)	Just Transition	
	The COP30 Presidency must present a long-term vision for implementation-oriented climate governance, building on the outcomes of its four Leadership Circles.	COP30 must address systemic barriers that undermine just transition pathways, such as unilateral trade measures, high cost of capital and restrictions on access to green technologies.	
	Make use of the International Court of Justice's and the Inter-American Court of Human Rights' advisory opinions on States' obligations in respect of climate change as a vehicle to strengthen accountability and implementation of COP decisions.	COP30 must send a strong signal that just transitions require adequate, predictable means of implementation, with the Baku–Belém Roadmap explicitly recognizing the need for dedicated funding to support countries in advancing their transition strategies.	
		Militarism must be recognized as a structural barrier to just transitions, since armed conflicts and military spending not only generate significant greenhouse gas emissions and destroy ecosystems but also divert vast resources away from climate action.	

	Means of Implementation: Finance, Technology and Capacity-building	Climate, Biodiversity and Desertification Synergies Agenda and the role of Indigenous Peoples and Local Communities	Culture, Spirituality and Climate Action
	Governments must deliver on the commitment to phase out fossil fuel subsidies and ensure that polluting companies are more fairly taxed, redirecting these resources toward climate action	Adopt measures to protect environmental defenders as a cornerstone of efforts to safeguard land, water and forests	Contribute to increasing the engagement of faith traditions and religious leaders in the fight against climate change, recognizing them as vital ethical references and as allies in mobilizing values and action across societies.
	COP30 must inaugurate a new era of solidarity between the Global North and South, with co-development and technology transfer as central pillars.	Advance gender equality and women's leadership as a pillar of the synergies agenda.	
	Traditional knowledge and culture must be recognized as sources of innovation and essential means of implementation.	Ensure the continuation of the Global Ethical Stocktake and embed ethics, values and culture at the heart of responses to the climate, biodiversity and desertification crises.	



GLOBAL ETHICAL STOCKTAKE

Lessons from Six Regions for COP30

A Moral Compass for Implementation

Climate Adaptation

As the impacts of the climate crisis intensify, adaptation becomes a matter of survival for many. It is about the insecurity of homes swept away by floods, the loss of stability of food systems under drought and the resilience of communities facing storms, fires and rising seas. Yet adaptation remains chronically underfunded and politically undervalued. According to UNEP's Adaptation Gap Report 2024,[3] developing countries already face annual adaptation costs estimated at USD 187-359 billion, but resources mobilized fall far short of these needs. Most of what is delivered comes in the form of loans, exacerbating fiscal pressures and forcing countries to make difficult choices between climate action and urgent social needs.

The consequences of this imbalance are severe: underinvestment in adaptation deepens inequalities and risks locking entire regions and communities into cycles of vulnerability. One of the starkest dimensions, highlighted in the Africa Dialogue and echoed in the Oceania edition, is displacement: in 2021 alone, 22.3 million people were forced from their homes by climate-related disasters.[4] While most are displaced within their own countries, many cross borders, where they fall through legal gaps, as those uprooted by climate change are not recognized as subject of rights under the 1951 Refugee Convention. Without legal protection, they face heightened risks of hunger, loss of income, lack of water and sanitation, health crises, trafficking and violence.

This is not only a humanitarian emergency but also an ethical crisis, underscoring the need for adaptation to stand at the center of climate governance. COP30 offers a critical opportunity to correct the long-standing imbalance that has kept this agenda on the sidelines. The Conference's Presidency has emphasized that adaptation is the *"visible face of the global response to climate change and a central pillar for aligning climate action with sustainable development"*[5]—a reminder that the regime will ultimately be judged by its ability to protect lives and livelihoods.

Participants in the Global Ethical Stocktake echoed this point clearly: elevating adaptation to the highest level of political priority is indispensable for the success of COP30. As Minister Marina Silva highlighted in the Oceania Dialogue:

[3] United Nations Environment Programme (UNEP). *Adaptation Gap Report 2024*. Nairobi: UNEP, 2024. https://www.unep.org/resources/adaptation-gap-report-2024

[4] Internal Displacement Monitoring Centre (IDMC). *Global Report on Internal Displacement 2022.* Geneva: IDMC, 2022. https://www.internal-displacement.org/global-report/grid2022/

[5] Brazilian Presidency of COP30. *Third Letter from the Presidency.* May 3, 2025. https://cop30.br/en/brazilian-presidency/letters-from-the-presidency/third-letter-from-the-presidency

> It is essential to advance an adaptation agenda that responds to those who are already experiencing the pedagogy of pain, the pedagogy of loss and the pedagogy of mourning of those who have lost their loved ones – and whose realities must be considered by all decision-makers."
>
> **Marina Silva,**
> Brazil's Minister of State for the Environment and Climate Change

In Bogotá, Colombia, participants also warned that without tackling deep structural inequality, adaptation efforts would remain incremental. As Maria Fernanda Lemos, professor and member of the Intergovernmental Panel on Climate Change (IPCC), observed:

> "Cities reflect socioeconomic inequality in many ways. This is particularly critical in Latin America. Any adaptation or mitigation effort becomes completely ineffective if it does not tackle the root cause, which is inequality. We are not pursuing transformative adaptation; only incremental adaptation. That is why we are not solving the problem."

The most vulnerable communities are not passive victims, but active agents of adaptation who deserve recognition and empowerment. This requires drawing on the ancestral wisdom of Indigenous Peoples and local communities, whose territories remain among the best preserved, yet whose voices are too often sidelined in decision-making. Ensuring diversity and inclusion—particularly of women, Afro-descendant and Indigenous leaders—was highlighted as a condition for making adaptation both just and effective.

This emphasis on justice and inclusion resonated with discussions in Asia. Rodne Galicha, environmental defender from the Philippines, warned that *"we cannot adapt forever—swimming in floods, fleeing storms, rebuilding our homes and mourning our families. Belém is hope, "* evoking the Filipino philosophy of *katumbalikwasan* as a vision for resilience rooted in solidarity. From India, youth activist Ridhima Pandey recalled being displaced by floods at age five and stressed that *"victims like me are barely noticed—only whispers in the rooms where lobbies meet."*

Across the Asian Dialogue, participants pointed to community-led practices—from river revitalization and seed banks to reforestation by women in Puri, in the Indian coastal state of Odisha—as evidence that effective adaptation arises from ancestral knowledge and local agency. They warned that unless adaptation is recognized as a matter of justice, the most vulnerable will continue to bear the highest costs of a crisis they did not cause.

Africa Regional Dialogue

The same sense of urgency came through in Africa, a continent that emits just 4% of global emissions and yet suffers the most from devastating climate impacts.[6] At the Addis Ababa Global Ethical Stocktake, one participant—a lawyer turned activist—put it plainly:

> *"For us, this is about ethics, justice and fairness. In twenty-five years, there will be nearly 1 billion additional people living on the African continent, very likely in a world that has warmed by two degrees or more. Adaptation is not optional. It is about survival. Financing, impact assessment, and clear pathways are non-negotiable. If we fail on adaptation, we fail on everything else."*

It was further highlighted that, despite receiving less than 12% of promised global climate funding, African countries are having to allocate a share of their GDP to adaptation[7]—a disproportionate burden given their historical responsibility. The message from the Regional Dialogues was clear: Africa is not a passive recipient of aid but a crucial strategic partner in shaping global resilience.

From the first Dialogue in Europe to the last in North America, participants underscored that adaptation cannot remain a secondary track: it must be backed by transparent and adequate resources, treated as a strategic investment rather than charity and made accessible through affordable, non-debt instruments that reach those who need it most.

[6] Brazilian Presidency of COP30. *Global Ethical Stocktake Calls on World to Fulfill Promises and Acknowledges African Leadership.* September 5, 2025. https://cop30.br/en/news-about-cop30/global-ethical-stocktake-calls-on-world-to-fulfill-promises-and-acknowledges-african-leadership

[7] Ibid.

Drawing on the perspectives raised across the six Regional Dialogues of the Global Ethical Stocktake, this report presents the following recommendations to inform the COP30 process.

RECOMMENDATIONS ON THE ADAPTATION AGENDA

- **Adaptation must be given the highest political priority at COP30, with National Adaptation Plans (NAPs) elevated to the same level of visibility and recognition as Nationally Determined Contributions (NDCs).** This means featuring adaptation prominently at the COP30 Leaders' Summit and ensuring that the NDC Synthesis Report explicitly acknowledges it as a core component of climate action.
- **The Global Goal on Adaptation (GGA) must become a vehicle for justice, resilience and transparency, not merely a technical framework.** The adaptation indicators under development should measure progress in reducing vulnerability and scaling community and locally led adaptation practices, while also assessing both the quality and quantity of means of implementation for adaptation, as well as measuring whether these resources effectively reach women, Indigenous Peoples, local communities, people of African descent and youth.
- **COP30 must recognise local, traditional, ancestral and gender-responsive knowledge as an essential component of adaptation.** Communities are active agents of resilience, not passive recipients, and their traditional and Indigenous knowledge should be treated as legitimate science, fully integrated into adaptation planning, monitoring and reporting. Young women, women of African descent and Indigenous women must be empowered as central actors in shaping adaptation strategies.
- **COP30 must trigger a global effort to scale up adaptation finance, through new contributions to mechanisms such as the Adaptation Fund and by anchoring adaptation finance in the Baku to Belém Roadmap to USD 1.3 trillion with clear, monitorable targets.** Preference should be given to predictable, affordable non-debt instruments to avoid worsening the fiscal burdens of developing countries, while access procedures must be simplified so that resources reach those who need them most, particularly vulnerable communities and local actors.

Implementing the Paris' Agreement First Global Stocktake (GST)

The first Global Stocktake (GST), finalized at COP28 in Dubai, provides the most comprehensive assessment yet of collective progress under the Paris Agreement and its long-term goals. It spans the full spectrum of climate action—from energy systems, industry and transport, to agriculture and food, forests and oceans and the resilience of cities and communities. It also integrates human and social development priorities, alongside the enablers needed to deliver change, including finance, technology and capacity-building.

At its core, the GST stands as the compass for Mission 1.5[8]—pointing to the pathways that must be taken if the 1.5°C goal is to remain within reach, while also advancing sustainable development and poverty eradication. Among the critical commitments highlighted for this decisive decade are tripling renewable energy capacity globally and doubling the global average annual rate of energy efficiency improvements by 2030; transitioning away from fossil fuels in energy systems, in


Photo: Rogério Cassimiro/MMA

South America, Central America and Caribbean Regional Dialogue


Photo: Fernando Donasci/MMA

Oceania Regional Dialogue


Photo: Fernando Donasci/MMA

Africa Regional Dialogue

[8] Brazilian Presidency of COP30. *Fourth Letter from the Presidency.* June 20, 2025. https://cop30.br/en/brazilian-presidency/letters-from-the-presidency/fourth-letter-from-the-presidency

a just, orderly and equitable manner to achieve net zero by 2050; and halting and reversing deforestation and forest degradation by 2030.[9]

Yet world progress remains dangerously off track. According to the IPCC, global greenhouse gas emissions must be reduced by 43% by 2030 compared to 2019 levels to keep 1.5°C within reach.[10] Instead, emissions continue to rise—albeit more slowly than in past decades—and current NDCs remain misaligned with this trajectory.

To help confront this reality, the Brazilian COP30 Presidency has designed an Action Agenda to mobilize all actors—governments, the private sector, civil society and subnational authorities. The Presidency has emphasized that solutions to implement the outcomes of the GST must be concrete and ambitious, designed to generate global impact, grounded in the best available science and built on the synergies between climate action and sustainable development. This implies going beyond the necessary mitigation and adaptation agendas and advancing with the same intensity in the agenda of transforming our unsustainable development models toward a new cycle of prosperity that is just, diverse and sustainable.

President Lula framed the upcoming climate COP as a test of truth, where countries must demonstrate whether commitments under the UNFCCC, the Paris Agreement, and the GST will be honored or once again deferred. In this context, President Lula—anticipating one of COP30's mobilization circles—in his opening speech at the Summit of the Future, in New York, in September 2024, assertively announced:

[9] UNFCCC. *Outcome of the First Global Stocktake.* Decision 1/CMA.5. Dubai: United Nations Framework Convention on Climate Change, 2023.

[10] Intergovernmental Panel on Climate Change (IPCC), *Climate Change 2023: Synthesis Report. Summary for Policymakers* (Geneva: IPCC, 2023). https://www.ipcc.ch/report/ar6/syr/

> At COP28, the world carried out a global stocktake of the implementation of the Paris Agreement goals. The current levels of greenhouse gas emission reductions and climate finance are insufficient to keep the planet safe. In partnership with the Secretary-General, and as preparation for COP30, we will work toward a Global Ethical Stocktake, bringing together various sectors of civil society to reflect on climate action through the lens of justice, equity and solidarity."

Luiz Inácio Lula da Silva, President of Brazil

Announced and duly implemented one year after the speech delivered at the opening of the Summit of the Future, convened by the UN Secretary-General António Guterres, the Dialogues of the Global Ethical Stocktake highlighted that the implementation gap is not merely a technical limitation. Ecological transformation requires careful planning and far-reaching structural changes across all sectors of the economy, involving inevitable dilemmas and difficult choices. Yet it is equally—and perhaps above all—a moral challenge, one that cannot be addressed through incremental adjustments.

Participants in the Global Ethical Stocktake shared this concern, stressing that effective GST implementation means addressing the deep contradictions of our time—from the persistence of fossil fuel subsidies while climate finance remains unmet, to the flow of trillions into wars while vulnerable communities remain unprotected, the rise of unilateral measures and trade disputes that undermine multilateral cooperation, and the widening gulf between commitments and actions.

> Fossil fuel companies have record profits while our planet burns. We have a situation in which countries and regions, such as the Small Island Developing States, are facing a terrible climate crisis. And the women, the elders, the children, and the poor are the ones facing this climate crisis [...]. We need to bring about these solutions in a just manner. And we must ensure that

we are using renewable energy also for Indigenous Peoples, the poor, and those most disadvantaged by not being the most affected."

Selwin Hart,
Special Advisor of the UN Secretary General for Climate Action and Just Transition

Failing to act on promises already signed, participants warned, undermines trust in the multilateral system and erodes the legitimacy of climate governance itself. At the first Regional Dialogue, in Europe, Brazil's Minister of State for the Environment and Climate Change, Marina Silva, declared:

"We have to recognize the unethical nature of making commitments that have no practical consequences. And, inconveniently, we must ask ourselves: is it ethical not to take the agreements we have signed seriously?"[11]

Marina Silva,
Brazil's Minister of State for the Environment and Climate Change

Across the Dialogues, this call for accelerating implementation took different forms. In Europe, participants underscored that the credibility of the multilateral process hinges on honoring past commitments, progressively phasing out fossil fuels until their complete elimination, and shielding negotiations from undue lobbying influence.

In Colombia, during the South America, Central America and Caribbean Regional Dialogue, former Chilean President and co-leader of this edition of the GES, Michelle Bachelet, shared optimism that achieving progress is possible:

"We are at a decisive moment to determine and implement the best proposals to limit the rise in global temperature to a maximum of 1.5°C. I believe we can reach this goal, however difficult it may be. Because the alternative of renouncing it would mean accepting the suffering

[11] Ministry of the Environment and Climate Change. In Europe, Participants of the Global Ethical Stocktake Discuss the Ethical Imperative of Tackling Climate Change. Brasília, June 30, 2025. https://www.gov.br/mma/pt-br/noticias/in-europe-participants-of-the-global-ethical-stocktake-discuss-the-ethical-imperative-of-tackling-climate-change?utm.com

of millions of people, especially those living in conditions of greatest vulnerability and who have contributed the least to this situation. That is why this Global Ethical Stocktake, which will be presented at COP30, is so important – because it seeks precisely to complement technical assessments with profound moral reflection."

Michelle Bachelet, former President of Chile

At the Asia Dialogue, Brazil's Environment and Climate Change Minister Marina Silva underscored the need for concrete measures and differentiated pathways to end dependence on fossil fuels:

"As I have reiterated, we want this to be the COP of implementation, with measures and instruments that lead us to the execution of the agreed targets. It is urgent that we develop an international plan, a roadmap that takes us to the end of dependence on fossil energy. To achieve this, it is necessary to take into account

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the differences between countries—their needs, difficulties, and national circumstances—addressing this challenge from both the production side and the consumption side."

Marina Silva,
Brazil's Minister of State for the Environment and Climate Change

In Asia, Oceania and North America, participants highlighted the Fossil Fuel Non-Proliferation Treaty (FFNPT) as a necessary instrument to complement such a roadmap.

"The idea of the Treaty is a companion to the Paris Agreement to help regulate and decide who gets to produce and how much, to address equity, and to support countries in the Global South especially, who are being forced into greater fossil fuel production [...]Think of it as a work plan for fossil fuel phase-out.""

Dr. Tzeporah Berman, International Program Director at Stand.earth and Chair of the Fossil Fuel Non-Proliferation Treaty Initiative

Photo: Fernando Donasci/MMA

Europe Regional Dialogue

> It is unacceptable that fossil fuel companies reap astronomical profits while climate finance struggles to gather resources. We need a Fossil Fuel Non-Proliferation Treaty, with an urgent phase-out plan. And those who profit from destruction must pay for its consequences."
>
> **Farzana Faruk**, Fridays for Future activist

From Africa, participants emphasized that the transition away from fossil fuels must be anchored in equity and fairness, noting the profound injustice of a continent that contributes less than 4% of global emissions yet suffers some of the most devastating climate impacts.

In Oceania, voices from across the region stressed that island nations on the front lines of storms and rising seas cannot afford further delays. They called for the full implementation of existing climate agreements and reminded the world that *"1.5 to stay alive"* is not a slogan but a survival imperative for their peoples.

In several Regional Dialogues, from Oceania to North America, a common thread emerged: for years, climate action has been framed primarily as a moral duty; today, it is also a matter of law. Participants pointed to the recent advisory opinion of the International Court of Justice on the obligations of States in respect of climate change.

Commenting on the opinion, Jacqueline Peel, University of Melbourne and IPCC scientist, underlined the shift from ethics to enforceable norms:

> Courts are transforming moral responsibility into legal requirement. Failure to act on fossil fuels is not just negligence. It is internationally wrongful. Companies that have contributed the most to climate change must also bear the most responsibility.
>
> **Jacqueline Peel,** University of Melbourne and IPCC scientist

Participants emphasized that COP30— the first COP since this landmark opinion— must place accountability at its core: not only in holding governments to their commitments under the GST, but also in safeguarding the integrity of the process itself. They noted that in previous COPs, delegations linked to fossil fuel

interests have numbered in the thousands, influencing outcomes in ways that compromise ambition and erode trust.

As Mary Robinson, former President of Ireland and co-leader of the European Dialogue, declared:

> We are being misled by very powerful lobbies. We need to redirect our focus and not allow greenwashing or denialism, but rather promote a rising wave of justice, hope, and history."
>
> **Mary Robinson**, former President of Ireland and co-leader of the European Dialogue

This warning underscored a broader call across the Dialogues: limiting the influence of actors with clear conflicts of interest is essential if COP30 is to be the ***"COP of Truth"*** and a turning point for credibility in multilateral climate governance.

Building on these reflections, this report outlines key recommendations to COP30 negotiators.

RECOMMENDATIONS ON GST IMPLEMENTATION

- **COP30 must provide a strong political response to the expected ambition gap in NDCs.** All diplomatic efforts should be made to ensure that Parties deliver high-quality and ambitious new NDCs aligned with 1.5°C and backed by credible implementation strategies. Should ambition still fall short by COP30, the Presidency must respond by setting out concrete pathways to close the gap and put countries back on track toward Mission 1.5.


Photo: Fernando Donasci / MMA

Oceania Regional Dialogue


Photo: Rogério Cassimiro/MMA

South America, Central America and Caribbean Regional Dialogue

- **COP30 must initiate a global process to develop a plan that sets out a roadmap for a just and planned transition away from fossil fuels and deforestation, with clear targets and indicators.** Building on the GST commitments, this roadmap should serve as a planning tool with verifiable deadlines and milestones, addressing both production and consumption, and aligned with the principle of common but differentiated responsibilities. In this context, the COP process should also acknowledge the Fossil Fuel Non-Proliferation Treaty initiative as a complementary instrument to the Paris Agreement, potentially offering a framework to regulate production, ensure equity and adequately support Global South countries facing pressure to expand fossil fuel extraction.
- **COP30 must send a clear political signal that implementation of the GST will be backed by adequate finance, technology and capacity-building.** The Baku to Belém Roadmap to USD 1.3 trillion, together with its necessary monitoring process, must help build a vision that tackles systemic blockers— from the persistence of subsidies for fossil fuels and deforestation-driving industries to unilateral trade measures. This process should also drive a decisive push to strengthen enablers, including redirecting subsidies toward clean energy and expanding market access for sustainable agriculture and forest products.
- **The ethical integrity of the COP process must be protected by establishing clear safeguards against conflicts of interest, enhancing transparency regarding industry participation in delegations and ensuring that host country agreements include measures to limit the influence of fossil fuel and other polluting sectors.**
- **The COP30 Presidency must present a long-term vision for implementation-oriented climate governance, building on the outcomes of its four Leadership Circles.** The Circle of the Global Ethical Stocktake, the Circle of Peoples, the Circle of Finance Ministers and the Circle of COPs Presidents should inform a forward-looking work plan to strengthen transparency, accountability and the enforcement of decisions under the UNFCCC, the Paris Agreement and its first and subsequent GSTs. This vision should outline the reforms needed within the UNFCCC—across both the negotiation and Action Agenda tracks—while identifying pathways for cooperation and synergies with other multilateral institutions, including international financial institutions. This means that the Brazilian leadership of COP30, beyond its efforts to strengthen multilateralism in general, must work vigorously to ensure that climate multilateralism is likewise strengthened, especially through decisions that provide the UNFCCC with a new reference framework for the climate action agenda, including the urgent efforts toward implementation.

- **Make use of the International Court of Justice's and the Inter-American Court of Human Rights' advisory opinions on States' obligations in respect of climate change as a vehicle to strengthen accountability and implementation of COP decisions.** The International Court of Justice made it clear that any actions or omissions by States that result in adverse impacts on the climate system caused by anthropogenic emissions may constitute violations of international law. This includes the issuance of fossil fuel exploration licenses, the approval of new production projects or the granting of subsidies for fossil fuels.

Just Transition

Meeting the goals of the Paris Agreement requires more than a rapid shift from fossil fuels to renewable energy. It demands a structural transformation of prevailing economic models, with far-reaching implications for jobs, human rights, well-being and nature. What is at stake is whether we shape this transformation through planned, fair and inclusive choices, or whether it is imposed on us by climate chaos.

The Global Ethical Stocktake Dialogues made clear that we cannot abdicate from a just transition for all —one that delivers decarbonization in ways that also promote sustainable development and the reduction of inequalities.

In Europe, participants noted that just transition will be a central theme at COP30. A common point raised was that if we do not plan the transition and embed justice within it, climate policies risk aggravating inequality and facing backlash and a lack of social legitimacy. Many participants highlighted the need for climate action to deliver tangible benefits for people—from warmer homes to improved public transport and lower energy bills as a result of ending our dependence on fossil fuel.

> We need to build solutions that people can mobilize for, that genuinely meet them where they are. Unless we do that, we're going to lose people along the way, and get huge amounts of backlash. We need to design solutions with inequality at the core,"
>
> said **Hannah Martin**, Co-Executive Director of Green New Deal Rising.

Protecting workers and ensuring fair energy planning are essential, but not sufficient. The transition must extend across all sectors of the economy—from agriculture and land use to transportation and industry—and embed social responsibility at its core.

As Australian trade unionist Sharan Burrow argued during the Oceania Dialogue:


Photo: Fernando Donasci/MMA

Africa Regional Dialogue

> We need to make sure that we don't dismiss people as we build this new economy. And that requires integration and economic planning. It isn't just about looking after workers who are moving away from fossil fuels. That's an extraordinary challenge, but it won't happen unless we integrate a new development model."

This emphasis on leaving no one behind found particular resonance in Africa. There, the contradiction is stark: the continent emits 4% of global greenhouse gases, yet 600 million people still lack access to electricity. For African participants, a just transition also means eliminating energy poverty and ensuring clean cooking for all, while advancing nature-based and clean energy solutions rooted in local realities. Achieving this vision requires a new development model—one built on value addition, the creation of dignified jobs for a youthful population, and anchored in good governance, argued Kumi Naidoo, President of the Fossil Fuel Non-Proliferation Treaty Initiative.

Across all regions, the message was consistent: just transition must be guided by participation, inclusiveness and the protection of rights—especially those of Indigenous Peoples and local communities—together with the fair distribution of benefits. Voices from South America, Africa and Oceania warned that the rush for critical minerals and renewable infrastructure risks reproducing extractive models that have historically left communities with environmental destruction, low-paid jobs and human rights violations.

Protecting biodiversity and safeguarding sensitive ecosystems were identified as non-negotiable conditions for any transition. As Indigenous leader Frida Muenala reminded in the South America, Central America and Caribbean Regional Dialogue:

> While the forests burn, while the rivers dry up, while the seas grow warmer and the mountains are stripped of their minerals, our voices—the voices of those who care for the Earth—continue to be silenced. [...] The climate crisis not only destroys ecosystems. It erases cultures, it erases memory. Extractivism does not only take resources; it also takes our stories."

Participants underscored that Indigenous knowledge and cultural practices must be central to shaping transitions that protect both ecosystems and sacred sites. The Africa Dialogue reiterated that Indigenous lands and common spaces, such as the deep sea, must be safeguarded as no-go zones for mining and industrial exploitation.

In Oceania, Founder and CEO of Next Economy, Amanda Cahill, emphasized that communities *"want to help the world decarbonize, but they want to respect land rights and ensure that profits actually stay in the community for the well-being of everyone, while minimizing environmental harm."* Similarly, Larissa Baldwin-Roberts, co-founder of Common Threads, cautioned that without recognition of Indigenous rights, the transition to clean energy could perpetuate the same systems of oppression it seeks to replace. *"Our communities and our rights must come first"*, she said.

Dialogue participants from Europe, Asia and Oceania stressed that just transition is also about transforming economic and financial systems to redirect funds from emission-intensive economies toward climate-positive investments—requiring a change in the very DNA of the finance sector. As Arunabha Ghosh, CEO of the Council on Energy, Environment and Water (CEEW), noted:

> Climate ambition is abundant, but implementation remains inadequate. Until political pledges are accompanied by financial resources, private sector mobilization, institutional coordination, and behavioral change at the community level, ambition will remain empty."

Others highlighted agricultural value chains, noting that when farmers adopting sustainable practices in Cambodia earn only cents for a product later sold in Europe for substantially more, the imbalance is a grave ethical failure. Fairer profit distribution, local value addition and green industrialization were underscored as prerequisites for sustainable development and the reduction of asymmetries between countries.

A common theme across all Dialogues was that achieving a just transition requires confronting negative externalities that undermine fairness: unilateral trade measures, protectionism, and intellectual property restrictions on clean technologies. At the same time, it demands accelerating the provision of enabling conditions—finance, technology, and capacity-building—on equitable terms so that all countries and communities can fully benefit from the transition.

Participants also pointed to militarism as a systemic barrier to just transitions. In Europe, Antonio Patriota, Ambassador of Brazil to the United Kingdom, observed that it is unethical to ignore the costs of inaction or to accept greenwashing and protectionism under dubious environmental pretexts, recalling Umberto Eco's verdict on war as a *"waste of human and material resources, and essentially anti-ecological."* In North America, speakers underscored that military spending diverts trillions away from climate action, while armed conflicts devastate ecosystems, displace vulnerable communities and entrench injustice. Addressing militarism was framed as indispensable to redirect resources toward building sustainable, peaceful and equitable transitions.

> We must look at the victims of imperialism: all the bombs that were dropped, all this genocide, this war that is also causing climate catastrophe. We cannot overlook the military-industrial complex as part of


Photo: Fernando Donasci/MMA

South America, Central America and Caribbean Regional Dialogue


Photo: Fernando Donasci/MMA

Asia Regional Dialogue

environmental justice because it is a major component. And if we do not address this, we are not addressing the climate crisis."

Jamie Margolin,
co-founder of Zero Hour, a youth-led climate organization

Building on these insights, this report sets out recommendations for COP30 to advance the Global Ethical Stocktake Dialogue's vision of just transitions as a means for implementing climate action rooted in fairness and shared prosperity.

RECOMMENDATIONS ON JUST TRANSITION

- **COP30 must consolidate a holistic vision of just transition as a means to ensure fairness in all aspects of climate action.** To this end, Parties should prioritize policies that not only drive decarbonization but also promote sustainable development and reduce inequalities—within and between countries—encompassing all sectors of the economy.
- **COP30 must acknowledge participation and social protection as preconditions for a just transition.** Participatory governance and social protection mechanisms must be designed to prevent abrupt ruptures, advance priorities such as eradicating energy poverty and ensuring universal access to affordable clean energy. These mechanisms should extend beyond the formal workforce to include informal and care workers, as well as address the needs of all affected communities, with particular attention to vulnerable groups such as women, children, persons with disabilities, people of African descent, Indigenous Peoples, smallholder farmers, migrants, internally displaced persons and youth.
- **COP30 must reinforce a people- and nature-centered approach—one that places the respect for human rights, land rights, the rights of Indigenous Peoples and the protection and sustainable use of biodiversity as essential pillars of just transition.** Transition policies—including renewable energy facilities and critical mineral extraction—can cause serious social and biodiversity harms if not adequately designed. Governments should therefore commit to preventing and mitigating such risks, establish robust accountability mechanisms to safeguard respect for land rights and uphold the right of Free, Prior and Informed Consent (FPIC) for Indigenous Peoples.
- **Governments should commit to a fair distribution of the benefits of transition, moving away from extractive models that have historically resulted in environmental destruction, low-paid jobs and forced displacement.** Mineral- and resource-rich regions must no longer serve as mere suppliers of raw materials; instead, the COP process should affirm


Photo: Fernando Donasci/MMA

Oceania Regional Dialogue

that a just transition requires value addition, nationally defined green industrialization pathways, and equitable benefit-sharing that generate decent jobs, empower local communities, value traditional knowledge and foster local innovation.

- **COP30 must address systemic barriers that undermine just transition pathways, such as unilateral trade measures, high cost of capital and restrictions on access to green technologies.** Governments should identify solutions and cooperative approaches to overcome these barriers, including expanding market access for sustainable products with fairer remuneration, easing access to clean technologies and reducing the cost of capital in developing countries.
- **COP30 must send a strong signal that just transitions require adequate, predictable means of implementation, with the Baku–Belém Roadmap explicitly recognizing the need for dedicated funding to support countries in advancing their transition strategies.** At the same time, the COP process should outline concrete pathways to enhance international cooperation and mobilize finance, technology transfer and capacity-building in ways that are accessible, affordable and aligned with the principle of common but differentiated responsibilities, so that all countries can pursue nationally defined just transition priorities.
- **Militarism must be recognized as a structural barrier to just transitions, since armed conflicts and military spending not only generate significant greenhouse gas emissions and destroy ecosystems but also**

divert vast resources away from climate action. Governments should be called upon to assess and reduce the carbon and environmental footprint of military activities and to reorient resources toward sustainable development, resilience and peacebuilding as dimensions of a just transition.

Means of implementation

FINANCE, TECHNOLOGY AND CAPACITY-BUILDING

Climate ambition means little without the means to act. Finance, technology and capacity-building are what allow promises to become action and plans to become reality. Yet over the past decades, commitments on finance have been repeatedly broken by developed nations, while the world's poorest and most vulnerable communities—those who contributed least to the problem—are asked to deliver more with little.

The problem is twofold. First, a crisis of quantity. Even the New Collective Quantified Goal on Climate Finance (NCQG) of USD 300 billion per year by 2035, agreed at COP29 in Baku, is far below what is required. The UNFCCC's Standing Committee on Finance estimates that developing countries will need USD 5.8–5.9 trillion by 2030 to implement their NDCs.[12] The adaptation finance gap alone stands at USD 187–359 billion annually[13], while loss and damage costs are projected to range from USD 290 to USD 580 billion by 2030, rising to USD 1 trillion by 2050.[14]

Second, a crisis of quality and transparency. Too much of what is labeled "climate finance" has been delivered through debt-creating instruments, often adding to fiscal stress. Over 70% of public climate finance provided by developed countries between 2016 and 2020 came in the form of loans rather than grants.[15] For developing countries already facing climate disasters, this is not support—it is an unfair burden, made worse by the lack of clarity in how finance is reported, with flows often inflated or double counted.

[12] United Nations Framework Convention on Climate Change (UNFCCC). *Summary of the First Round of Nationally Determined Contributions (NDCs).* Bonn: UNFCCC, 2021. https://unfccc.int/sites/default/files/resource/54307_2%20-%20UNFCCC%20First%20NDR%20summary%20-%20V6.pdf

[13] United Nations Environment Programme (UNEP). *Adaptation Gap Report 2024.* Nairobi: UNEP, 2024. https://www.unep.org/resources/adaptation-gap-report-2024

[14] United Nations Framework Convention on Climate Change (UNFCCC). *Technical Dialogue of the First Global Stocktake: Synthesis Report by the Co-Facilitators.* Bonn: UNFCCC, 2023. https://unfccc.int/sites/default/files/resource/TC2_SynthesisReport.pdf?utm.com

[15] Organisation for Economic Co-operation and Development (OECD). *Climate Finance Provided and Mobilised by Developed Countries in 2016–2020: Insights from Disaggregated Analysis.* Paris: OECD, 2022. https://www.oecd.org/en/publications/climate-finance-provided-and-mobilised-by-developed-countries-in-2016-2020_286dae5d-en/full-report.html


Photo: Fernando Donasci/MMA

North America Regional Dialogue


Photo: Deepak Kapoor

Asia Regional Dialogue

COP30 has been framed as the *"COP of Implementation."* To live up to that title, it must also become the *"COP of Means of Implementation"*—where finance, technology, and capacity-building are treated as rights and obligations, not as charity or optional gestures.

While the Baku to Belém Roadmap to USD 1.3 trillion is widely seen as a crucial opportunity to scale up finance flows to developing countries, the Global Ethical Stocktake Dialogues stressed that its credibility would depend on honoring the promise to prioritize grants, concessional and non-debt-creating instruments and measures that expand fiscal space.

From South America to Africa and Oceania, participants made clear that climate finance is a moral responsibility of those who have polluted most. In Bogotá, Angela Mendes, daughter of Amazon activist Chico Mendes, noted:

> *The Global North must assume its responsibility, fulfill its goals and provide financing that helps the Global South change the reality that has led us here."*
>
> **Angela Mendes**, daughter of Amazon activist Chico Mendes

Others highlighted that access for vulnerable and local communities must be at the center. Luana Génot, Founder and Director of Instituto Identidades do Brasil, captured this urgency:

> "The climate finance that currently reaches Brazil represents less than 2% of the global flow. And we do not know how much of these resources actually reach Black and Indigenous women, quilombolas, rural women, and communities that hold traditional knowledge of forest preservation. This is not a just transition — this is green neocolonialism."
>
> **Luana Génot**, Founder and Director of Instituto Identidades do Brasil,

The same contradictions were raised in Africa, where participants pointed to the paradox of a continent that contributes only a negligible share of global emissions yet receives just a tiny fraction of climate finance. In Oceania, participants warned that the failure to deliver on finance promises is existential for small island states that contribute less than 0.03% of global emissions but face forced displacement and cultural loss.

In addition, the Oceania Dialogue denounced the deep injustice of global financial priorities. While countries debate how to raise USD 1.3 trillion for climate action by 2035, fossil fuel subsidies worldwide reached USD 7 trillion in 2022,[17] and banks continue to pour money into high-carbon industries—even as they distance themselves from the voluntary climate commitments they once made.

[17] International Monetary Fund (IMF). *IMF Fossil Fuel Subsidies Data: 2023 Update.* Washington, DC: IMF, 2023. https://www.imf.org/en/Publications/WP/Issues/2023/08/22/IMF-Fossil-Fuel-Subsidies-Data-2023-Update-537281

Economist Richard Denniss warned that economics is too often used to deny ethics – presenting fossil fuel expansion as acceptable so long as it delivers jobs or tax revenues, while ignoring the fact that these fuels are not even properly taxed for the damage they cause. He described this as a form of climate denial in itself: a refusal to confront the ethical reality behind economic arguments.

Ian Fry followed, stressing that the persistence of subsidies and the vast sums still invested in fossil fuels by major banks and financial institutions are not only unethical but, in light of the in light of the advisory opinion of the International Court of Justice, amount to an international wrongful act because they threaten current and future generations.

> In 2024, major banks invested billions of dollars in financing fossil fuels. At the same time, several withdrew from the Net Zero Banking Alliance. This is not only unethical but also illegal, according to the advisory opinion of the International Court of Justice. We must take action on this."
>
> **Ian Fry**, international environmental law expert

The participants of the Global Ethical Stocktake highlighted that the challenge of implementation is not only about filling finance gaps. It is also about how societies define priorities, confront ethical choices and recognize different forms of solutions. In this broader perspective, means of implementation should recognize ancestral wisdom and culture as vital forms of knowledge and innovation, essential to advancing climate commitments.

> Ancestral and traditional knowledge is often treated as if it were not legitimate science, but paradoxically, contemporary science draws upon it. Active mobilization is needed to include all traditions and beliefs in climate processes. Without a change of mindset, real transformations will not take place."
>
> **Dr. Babalawô Ivanir dos Santos**,
> researcher at the Federal University of Rio de Janeiro and religious leader

Photo: Fernando Donasci/MMA

South America, Central America and Caribbean Regional Dialogue

Photo: Fernando Donasci/MMA

Africa Regional Dialogue

> We know that scientific knowledge and Indigenous knowledge have always focused on sustainability, always insisting on humility and reciprocity [...] As COP30 approaches, innovation must mean more than technology. It means new relationships between scientists and communities, between data and culture, between dreams and policies, between visible entities and invisible forces."
>
> **Dr. Marco Tedesco**,
> research scientist at the Lamont-Doherty Earth Observatory, Columbia University

Brazil´s Minister of State of Indigenous Peoples, Sonia Guajajara, emphasized this vision when she noted that Article 7 of the Paris Agreement recognizes traditional knowledge only in the context of adaptation, when in reality it offers much wider solutions across mitigation, resilience and sustainable resource management. For these reasons, she argues

The Ministry of Indigenous Peoples has been working to ensure that COP30 has the greatest and most meaningful participation and leadership of Indigenous Peoples."

Sonia Guajajara, Brazil´s Minister of State of Indigenous Peoples

Indian environmental activist, Ridhima Pandey, reinforced this call:

We must give Indigenous Peoples, youth, women, and scientists real seats at the table — not just symbolic invitations. This is not charity, it is justice."

Ridhima Pandey, Indian environmental activist

Gisela Hurtado Barboza reminded that while developed countries urge rapid decarbonization, their renewable economies have been built on the extraction of resources from Indigenous territories.

They condition all the financing by saying: 'You must conserve,' but we need that financing not only for conservation—we need it to fulfill our plans of life [...] On*ly 1% of climate finance reaches our territories. We demand direct access, full and effective participation and negotiations that we can actually understand—not just in English, but in languages that reflect our lives and our lands."*

Gisela Hurtado Barboza

These testimonies underscored that access to finance is as important as scale, and reaffirmed that the principle of common but differentiated responsibilities must remain at the core of climate finance.

> Emissions—past, present and future—deprive people of their right to development. This leads to a moral obligation: those who have done the depriving bear a responsibility to help enable the development of those who have been hit hardest."
>
> **Nicholas Stern**, Professor at the London School of Economics


Photo: Fernando Donasci/MMA

Oceania Regional Dialogue

The message echoing from London, Bogotá, New Delhi, Addis Ababa, Sydney, and New York on the road to Belém is unequivocal: without adequate means of implementation, climate goals will remain promises on paper. Closing this gap is not only a precondition for advancing adaptation, mitigation, loss and damage and just transitions—it is an ethical and moral duty.

RECOMMENDATIONS ON MEANS OF IMPLEMENTATION

- **COP30 must define concrete pathways to increase the quantity and quality of climate finance.** This includes establishing mechanisms to monitor the quality of delivery under the New Collective Quantified Goal on Climate Finance (NCQG), as well as creating a follow-up process to both drive and monitor the implementation of the Baku to Belém Roadmap. The roadmap should not be regarded as an end point, but rather the starting point of a process to scale up climate finance with greater affordability, predictability, accessibility and transparency.
- **COP30 must present a strategy to strengthen cooperation between the UNFCCC and the international financial architecture to align finance flows with the goals of the Paris Agreement.** This requires stronger oversight of the financial sector, which continues to channel vast sums into fossil fuels while retreating from voluntary commitments. Instruments to be considered include annual reporting by financial institutions to the COP on the balance of their investments in fossil fuels and renewable energy, and the establishment of an investment review committee—composed of climate scientists, economists, civil society, Indigenous Peoples and state representatives—to assess whether these investments are aligned with greenhouse gas emissions and climate-resilient development pathways.
- **COP30 must ensure a balanced approach in finance for adaptation, mitigation and loss and damage, guided by a just transition—including in the Baku to Belém Roadmap to 1.3 trillion.** The Roadmap should establish clear, quantifiable and adequate targets across these areas, addressing the imbalance that has historically favored mitigation while leaving other climate pillars chronically underfunded.

- **Access to climate finance must be simplified and people-centred. Finance only matters if it reaches those who need it most.** Climate funds and other finance mechanisms must therefore reduce bureaucracy, expand support for small and medium-sized enterprises and subnational actors, and guarantee direct access for frontline communities and organizations—particularly those led by women, youth, Indigenous Peoples and local communities.
- **Governments must deliver on the commitment to phase out fossil fuel subsidies and ensure that polluting companies are more fairly taxed, redirecting these resources toward climate action.** Revenues from taxation of polluting companies must be allocated to support vulnerable countries and communities, reflecting the principle that those who cause the most harm bear the greatest responsibility.
- **COP30 must inaugurate a new era of solidarity between the Global North and South, with co-development and technology transfer as central pillars.** This includes establishing equitable partnerships that build local industries, create quality jobs and add value in developing countries.
- **Traditional knowledge and artistic culture must be recognized as sources of innovation and essential means of implementation.** Across the Dialogues, participants stressed that ancestral wisdom, philosophy, art, and cultural practices are vital forms of knowledge that should be supported as drivers of innovation and placed on equal footing with modern science and technology in advancing climate solutions.

Climate, biodiversity and desertification synergies agenda and the role of Indigenous Peoples and local communities

The 1992 Earth Summit, also known as Eco-92, in Rio de Janeiro, gave birth to the three "Rio Conventions": the UN Framework Convention on Climate Change (UNFCCC), the Convention on Biological Diversity (CBD) and the UN Convention to Combat Desertification (UNCCD). Each has since played an important role, leading to landmark decisions such as the Paris Agreement, the Kunming-Montreal Global Biodiversity Framework and the Land Degradation Neutrality targets.

Over the past three decades, the Conventions have fostered international cooperation, provided a foundation for scientific advances and facilitated partnerships and technical collaboration—for example, between the Intergovernmental Panel on Climate Change (IPCC) and the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES). While they have also enabled the creation of mechanisms through which resources can be mobilized, governance remains fragmented, with each regime evolving largely in parallel, even though climate change, biodiversity loss and desertification are inseparable crises.

Addressing this fragmentation requires holistic solutions that build on synergies across these agendas. As Brazil´s Minister of State of Indigenous Peoples, Sonia Guajajara, emphasized at the South and Central America and the Caribbean Dialogue of the Global Ethical Stocktake:

> The Global Ethical Stocktake is important not only for the future of COP30 but for the future of humanity. In 1992, it made sense to divide the environmental conventions, because dividing allowed us to go deeper into those topics. But now, with the climate emergencies, it is time to bring these conventions back together and speak with one voice. The focus must be the relationship between human beings and nature, which has wrongly called socio-environmental destruction progress. We, Indigenous Peoples,

> have always said this was wrong, because true progress is one that reconnects with nature. It is what we, Indigenous women, call reflorestando mentes – reforesting minds. Each Indigenous People, with its worldview and spirituality, has its own way of being harmoniously connected with Mother Earth."
>
> **Sonia Guajajara**, Brazil´s Minister of State of Indigenous Peoples

The Global Ethical Stocktake Dialogues across regions reaffirmed this point: holistic responses cannot succeed without the knowledge of Indigenous Peoples and local communities.

In Europe, speakers highlighted the ethical dimension of biodiversity loss, with scientists warning that nearly half of all plant species on Earth are threatened with extinction, and calling this not only a scientific but an ethical failure of humankind. They stressed that conservation must combine modern science with traditional and Indigenous knowledge to safeguard and restore ecosystems, and that protecting biodiversity is inseparable from protecting dignity and justice for marginalized communities—from the Roma across Europe to Afro-descendant and Indigenous Peoples, particularly in its overseas territories.

Oceania Regional Dialogue

In the South America, Central America and Caribbean Regional Dialogue, leaders stressed that territories are conserved because they are managed through ancestral knowledge systems, noting that in the Amazon alone there are 511 Indigenous knowledge systems that can contribute to climate solutions. Fany Kuiru, General Coordinator of the Coordinator of Indigenous Organizations of the Amazon Basin (COICA), underscored:

> "Based on traditional knowledge, we manage our territories, our natural resources, our commons, and our biodiversity. That is why our territories remain intact. We want to contribute this knowledge to climate solutions. I believe that one of the crises humanity faces is the disconnection from territory, from nature, from one another. We no longer value others, we no longer value what others bring. As Indigenous Peoples, we are here to make these contributions, to walk hand in hand with you to provide solutions to this climate crisis. As Indigenous Peoples of the Amazon, we are 511 knowledge systems ready to contribute to the climate solution."

This message was echoed by Angela Mendes, who reminded that the extractive reserves pioneered by her father, Chico Mendes—today numbering nearly 90 reserves protecting more than 20 million hectares of forests—are themselves a form of traditional knowledge contributing to climate solutions. Yet these territories remain under threat from deforestation, mismanagement and organized crime. She stressed that this is an urgent ethical matter, underscoring that the government must take a firm stand against such forces and advance land regularization and the consolidation of these territories.

For Indigenous lawyer Gisela Hurtado Barboza, securing land rights is also central to climate action. She stressed:

> Demarcation and titling must be treated as climate action. Financing must go directly to Indigenous Peoples – only 1% currently reaches the territories. We call for protection of defenders, who are being killed for defending their lands, and for recognition of traditional knowledge systems, which are conserving these territories. Finally, areas of particular importance for biodiversity should be declared as extraction-free zones: the Amazon, glaciers, and river basins—there must be no oil companies or mining operations in these regions. This should be the minimum commitment."

Participants also emphasized that the climate crisis is also a crisis of belonging: a disconnection from land, community and ancestry. Indigenous voices underscored that forests, oceans and ecosystems are not commodities but relations, and that true solutions must be rooted in cultural and spiritual traditions that teach reciprocity with nature. They stressed that biodiversity and climate cannot be separated, since the destruction of ecosystems stems from the same colonial logics of domination, and called for Indigenous rights, knowledge and leadership to be central in shaping responses.

For the President of COP30, Ambassador André Corrêa do Lago:

> In 1992, there was great optimism with the fall of the Berlin Wall. There was an enthusiasm that a new world was being formed. The reality is that over these years we have built a number of things that, in my opinion, were very effective — but in recent years these achievements have been greatly challenged.

One example is the Sustainable Development Goals. The SDGs are absolutely essential; they brought the entire world together for a negotiation in which we agreed on 17 principles. But after the pandemic, we recognized that we are still far from achieving them. The same frustration has also been reflected in our efforts regarding biodiversity. This is not only about the climate, but about the whole set of ideas for a better world, for a new world we hoped to build.

As we mark ten years of the Paris Agreement, we must reflect on this ethical dimension, because we feel frustration over what could not be accomplished, but also because there has been a great increase in scientific knowledge and the realization that we have very little time.

The issue of climate urgency lies absolutely at the center of everything we must do. We need to be aware that all this movement we began in the 1990s is now suffering the consequences of inaction, and science tells us we have only a few years to do what must be done. Science is telling us that we need to act much faster.

There is a fundamental problem in our societies, and only this ethical debate can help us find answers."

Ambassador **André Corrêa do Lago**, President of COP30

In Africa, Hindou Oumarou Ibrahim, President of the Association of Peul Women and Autochthonous Peoples of Chad (AFPAT), described ancestral wisdom rooted in forests, savannas, deserts and mountains as an *"actionable resource"* for keeping 1.5°C within reach, while also stressing the central role of Indigenous women as transmitters of intergenerational knowledge. The Africa Dialogue also underscored that land degradation, fragile soils and dependence on rain-fed agriculture make adaptation to drought and desertification an existential priority. As Wanjira Mathai, co-lead of the Africa Dialogue observed:

> *Our vulnerability is matched by our immense capacity to offer nature-based and clean energy solutions"*

From Asia, participants invoked ancient philosophies—

> *The Earth is our mother; the universe is our nest. But our nest is burning"*

—highlighting that ecological crises are inseparable from ethics, culture and spirituality. In that same spirit of reconnection between humanity and nature, the CEO of COP30, Ana Toni, offered a reflection on time as an ethical and emotional dimension of climate action:

> We know that the transition is happening, but we also know that our greatest enemy is time. Every day we fail to act, more people suffer—whether they are in Brazil, India or the United States.
>
> Time is such a precious resource that we sometimes take it for granted. But if we were to see the Earth not as Mother Earth, but as Daughter Earth—if we were to see her as a child, as a daughter—I believe we would care for the Earth differently. Because when we think of our own children, we treat the Earth with greater love.

> So, climate change is not only an environmental crisis, it is also a temporal crisis. Every ton of carbon we emit today will affect generations of children who are not yet born. Every choice we make reverberates not across borders but across centuries."
>
> **Ana Toni**, CEO of COP30

The Dialogues also showcased centuries of adaptation rooted in Indigenous and local knowledge systems, from Sri Lanka's mangrove management to India's and Nepal's traditional water harvesting practices, which provide low-cost and sustainable models for coping with heat, drought, and shifting agriculture.

> In the state of Rajasthan, India, rivers have been revitalized through traditional water harvesting systems, developed through collective and community action. These experiences show that climate solutions come from the ground up, through the work and wisdom of ordinary people."
>
> **Rajendra Singh**, environmentalist and community leader from Rajasthan

In Oceania, Indigenous leaders demanded recognition not as stakeholders but as rights-holders, invoking the UN Declaration on the Rights of Indigenous Peoples (UNDRIP). With a global population of 12.5 million Indigenous Peoples—larger than most countries—they insisted on being at the decision-making table, pointing to the precedent set at the UN Biodiversity Conference in Cali, which established Indigenous co-chairs in conservation governance and created mechanisms for direct funding.

In North America, Indigenous leaders and knowledge keepers stressed that ecosystems can only be sustained through relationships of reciprocity rather than extraction. Participants emphasized that Western science must be complemented by Indigenous science, which brings values of respect, responsibility and care for the Earth.

Participants urged recognition of the rights of nature—encompassing rivers, forests, and glaciers—in line with the Advisory Opinion of the Inter-American Court of Human Rights affirming nature's status as a subject of rights. Yenny Vega Cárdenas, lawyer and Co-Founder of the International Observatory on Nature's Rights, recalled that this principle has already been adopted in several countries: in Canada, the Magpie River (Mutehekau Shipu) was granted legal personhood; in Colombia, the Atrato River received the same recognition; and in Brazil, the municipality of Guajará-Mirim in Rio Grande do Sul recognized the Rio Laje as a rights-bearing entity.

> "We still treat Mother Earth, the source of all life, as an object that we can simply destroy and not as a subject we must respect, honor and be grateful to. Therefore, to transform this reality, we need to wake up, we need to change our perspective and recognize our planet as rivers, forests, and oceans, living beings that deserve respect, gratitude, and rights. [...] The law must help us restore balance."
>
> **Dr. Yenny Vega Cárdenas**,
> lawyer and Co-Founder of the International Observatory on Nature's Rights


Photo: Fernando Donasci / MMA

Asia Regional Dialogue


Photo: Fernando Donasci / MMA

South America, Central America and Caribbean Regional Dialogue

Participants further warned that extractive projects continue to transform ancestral territories into sacrifice zones of degradation and ethnocide, underscoring that land misuse, biodiversity loss, and climate change are inseparable challenges that must be addressed together. From Bogotá to New York, participants called for Indigenous-led nature conservation practices to be central to COP30, affirming that without Indigenous leadership, neither biodiversity nor climate goals can be achieved.

They also raised the urgent need for protection of environmental defenders, many of whom are criminalized or killed for defending water, land, and forests—affirming that *"there can be no just transition while defenders are under attack."*

> I want this COP to prioritize how we are going to protect environmental defenders on the frontlines from the assassination threats and the violence that they are facing. Even when there are legal protections, illegal miners go in and wreak havoc, set buildings on fire, threaten people, kill people. There is a war that is happening, and people are dropping dead."
>
> **Jamie Margolin,**
> co-founder of Zero Hour, a youth-led climate organization

The role of women emerged across all Dialogues as a cornerstone of climate, biodiversity and land stewardship. In the South America, Central America and Caribbean Dialogue, participants stated that *"decisions will only be legitimate if women hold half of all seats"*, with priority space for Indigenous, Afro-descendant and vulnerable women.

> Climate decisions will only be legitimate and sustainable if they are built upon a foundation of substantive equality. Women must occupy half of every decision-making space. Land defenders and Indigenous Peoples

must be recognized as the foundation and driving force in combating climate change."

Viviana Krsticevic,
Executive Director of the Center for Justice and International Law

In the Africa Dialogue, participants stressed that Indigenous women are the transmitters of intergenerational knowledge, carrying forward ancestral practices of land and water care. In Asia, speakers emphasized that many of the most effective adaptation practices—from seed saving to water harvesting and mangrove stewardship—are led and maintained by women.

"For years, Indian women preserved the ancient art of Madhubani painting, made from pigments derived from plants, vegetables, and spices. Today, many artists have shifted to using synthetic colors. Efforts are needed to revive natural pigments, sustaining livelihoods and protecting ecosystems."

Ihitashri Shandilya, Founder and CEO of Mithilasmita

In North America, Brazil's First Lady and COP30 Special Envoy for Women, Janja da Silva, underscored that women must be at the negotiating table, and that gender must be mainstreamed across all UNFCCC decisions, noting how difficult it currently is to include even the concept of gender in official texts.

Across all regions, the message converges clearly: the crises of climate change, biodiversity loss and land degradation are inseparable, and so too must be the solutions. Indigenous Peoples, local communities, people of Afro-descent and women are central to safeguarding ecosystems, sustaining knowledge systems and ensuring resilience in the face of desertification and drought.

From the forests of the Amazon and the Congo to the deserts of Africa and the islands of the Pacific, participants called for recognition of land rights, protection of defenders, direct access to finance and the integration of modern science with ancestral wisdom. The Global Ethical Stocktake Dialogues emphasized that without Indigenous leadership, cultural knowledge and ethical responsibility, neither the Paris Agreement, nor the Kunming–Montreal Framework, nor the land restoration goals of the UNCCD can be fulfilled.

RECOMMENDATIONS ON THE SYNERGIES AGENDA

- **COP30 must advance synergies across the Rio Conventions, reinforcing that climate change, biodiversity loss and desertification are inseparable crises requiring integrated responses.** As the first COP in the Amazon, it must chart concrete pathways to foster synergies and overcome fragmented governance, including through the establishment of joint work programs across the three Rio Conventions.
- **COP30 must place nature at the heart of economic transformation strategies, recognizing that addressing the climate crisis requires moving beyond extractive development models toward approaches that respect and value nature.** Resources must be mobilized to reward countries for keeping forests standing, alongside fostering investments in sustainable food systems, agroecology, bioeconomy and land restoration.
- **Position the leadership of Indigenous Peoples and Local Communities at the center of COP30 decision-making, recognizing and valuing their knowledge systems in decisions and political declarations, and ensuring inclusive participation through adequate logistical support and interpretation into Indigenous languages.** The Local Communities and Indigenous Peoples Platform (LCIPP) should be strengthened and expanded to include traditional communities and granted a more formal role in directly informing COP decisions and outcomes.
- **Recognize land rights and the rights of nature as essential pillars in combating the climate, biodiversity loss and desertification crises.** COP decisions should explicitly recognize the demarcation and titling of Indigenous Peoples' and local communities' territories as core strategies for climate action, biodiversity protection and the fight against land degradation. These territories function as vital carbon sinks, biodiversity reservoirs, and buffers against desertification, and their protection must be coupled with the legal recognition of the rights of nature—affirming rivers, forests, and ecosystems as living entities with intrinsic rights.

Photo: Fernando Donasci / MMA

Europe Regional Dialogue

North America Regional Dialogue

- **Adopt measures to protect environmental defenders as a cornerstone of efforts to safeguard land, water and forests.** Achieving this requires binding commitments to end impunity, strengthen legal protections, and guarantee safe conditions for environmental and human rights defenders—including women defenders—supported by mechanisms for global monitoring and reporting of attacks, for example, as established in the Escazú Agreement.[17]
- **Advance gender equality and women's leadership as a pillar of the synergies agenda.** The crucial role of women—particularly Indigenous, local and Afro-descendant—in climate action, biodiversity protection and resource management must be recognized and strengthened. At the governance level, the COP Presidency should encourage gender parity among negotiators, while the Gender Action Plan must include concrete provisions to mainstream gender across all aspects of climate governance—including adaptation, mitigation, means of implementation and just transitions. At the territorial level, direct finance as well as technical and technological support should be directed to women-led initiatives.
- **Ensure the continuation of the Global Ethical Stocktake and embed ethics, values and culture at the heart of responses to the climate, biodiversity and desertification crises.** COP30 should embrace an ethics-and-values dimension to these interlinked crises, recognizing that culture, spirituality and storytelling are practical tools for resilience, capable of connecting generations, shaping behaviors and guiding just transitions that respect both people and nature. To that end, the Global Ethical Stocktake should be carried forward by future COP presidencies, serving as a moral compass to guide the implementation of the first and subsequent Global Stocktakes of the Paris Agreement and as a space to advance synergies across the Rio Conventions.

Artistic Culture and Climate Action

STORIES, MEMORY AND MEANING

Culture, in its artistic expression, was proposed in the Global Ethical Stocktake as one of the languages through which to convey visions and formulate proposals. Work with aesthetics, shaped by cultural values, is a field of human creativity that interprets the world, addresses social issues, and contributes to the analysis of broader societal themes. It is, therefore, an indispensable—though often overlooked—dimension of climate action.

While negotiations have traditionally been anchored in science, technology and economics, participants underscored that the climate crisis is also a cultural crisis. Denying this overlooks how culture, memory and identity guide the ways communities experience, resist and respond to crisis. The Dialogues emphasized the necessity of reframing culture not as an accessory, but as a **source of resilience** and a **field of struggle** that grounds climate action in ethics, history and lived realities, inspiring solutions to climate-linked exploitation and cultural erasure that threaten identity and justice. Culture is not a side note—it is a driving force in global climate mobilization. Through storytelling, art, and shared values, it can awaken emotional resonance and shift both mindsets and behaviors toward lasting solutions.

It is through culture that it is possible to humanize messages, with empathy as the raw material, to create context about facts and policies that influence all aspects of life. This can be effective in calling for action, inviting people to become part of the solution, without blaming the individual for current dilemmas.

Culture stands at the frontline of climate impacts—and must be recognized as a vital force in global climate discourse. For this reason, cultural assets held special significance in the Global Ethical Stocktake meetings. Each Dialogue featured a unique artistic presentation—whether theatre, dance, or music—designed to reflect the emotional and ethical dimensions of climate concerns. Each session also included a poet committed to crafting an original piece that synthesized the ideas and sentiments emerging from the conversations.

In addition, Brazilian artist Alexia Ferreira was invited to conceptualize and guide the creation of a collaborative artwork for each continent, directly involving the participants of the Dialogues. These pieces will be exhibited at COP30, embodying the spirit of the mutirão — a collective effort that extends to the arts and the cultural sector, amplifying voices and perspectives from around the world.

The climate emergency not only destroys ecosystems and infrastructure, but it also erodes languages, rituals, memory and other forms of tangible and intangible cultural heritage. Yet at the same time, it demands new forms of storytelling and symbolic meaning to make transitions just and sustainable. The preservation and reinvention of cultural expressions were described as essential to building solidarity, strengthening communities and sustaining hope.

[17] The Regional Agreement on Access to Information, Public Participation and Justice in Environmental Matters in Latin America and the Caribbean, known as the Escazú Agreement, is the region's first environmental treaty and the first in the world to include specific obligations for the protection of environmental defenders.

Participants stressed that adaptation means more than merely survival and should preserve the cultural foundations that allow societies to thrive, therefore, *"climate adaptation financing must include protection of cultural sites, traditions and practices, so that communities retain identity and continuity".*

Crucially, culture was framed as inseparable from the ethical and moral crisis at the heart of climate change. Cultural narratives are undeniably powerful in mobilizing people and, when combined with politics and science, make efforts to bring about social transformation much more effective. Storytelling, philosophy, spirituality, and the arts were highlighted as missing levers in climate strategies —essential for shifting values, awakening empathy and making global commitments tangible in people's lives. In the Asia edition, Nobel Peace Prize laureate Kailash Satyarthi, shared this reflection in poetic form:

> Our Mother Earth is crying. Our nest is burning. How long will we continue making choices that let our common home burn? The wisdom of India tells us that the Earth is our mother and the universe our nest. Until when will we let our mother and our nest burn?"
>
> **Kailash Satyarthi**, Nobel Peace Prize laureate

In the North America Dialogue, environmental scholar James Gustave Speth made this explicit: *"I used to think the top environmental problems were biodiversity loss, ecosystem collapse and climate change. But I was wrong. The top problems are selfishness, greed and apathy—and to deal with those, we need a cultural and spiritual transformation."*

> Stewardship begins with remembering that we are not apart from creation; we are of it. It is soil in our skin. It is breath in our lungs. It is water in our blood. For those of us in the Pacific, this truth is carved into our history. We contribute less than 0.03% of global greenhouse gas emissions, yet we stand on the front line of rising seas and salt-poisoned soils.

> For generations, our people have been caretakers of the land and ocean. And we see how fragile the balance becomes when greed and unsustainable systems outweigh wisdom."
>
> **Okalani Mariner**, Samoan Youth Climate Activist, Pacific Youth Advisor to the United Nations Secretary General on Climate Change

Water and oceans emerged as powerful cultural symbols throughout the North America Dialogue. The repeated affirmation that *"water is life"* underscored its role not only as a physical necessity but as a spiritual and ethical foundation for action. Participants described water as memory, medicine and connection, carried in bowls and vials from their home places. Climate educator, artist and educator of the Onondaga Nation, Sophia Powless, shared how living beside *"the most polluted lake in the United States"* shaped a lifelong commitment to restoration and the *seven-generation principle*—an Indigenous concept from the Haudenosaunee Confederacy—that encourages people to consider the impact of their decisions on seven generations into the future. From Bermuda and Canada, climate justice advocate, Noelle Young, stressed that *"our ocean and our island are family to us. Water holds memories. They are woven into who and what we are, the very essence of being islanders."* Together, these testimonies revealed water as more than a resource, it is a cultural teacher and a sacred bond between past and future generations.

This framing connected culture directly to the broader climate, biodiversity and desertification **synergies agenda**. Forests, land, biodiversity, climate and

human rights were described as interdependent, with culture acting as the connective tissue. When we speak of nature, participants stressed, we must also speak of the people who protect it. Indigenous Peoples and local communities were recognized as leaders and knowledge-holders whose worldviews offer indispensable guidance. In the South America, Central America and the Caribbean Dialogue, the pluricultural and plurilingual character of the region—shaped by Indigenous Peoples, local communities, Afro-descendant communities and traditional knowledge systems—was highlighted as a living example of the interconnections between ancestral traditions, climate action and biodiversity preservation. Culture, in this sense, is not about nostalgia but about agency, dignity, truth, sovereignty, solutions and political imagination.

The cultural dimension was also tied to **truth-telling**, captured in the framing of COP30 as the *"COP of Truth."* In this framing, culture is both a mirror and a voice—challenging denial, exposing contradictions and countering the manipulation of fear and disinformation. In the Africa edition, truth-telling was explicitly associated with confronting histories of colonialism, slavery, land dispossession and greenwashing tactics. Participants called for decolonizing knowledge systems—*"decolonizing the African mind"*—as a way to re-center African leadership, traditions and knowledge in shaping strategies, investment logics and negotiation postures.

This narrative was echoed in the North America Dialogue, which denounced right-wing nationalist extremist, capitalism and authoritarianism as cultural threats to climate action, naming them *"the three horsemen of the current apocalypse,"* driven by the ultra-rich and by systems of dominance that exploit both people and the planet. In this way, culture becomes an important tool to unmask manipulation and power. Poetry, art and oral traditions were described as means of naming realities that politics often avoids, giving form to the lived experience of communities and demanding accountability. By rooting

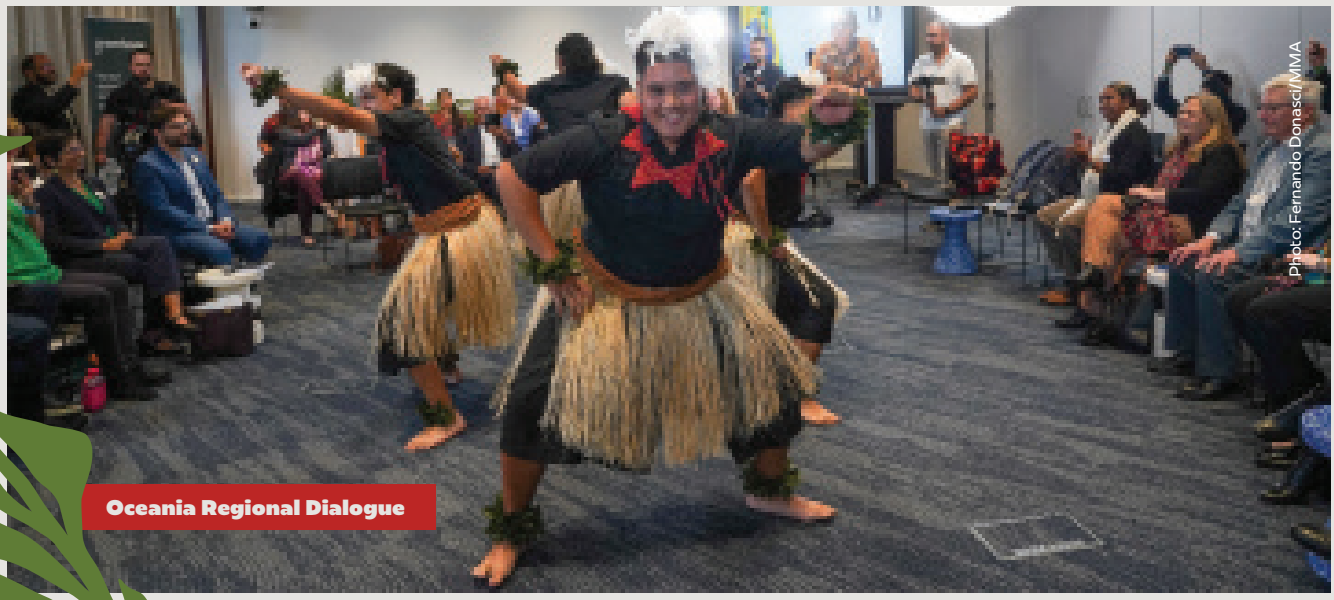


Photo: Fernando Donasci/MMA

Oceania Regional Dialogue

climate action in storytelling and cultural expression, participants underscored, we can confront not only the technical deficits but also the silences and distortions that undermine trust.

> While the forest burns,
> while the rivers dry,
> while the sea warms,
> and while the mountains
> are stripped of their mineral wealth,
> our voices—the voices of those who care for the Earth—
> continue to be silenced."

Frida Muenala, who presented a short video and spoke in Kichwa-Zapotec, her Indigenous language

Cultural infrastructure—the web of story, ritual, poetry, music, museums and arts—was described as indispensable from climate action. It is through this infrastructure that societies transmit memory, shape norms, inspire duty and expand empathy. In the North America Dialogue, writer, poet and scientist of the Citizen Potawatomi Nation, Robin Wall Kimmerer, explained that *"we need not just restoration but re-story-ation",* underscoring that the climate crisis is as much about broken relationships as it is about damaged ecosystems. Museums were highlighted as cultural spaces where ethics, memory and imagination converge. By preserving ecological knowledge and cultural heritage, **museums act as guardians of collective memory** and as bridges between past and future, helping to translate climate narratives into tangible forms that can inspire action. In doing so, they help to re-anchor societies in responsibility and solidarity. Ultimately, cultural infrastructure itself becomes climate infrastructure – holding the stories, rituals and symbols that make survival meaningful and mobilization possible.

Just as museums preserve and transmit cultural memory, the arts animate it—and throughout the GES Dialogues, poetry, visual art, and performance were central to the process. This spirit was captured by Brazilian artist Alexia Ferreira, who transformed the Dialogue itself into a visual artwork, a collective creation developed jointly by participants from across the Global Ethical Stocktake Dialogues.

> Through this project, art becomes not only a medium for memory but also for accountability, making visible what was said and done throughout these Dialogues."

Alexia Ferreira, Artist

In Europe, the arts were described as an **antidote to cynicism**, a means of connecting minds and hearts, and a form of knowledge in their own right. Elisa Morgera, UN Special Rapporteur on Human Rights and Climate Change, explained:

> *Art can stimulate attentive listening, challenge assumptions and help us perceive what we cannot accept."*

The role of spirituality and religion in climate action was also highlighted. In Europe, Lorna Tevnan Gold, President of the board of the Laudato Si' Movement and Advocacy Director of FaithInvest, emphasized that we must engage faith traditions and religious leaders, *"as they remain the primary source of ethical reference for 80% of people on this planet."* One such reference is the Islamic principle of Tawhid (the Oneness of God), noted in the Africa Dialogue, which teaches that all creation has inherent value and purpose, with humans serving as trustees (amanah) of the Earth, obligated to use resources responsibly and to uphold compassion for all beings.

Traditional healers, such as those in the Democratic Republic of Congo, were also described as guardians of ancestral wisdom, able to teach about how harmony emerges not from rigid Western binaries but from an understanding of

Africa Regional Dialogue

interconnectedness and balance. Reconnecting with storytelling and cultural practices, they stressed, is critical to solving ecological crises, because poetic and religious narratives have the power to transcend the anthropocentric view, transform consciousness and mobilize communities for effective climate action. This insight was echoed in the Pacific, where leaders noted that faith is central to resilience among the island nations — places where climate change threatens not just economies but the very **existence of nations, languages and cultures**.

Former Irish Minister for Environment, Climate and Transport Eamon Ryan called for aligning science with *"the beauty of creation"* and urged the building of a **cultural wave** strong enough to match the scale of the climate challenge. Across regions, this call resonated in different ways: in Europe, culture was invoked as a transformation tool alongside science; in South America, Central America and the Caribbean, as a driver of agency; in Africa, as truth-telling and decolonization; in Asia, as spirituality and the mobilization of communities; in the Pacific, as resilience and survival; and in North America, as resistance to authoritarianism. Taken together, these perspectives place culture at the center of the Global Ethical Stocktake — as a moral compass, a driver of change, and a right to be defended.

RECOMMENDATIONS TO INTEGRATE CULTURE, SPIRITUALITY AND CLIMATE ACTION

- **Recognize culture as a fundamental driver of resilience, justice and ethical transformation by placing it at the core of climate action.** This requires embedding storytelling, spirituality, and the arts into climate strategies, outreach, and negotiation spaces, harnessing them as tools for accountability, memory, participation and societal change.
- **Safeguard tangible and intangible cultural heritage from the impacts of the climate crisis**—including languages, rituals, art, memory and other forms of expression—while strengthening cultural infrastructure—including museums, archives, artistic institutions and community spaces—as vital systems for preserving memory, fostering empathy, shaping values and mobilizing collective action.
- **Protect cultural relationships with land, water and oceans by integrating Indigenous, traditional and local knowledge into climate strategies,** recognizing them as cultural teachers and sacred bonds between past and future generations.
- **Advance truth-telling and decolonize knowledge systems** by confronting colonial legacies, land dispossession and cultural erasure, and by re-centering marginalized worldviews in climate action.
- **Contribute to increasing the engagement of faith traditions and religious leaders in the fight against climate change,** recognizing them as vital ethical references and as allies in mobilizing values and action throughout society.

Art and Poetry in the Global Ethical Stocktake Dialogues	
All the regions	**Alexia Ferreira**, a Brazilian visual artist, led the creation of collaborative artworks during each regional meeting, using collage and imagery from each continent. The six collaborative art pieces will be exhibited at COP30, reflecting the diversity and collective spirit of global climate Dialogue.
Europe Dialogue	**Kyoto**, a play by Good Chance Company, dramatizes the tense and darkly comic journey of global climate negotiations leading to the Kyoto Protocol—the first legally binding agreement to reduce greenhouse gas emissions. Written by Joe Murphy and Joe Robertson and directed by Stephen Daldry and Justin Martin, the production explores what nations must sacrifice to move forward together in an era of deep division.
South America, Central America and Caribbean Dialogue	**Som Cultura Group** – a dance performance representing traditional rural workers from the Caribbean region of the Pacific, brought a powerful cultural expression to the Global Ethical Stocktake through their performance of *"Dança do Pilão"* (Pounding Dance). The dance portrayed the strength and technique used by Pacific communities to pound rice—a vital act of transformation from harvest to nourishment. **Caro Mosquera** – Black Colombian singer, composer, and cultural leader from Cali, performed the song La Negrúu, created as part of a social initiative led by the artist in collaboration with a group of low-income women in Cali. Known for leading the band *TimbiÁfrica*, she blends Afro-Pacific rhythms with contemporary genres to create music rooted in resistance and identity. **Rodolfo Ramírez Soto** – a Colombian poet, editor, and mentor known for fostering collective literary spaces beyond conventional circuits. His work often draws on symbolic and metaphorical imagery from nature—trees, rivers, birds, and time cycles—to explore themes of memory, resistance, and transformation. During the Global Ethical Stocktake, Rodolfo composed an improvised poem inspired by his observations. The piece will be included in the COP30 exhibition, offering a poetic reflection on the event's Dialogues and atmosphere.
Asia Dialogue	**Parneet Kaur** – an international poet and founder of *Poetry for the Planet*, a global movement that seeks to empower and heal the world through the power of storytelling. Her poetic voice has been called upon in international climate and diplomatic circles, bridging the gap between policy, people, and the planet through poetry. She was named Poet Laureate of the FAO World Food Forum in Rome.
Africa Dialogue	**Emmanuel Jal** – a South Sudanese hip hop artist and former child soldier, used his music to advocate for peace, justice, and climate resilience. At the Global Ethical Stocktake, he delivered a spoken reflection summarizing the day's discussions, followed by a live performance of one of his songs.
Oceania Dialogue	**Matavai Group** – based in Sydney, Australia, promotes Pacific cultural heritage through dance, music, and arts education. At the Global Ethical Stocktake, they performed a series of short dances highlighting the relationship between Pacific communities, natural resources, and climate change—emphasizing cultural resilience and environmental stewardship. **Amanda Anastasi** – a poet from Melbourne known for writing accessibly about climate change. At the Global Ethical Stocktake she created and read an original poem inspired by the event's discussions. Amanda, a recipient of the Wheeler Centre Hot Desk Fellowship and multiple poetry awards, brought a reflective and imaginative voice to the dialogue, drawing on her experience crafting future-oriented climate poetry.
North America Dialogue	**Rosanne Cash** – a renowned American singer-songwriter with 15 albums, 4 Grammy Awards, and numerous honors for her contributions to music and culture. She has also published essays and books, and collaborated with major institutions like Carnegie Hall and the Library of Congress. Her career spans decades of artistic excellence, advocacy, and cultural leadership. **Alixa García** – a Colombian-born multidisciplinary artist based in the U.S., combines poetry, visual art, music, and social justice facilitation. With over 20 years of experience, she has performed and exhibited internationally, received multiple awards, and contributed to climate and cultural movements through education, curation, and creative strategy. She created and read an original poem inspired by the event's discussions.

> As a filmmaker, at this moment what matters more than speaking is listening, and creating bridges so that others can listen too. The knowledge of our territories and of Indigenous Peoples has always been present; to recognize it and to learn from it is the true calling. Change can only come collectively and be deeply rooted in our territories."

Laura Bermúdez Mesquita, filmmaker from Honduras

Miskito Indigenous woman: "Since the time of our ancestors, we Miskito have seen death as a transition. I die and I become rain, I become a plant, I become the forest, I am the river. Before being a biologist, I am Indigenous, and I honor my culture deeply. I say: 'When I die, I become rain.'"

Excerpt from a documentary about the first Indigenous Miskito biologist in Honduras, directed by Laura Bermúdez


Photo: Felipe Ortiz

South America, Central America and Caribbean Regional Dialogue

From Communities to COP30

THE SELF-ORGANIZED DIALOGUES OF THE GLOBAL ETHICAL STOCKTAKE

Alongside the six Regional Dialogues of the Global Ethical Stocktake (GES), and in response to the growing demand from various fronts to hold GES editions in their own countries, sectors, territories and sociocultural segments, it was decided to encourage the promotion of Self-Organized Dialogues. These Dialogues expand the process of ethical reflection far beyond formal negotiation spaces. They invite communities, schools, companies, Indigenous Peoples, faith groups, refugee organizations and youth to take ownership of the conversation and to anchor climate ethics in their own realities. Their reports and proposals will be available in a digital repository for public consultation. In addition, each group that organizes a self-managed dialogue has the autonomy to forward its final document to subnational and municipal authorities, as well as to the leaders of institutions whose actions may have significant positive or negative environmental impacts on communities.

PURPOSE AND METHODOLOGY

Among the technical tools of the GES is a methodological guide — *"Become a Mobilizer and Lead a Self-Organized Dialogue of the Global Ethical Stocktake"*— designed to encourage individuals and collectives worldwide to organize their own events. The guide proposed a flexible format, and Dialogues were encouraged to take shape as conversation circles, poetry nights, community rituals, art exhibits or film screenings, and to engage with at least one of the guiding ethical questions of the GES:

- Why do we so often deny or ignore what science and traditional knowledge say about the climate crisis and share or tolerate misinformation, even knowing lives are at risk?
- Why do we continue with production and consumption models that harm the most vulnerable and are not aligned with the 1.5ºC Mission?
- What can we do to ensure that rich countries, major producers, and consumers of fossil fuels accelerate their transitions and contribute financing for these measures in the most vulnerable countries?
- What traditions, histories, or practices (cultural, spiritual) from your community teach us to live in greater harmony with nature?
- Considering that we need to guarantee diversity in the collective, how can we mobilize more people, leaders, corporations, companies, and nations to support just and ethical changes in combating the climate crisis? What ideas and values could inspire us in this mission?

Event "Raising Hope" at the Vatican, Italy

Organizers were advised to ensure that ethics remains the central axis of the conversation and that a diversity of voices and perspectives were included. They were also invited to record their reflections and submit them through Brazil's digital participation platform,[18] where they contribute to a growing repository of participatory records. These submissions also help track the scale of participation globally, creating a living map of ethical engagement on climate change.

GLOBAL REACH

Self-Organized Dialogues of the Global Ethical Stocktake took place on every continent, reflecting how the Global Ethical Stocktake resonated in different regions. Some were connected to major international events, such as the Climate Weeks in London, New York, Ethiopia and Thailand, or to the *"Raising Hope"* Conference in Rome, held to celebrate the tenth anniversary of the encyclical Laudato Si', with the participation of Pope Leo XIV. Others were linked to national or local initiatives, such as the National Children and Youth Conference for the Environment in Brazil. Efforts to include children and young people were supported by a youth-friendly methodological guide, ensuring their meaningful and informed participation.

Dialogues were led by cultural professionals, public officials, business associations, Indigenous Peoples and Traditional Communities, who grounded the process in cultural knowledge and territorial rights, by faith networks, which reflected on spiritual traditions as a compass for climate ethics and by youth and refugee groups, including initiatives supported by the United Nations High

[18] The registration form for the Self-OrganizedDialogues of the Global Ethical Stocktake on the Plataforma Brasil Participativo is available at https://www.gov.br/pt-br/participacao-social

Commissioner for Refugees (UNHCR). These reflect the diversity of organizers and participants, showing that the ethical dimension of climate action is being carried into boardrooms, villages, temples, classrooms and refugee camps alike.

In Europe, Barcelona hosted a culture-based Dialogue at the Fundació Joan Miró. With 26 participants — including artists, policymakers, industry professionals, and community advocates — and the participation of Brazil's Minister of Culture, Margareth Menezes, and of the COP30 Youth Climate Champion, Marcele Oliveira, the Dialogue demonstrated how cultural institutions can act as catalysts for ethical climate action. Through stories, performances, and reflections, it contributed a collective cultural synthesis to the COP30 process.

In São Paulo, with support from the Ministry of the Environment and Climate Change, the Secretariat for National Youth of the Office of the Secretary-General of the Presidency of the Republic of Brazil, and several youth networks and collectives, more than 300 young people led a Self-Organized Dialogue of the GES event, to which they invited Brazil's Minister of State for the Environment and Climate Change, Marina Silva, as well as Marcele Oliveira, the COP30 Youth Champion.

The first known Self-Organized Dialogue took place shortly after the European Regional Dialogue, also led by co-chair Mary Robinson, in London, United Kingdom. It brought together around 40 participants, including political, Indigenous, and religious leaders, activists, and civil society representatives. As Mary Robinson states:

> I was very excited when I heard about Brazil's proposal, also supported by the United Nations, for the Global Ethical Stocktake—and that the

Self-Organized Dialogue in Matunda, Kenya

Photo: Saleem Vaillancourt

Self-Organized Dialogue with Brazil's Minister of Culture, Margareth Menezes, during Mondiacult, at the Joan Miró Foundation, Barcelona, Spain

Photo: Luciele Oliveira / MinC

first would be held in Europe, with my name included as a co-organizer. I was thrilled because it felt like a window opening. It was the beginning of a new space. We need this to be the spark—not only the six formal Dialogues, but also hundreds, thousands, millions of stocktakes at every level."

Other examples of Dialogues included one in rural Kenya, with the participation of youth and farmers; another outdoors in the United Kingdom, beneath an ancient oak tree, where participants from across Europe, the United States, Africa and the Middle East gathered to connect culture, art and spirituality with climate ethics; and a third on the East Coast of Australia—the Pasifika Dialogue—which convened over 45 participants from Tonga, Samoa, Vanuatu, Papua New Guinea, the Philippines and other origins, bringing together farmers, engineers, teachers, students, parents and elders, ranging in age from 9 to 80. These are just a few of the many ways through which communities brought the Global Ethical Stocktake to life.

In rural Kenya, the Dialogue explored how shifting farming practices and cultural traditions intersect with the climate crisis. Farmers reflected on how unpredictable rains have reduced surplus yields and forced survival strategies. Commercially lucrative eucalyptus farming, for example, was critiqued for exacerbating water shortages, while native trees—often considered sacred—were encouraged by elders to be protected as part of cultural resilience.

Inspired by the ancient oak tree, the UK Dialogue highlighted art and spirituality as transformative tools, invoking art as a moral bridge that connects the heart to action, inspires responsibility and rekindles childhood awe of nature. Discussions underscored that culture and beauty can serve as entry points into climate ethics.

The Pasifika Dialogue revealed why climate denial persists: convenience, consumerism, gender inequality, the marginalization of Indigenous knowledge and a lack of spiritual perception. Yet participants also highlighted powerful traditions that model harmony with nature, such as Māori *kaitiakitanga* (guardianship), Samoan *va* (responsibility for connection), Filipino *bayanihan* (community solidarity) and Aboriginal cultural burning practices. One participant emphasized that *"the climate crisis cannot be solved by science alone,"* insisting that cultural values, spirituality and collective responsibility are indispensable for climate action.


Photo: Stephanie Tarrant

Self-Organized Dialogue in New Orleans, United States


Photo: Rara Neddermeyer (COP30)

Self-Organized Youth Dialogue in Addis Ababa, Ethiopia

Photo: Rogério Cassimiro/ MMA

Self-Organized Cerrado Dialogue "BEG dos Artistas," Brasília, Brazil


Photo: The Photo Team

Self-Organized "Dandelion Dialogue", London, United Kingdom

Emerging from across these Dialogues were shared ethical principles: moderation, detachment from materialism, stewardship of the earth, gender equality, inclusive consultation, unity in diversity, harmony between science and religion, and intergenerational justice. As one of the Dialogue organizers, Daniel Perell, Representative of the Baha'i International Community to the United Nations, underlined, *"the power of implementation comes from a commitment to a set of values that can drive action."* Whether through sacred trees in Kenya or Samoan va, traditions and spirituality provide models of care and interdependence that can guide global transitions.

What distinguished the Self-Organized Dialogues is their role in diffusing the ethical dimension of climate action into everyday spaces of society. They fostered cooperation, interdependence and trust, echoing the vision of the global *mutirão*—a collective mobilization that transcends technical negotiations. By creating spaces where children, youth, faith leaders, entrepreneurs, refugees, Indigenous Communities and countless others can reflect on shared ethical questions, the Self-Organized Dialogues can contribute to making COP30 a summit of governments that also creates space for a civilizational exercise in awareness and responsibility. Together, these initiatives from civil society have welcomed voices that are often excluded from global climate debates and strengthen the final outcomes of the Global Ethical Stocktake, presented in Belém, by bringing together the six Regional Dialogues with the energy of grassroots ethical mobilization worldwide.

REFLECTIONS

Concluding Global Reflections

An Ethical Compass from Six Regions

"The Global Ethical Stocktake, in every stage of its implementation, established itself as a powerful initiative that strongly mobilized and inspired the participation of hundreds of people from the most diverse professional backgrounds, such as activists, entrepreneurs, academics, scientists, students, youth, Indigenous Peoples, people of African descent, local communities and faith leaders, across all six regions of the planet in which its Dialogues took place.

The co-leaders, guests and observers produced a dense panorama of ideas, analyses and affirmations of principles and values that make our report document a valuable testimony of the exercise of leadership in motion, which is necessary to confront the serious challenges we are facing. I have no doubt that this collective and multicentric effort will certainly leave its mark on the history of the COPs under the Climate Convention.

On the side of the implementation teams, the level of commitment was no less significant. From the professionals in ministerial teams who took part in the processes of coordination and content development, based on the agreed conceptual foundations provided by the leaders, to those who carried out operational actions, there was deep dedication. Even the professionals who joined the project through contractual arrangements delivered far more than what had been contracted, with great quality and in a very short period of time.

What is so inspiring to see in collaborative and participatory processes is that the intelligence and commitment of a single person, no matter how strong and powerful they may be, will never replace the strength of collective effort, commitment and intelligence. This work is a crystal-clear example of that."

Marina Silva, Brazil's Minister of State for the Environment and Climate Change

The six Regional Dialogues and the many Self-Organized Dialogues of the Global Ethical Stocktake converge on a clear message, consistently reaffirmed by Brazil's Minister of State for the Environment and Climate Change, Marina Silva: the climate crisis is not only technical, but above all moral and ethical. Many solutions and much knowledge already exist – in science, in cultures and in traditional wisdom – but what is missing is the political and ethical commitment to apply them with the urgency that this moment demands.

The next ten years must mark the planned and just transition away from fossil fuels and deforestation, carried out in ways that reduce inequalities within and between countries, with those holding greater responsibility and capacity leading this transformation. The urgently needed roadmap to drive this transition is not merely technical; it is an ethical compass that must guide political choices toward justice, solidarity and multilateral cooperation.

The GES underscored recurring priorities across regions: adaptation as an multidimensional challenge; the urgency of fully implementing the Global Stocktake (GST) commitments; just transitions as a means to achieve decarbonization and poverty eradication; finance that is accessible, predictable, and scaled up; solutions to advance synergies between climate, biodiversity, and desertification, with the knowledge of Indigenous Peoples and Traditional Communities at the center; culture as a living source of resilience, values, and innovation; and the revitalization of multilateralism as an indispensable foundation for collective climate action.

At the same time, participants pointed to the obstacles that continue to erode trust: conflicts and trade wars that divert resources, climate denialism and the persistent gap between commitments and implementation. Left unresolved, these


Photo: Fernando Donasci/MMA

Africa Regional Dialogue


Photo: Fernando Donasci/MMA

Africa Regional Dialogue

failures risk not only planetary tipping points but also the tipping point of the multilateral system itself—as Minister Marina Silva has repeatedly emphasized in her public statements. In this context, the Global Ethical Stocktake represents a contribution to making COP30 a COP of Truth and of Implementation— a moment when governments confront moral dilemmas and act with the ethical responsibility that science and justice demand, as well as with the urgency that the climate emergency requires.

The Dialogues reaffirmed that an effective response to the climate crisis requires mobilizing a plurality of knowledge systems and actors — from scientists to Indigenous Peoples and Traditional Communities, from youth and people of African descent to artists and cultural leaders. It is in this spirit that the official Global Ethical Stocktakes and the Self-Organized Dialogues carry forward the mutirão: a collective effort to plan and implement transitions that foster justice, equity and shared prosperity.

Ten years after the Paris Agreement – negotiated in the Northern Hemisphere under the guidance of the North Star – the world now looks to the Southern Cross. Together, these symbols reflect the journey of the climate regime: from the compass that set the direction in Paris to the constellation that can guide implementation in Belém. May the lessons of the Global Ethical Stocktake remind negotiators that at COP30 they have the opportunity to fulfill their ethical responsibility: to revitalize multilateralism and put the world back on track to Mission 1.5°C, in a way that leaves no one behind – keeping hope alive, always.

The next chapter provides the regional context of the Global Ethical Stocktake, showing how each of the six Dialogues—beginning with Europe—reflected the specific circumstances and ethical challenges of their regions.

CONTEXT

Contextualizing the Global Ethical Stocktake

The Regional Dimension

The Global Ethical Stocktake (GES) represents a significant innovation in climate discussions, not only by fostering ethical solutions that support the implementation of existing commitments, but also by introducing a regional dimension. By grounding its reflections in the cultural, political, economic, social, and environmental contexts of each region, the GES highlights the importance of regional perspectives in shaping a global climate ethics. The dialogues sought diversity of sectors and perspectives; nevertheless, they do not exhaust the full plurality of perspectives that exist within the regions.

The European edition, the first of the Regional Dialogues, set the tone by showing how ethical principles can shape both ambition and implementation. Antonio Patriota, Brazil's ambassador to the United Kingdom, framed the Dialogue as both philosophical and political, urging participants to adopt a *"shared compass"* of contemporary ethics. He was unequivocal: *"It is wrong to lie. Disinformation is unethical. So are neglect, deceit, waste and irresponsibility."* Patriota warned against greenwashing and protectionism, calling them unethical responses to the climate crisis.

Mary Robinson, co-leader of the European Dialogue, added that ethics must drive truth-telling and urgency, reminding participants that climate action must remain heartfelt and human-centered.

Alexandre Antonelli, Director of Science at the Royal Botanic Gardens, Kew, called biodiversity loss an ethical failure: "*A species that goes extinct represents a major failure of humankind, as the main custodians of this planet.*" He urged for genuine restoration and protection of ecosystems, warning against treating reforestation merely as a tool for carbon offsets.

From the outset, culture was woven into the proceedings. A performance of *Kyoto*, a play about climate negotiations, highlighted the role of art in shaping perspectives. *"Culture is a beautiful storyteller and when it's done right, it can change our reality,"* Seetharaman reminded participants. Activist and curator Daze Aghaji reframed the climate crisis as a crisis of belonging: *"We don't feel like we belong to each other anymore."* She called for a regenerative culture rooted in empathy, care, and shared narratives.

Trust in people and communities emerged as another central theme. Laurence Tubiana, Executive Director of the European Climate Foundation, argued that *"we have to trust people,"* pointing to the moral authority of small

Photo: Fernando Donasci / MMA

island nations. That authority was echoed by Rosamund Adoo-Kissi-Debrah, Founder of the Ella Roberta Foundation, who connected climate denial to the denial of air pollution's deadly toll. Her daughter, Ella, became *"the only person in the world who has air pollution on her death certificate."* Adoo-Kissi-Debrah reminded the audience that air pollution causes one in five deaths worldwide,[19] disproportionately affecting children and marginalized groups: *"Air pollution is a social justice issue. It is also a racial justice issue."*

Roma leader Jutka Bari, Founder of the Green Legal Platform, issued a powerful call for recognition. She stressed that 80% of Roma families live below the poverty line and that child hunger remains widespread.[20] *"Solutions for the climate crisis must include solutions for all, not just some,"* she said, noting that Roma children go to bed hungry in one of the world's wealthiest regions—a condition that would be called a humanitarian crisis elsewhere. For Bari, a just transition cannot mean continued poverty and invisibility for some while others benefit from green opportunities.

Governance and integrity were also central concerns. Brice Böhmer of Transparency International denounced *"undue influence,"* calling it *"a form of corruption"* undermining negotiations. He cited the 1,773 fossil fuel lobbyists at the last COP—70% of them carrying party badges[21]—as evidence of systemic failure. He called for strict conflict-of-interest frameworks and transparency standards. Paul Polman, former CEO of Unilever, underscored that climate change is *"fundamentally an ethical issue,"* warning against the mindset of doing *"less bad"* and urging a shift toward regenerative, restorative systems. *"The story we choose drives our behaviour,"* he said, noting that today's dominant narrative remains controlled by those benefiting from inaction.

[21] Anna Miller, "Fossil Fuel Air Pollution Responsible for 1 in 5 Deaths Worldwide," *Harvard T.H. Chan School of Public Health*, February 9, 2021, https://hsph.harvard.edu/climate-health-c-change/news/fossil-fuel-air-pollution-responsible-for-1-in-5-deaths-worldwide/

[20] Council of Europe – Roma and Travellers, "Extreme Poverty Afflicts Many of the 10-12 Million Roma in Europe," October 17, 2019, https://www.coe.int/en/web/roma-and-travellers/-/extreme-poverty-afflicts-many-of-the-10-12-million-roma-in-europe

[21] Transparency International "Lack of Transparency over Lobbying at UN Climate Talks Undermines Public Trust: New Analysis," June 19, 2025, https://www.transparency.org/en/press/lack-of-transparency-over-lobbying-at-un-climate-talks-undermines-public-trust-new-analysis?utm.com

The participants of the GES further stressed the colonial and intergenerational dimensions of climate justice. Malcom Ferdinand, author of *Decolonial Ecology*, argued that ecological destruction cannot be separated from colonization and racism: *"The destruction of the Earth has only been possible because it was preceded by the dehumanization, conquest and domination of Indigenous Peoples."* He called for goals rooted in justice and dignity rather than technical targets alone. Kate Hampton, CEO of the Children's Investment Fund Foundation, warned of climate's growing impacts on children—from child marriage to displacement—urging leaders to *"put children at the center of policy. We need to budget as if we were budgeting for our children."*

From a city-level perspective, London's Deputy Mayor for Environment and Energy, Mete Coban, insisted that the green transition must deliver tangible benefits for working-class communities, who suffer most from air pollution and high energy costs: *"That's how we win hearts and minds."*

Throughout the European Dialogue, ethics was not abstract but urgent. Discussions linked culture, governance, justice, and everyday struggles. As Professor Nicholas Stern of the London School of Economics concluded, climate change is at its core a story of injustice: *"Emissions—past, present and future—deprive people of their right to development."*

The European edition of the GES reaffirmed that addressing the climate crisis requires confronting questions of truth, trust, justice, and belonging. As participants repeatedly emphasized, climate action must move beyond technicalities into an ethical project rooted in dignity, inclusion, and in respect for all forms of life.

From Europe, the GES journey moved across the Atlantic, where the South and Central America and Caribbean edition of the GES in Bogotá, Colombia, offered new insights shaped by the region's cultural and ecological diversity. Minister Marina Silva presented the region as home to an unparalleled diversity of biomes—from the Andes to the Amazon, the Cerrado to the Chaco—alongside some of the world's richest biodiversity, including the Atlantic Forest, the Pantanal, and the Mesoamerican and Caribbean Reefs. Beyond its terrestrial and marine wealth, the region is profoundly pluricultural and multilingual, shaped by Indigenous Peoples, traditional communities, Afro-descendants, and dynamic urban centers. Yet this richness coexists with stark inequalities, heavy debt burdens, and acute vulnerability to climate risks.

Against this backdrop, the South and Central America and Caribbean Dialogue issued strong calls to integrate the climate, biodiversity, and desertification agendas, warning that fragmented approaches are no longer sufficient. Brazil´s Minister of State of Indigenous Peoples, Sonia Guajajara, reminded participants that while separating conventions in 1992 made sense for deeper exploration, *"with the climate emergencies, it is time to bring these conventions together again and to speak with one voice."* True progress, she stressed, is the kind that reconnects humanity with nature—what Indigenous women describe as ***"reforesting minds and hearts."***

Participants repeatedly underlined that climate action in the region cannot be separated from democracy, inequality, and historical injustice. " Recalling the Inter-American Court of Human Rights Advisory Opinion No. 32, Minister Marina Silva described the climate emergency as *"a silent war causing irreparable harm, above all to the most vulnerable populations."* Addressing the crisis was therefore framed not merely as an environmental challenge but as an ethical responsibility tied to justice, democracy, and historical redress.

Culture also emerged as a defining theme. Participants stressed that implementation is not only about finance and technology but also about safeguarding voices, memory, and creative expression. Art, spirituality, and storytelling were described as forms of resistance and climate defense. As Frida Muenala, Kichwa-Zapotec filmmaker from Otavalo, Ecuador, explained: *"The climate crisis does not only destroy our ecosystems. It erases cultures and memories. Exploitation does not only take resources, it also takes our stories."* Protecting culture and memory was thus framed as inseparable from protecting life itself.

At the heart of this Dialogue was the conviction that ethical perspectives must be rooted in lived experiences. Indigenous Peoples, Afro-descendant communities, rural populations, and grassroots movements were recognized not only as frontline victims but also as custodians of knowledge and agents of transformation. Fany Kuiru, Indigenous leader and Coordinator of COICA, emphasized: *"Based on traditional knowledge, we manage our territories, our natural resources, our common goods and our biodiversity. That is why our territories remain intact. We want to contribute this knowledge to climate solutions."* Their leadership was deemed indispensable for strategies that uphold both justice and planetary survival.

Former President of Chile and co-lead of the South America, Central America and Caribbean Dialogue, Michelle Bachelet, reinforced this urgency, reminding participants that *"the climate transition must be just, inclusive and respectful of local realities. The climate crisis demands from us the courage to tell the truth, the humility to listen and the ambition to act."* For her, the responsibility of industrialized nations to provide finance, technology, and capacity-building was not charity but an ethical obligation.

The Amazon Forest and other regional biomes were placed at the center of ethical debate. They were described as essential to planetary stability yet under relentless threat from deforestation, extractive industries, and unsustainable agricultural models. In this context, the GES was presented as a corrective—a way to restore balance by grounding assessments of the climate emergency in the *"ethics of values,"* as opposed to the *"ethics of circumstances"* that have worsened multiple crises. This corrective was tied to accountability and the historical responsibility of industrialized nations to meet their obligations.

The Asia Dialogue, the third edition of the Global Ethical Stocktake, revealed the region as both a frontline of climate vulnerability and a source of profound resilience. Testimonies ranged from island communities resisting destructive mining, to women in rural India sustaining traditional arts as climate wisdom, to youth leaders demanding accountability in loss and damage finance. Across these diverse experiences, the message was consistent: solutions already exist, but what is missing is the moral courage to scale and implement them. Ensuring finance that is predictable, fair, and community-led was seen as indispensable to turning solutions into reality.

The Asian participants emphasized that the GST must not be another cycle of words but the foundation for concrete, urgent action. The challenge, they argued, is not a lack of knowledge or solutions—*"what is missing is honesty and moral courage."* Thai environmental economist Leo Horn-Phathanothai warned: *"We confuse the symptom with the disease. Climate change is the symptom. The disease is the brutal extractivism that commodifies every resource we have."* The GST, they stressed, must confront root causes, from fossil fuel dependence to deforestation, while also addressing cultural systems of disconnection that erode empathy and care. COP30 Special Envoy for South Asia Arunabha Ghosh echoed this point: *"Climate change is the second greatest crisis we face. The greatest crisis humanity faces is the lack of empathy."*

Compassion, justice, and shared responsibility emerged as guiding principles. Nobel Peace Laureate and co-leader of the Asia Dialogue, Kailash Satyarthi, described compassion as the empowering call to conscious action the world urgently needs. *"Compassion manifests itself through justice, equity, peace and sustainability,"* he affirmed, urging that compassion be employed as *"a force of change, a force of transformation that fosters connectivity through genuine and honest action."* Complementing this, participants recommended the concept of *"biohappiness"*—the well-being that arises when biodiversity is conserved and used to enhance health, nutrition, and livelihoods—as a guiding principle linking ecology to human fulfillment.

Participants also stressed the urgent need to operationalize loss and damage finance and close glaring gaps such as methane mitigation. Manjyot Kaur noted that less than 2 percent of global finance reaches methane abatement despite its outsized climate and health impacts. They also argued that adaptation cannot be incremental: transitions must safeguard dignity and livelihoods by confronting the inseparability of ecological breakdown, poverty, exploitation, and inequality. As Southeast Asian youth leader Seruni Salsabila put it: *"Technology without ethics is blind, economy without soul is extraction, and power without love becomes something without purpose."*

Technology and technical capacity were framed as ethical obligations. Clean energy pathways, participants argued, will only succeed if they invest in human capacity, equitable partnerships, and knowledge sharing. Some suggested that India could become a global training hub, but stressed that technology transfer must go beyond rhetoric to ensure solutions are shared rather than hoarded.

Photo: Fernando Donasci / MMA

Crucially, participants emphasized their shared view on the urgency of creating a clear roadmap to phase out fossil fuels. Fridays for Future activist, Farzana Faruk, called for a Fossil Fuel Non-Proliferation Treaty with enforceable timelines: *"Those who profit from destruction must pay for its consequences."* Anchoring this roadmap in justice and accountability, they argued, would turn commitments into measurable action.

The Asia Regional Dialogue concluded with a clear message: if COP30 is to be remembered as the *"COP of Implementation,"* ambition must be anchored in ethics. Ancestral philosophies were invoked as guides. Sumaiya Binte Selim, Coordinator at the International Centre for Climate Change and Development, explained: *"We believe in the religion of nature, based on simplicity, balance and respect for life [...] it is not excessive consumption that brings satisfaction, but our connection with nature and what it provides."* Ana Toni, Executive Director of COP30, reinforced: *"Our collective task is clear. We must act together now; we have no more time. The future is being written as we speak, and we must face it head-on."* Asia's voices thus called for a **global mutirão** rooted in empathy, cultural continuity, and transformative justice, reminding the world that the heart of climate action lies not only in carbon but in compassion.

The Africa edition of the Global Ethical Stocktake in Addis Ababa, Ethiopia, marked the fourth Regional Dialogue, opening with a spiritual invocation honoring ancestors and centering Mother Nature, anchored by the powerful declaration that there can be *"nothing about us without us."* This beginning set the tone of Ubuntu — *"I am because we are"* — emphasizing reverence, solidarity, and intergenerational responsibility.

Europe Regional Dialogue

Asia Regional Dialogue

Oceania Regional Dialogue

North America Regional Dialogue


Photo: Fernando Donasci/MMA

South America, Central America and Caribbean Regional Dialogue


Photo: Fernando Donasci/MMA

Africa Regional Dialogue


Photo: Eduardo Carvalho

Oceania Regional Dialogue


Photo: Rogério Cassimiro/MMA

South America, Central America and Caribbean Regional Dialogue

Africa stands at the center of the climate emergency's ethical and developmental paradox. The continent holds vast natural wealth and critical minerals, yet more than 600 million people—43 percent of its population—remain without access to electricity, while their communities, countries and regions—despite having contributed little to the causes of climate change—are those paying the highest price, particularly because they face severe adaptation deficits.[22] At the same time, Africa receives only 3.3 percent of global climate finance, despite being among the regions most exposed to climate shocks.[23] As participants highlighted, the crisis is not one of scarcity or technical incapacity, but of inequality, power and ethics. Resources and knowledge exist, yet decision-making and finance continue to bypass those who need them most. For Africa, this makes adaptation as urgent as mitigation, with participants stressing that National Adaptation Plans must carry the same political and financial weight as Nationally Determined Contributions, given the continent's acute vulnerability to climate impacts. As one speaker warned, adaptation is *"non-negotiable; otherwise, we won't survive."*

Adaptation was framed not as a charitable add-on but as a strategic investment in resilience and development. Speakers pointed to the need for flood-resistant infrastructure, decentralized renewable energy systems and sustainable water sources as measures that both safeguard communities and create opportunities for inclusive growth. They insisted that national strategies must embed ethics and equity at their core, ensuring that adaptation is people-centered, inclusive and grounded in justice.

The Africa Dialogue was also framed as a moment to reclaim dignity, sovereignty and agency by grounding climate action in both science and ancestral wisdom. Participants drew parallels between Ubuntu and the Brazilian notion of mutirão—shared values of collective effort, solidarity and reciprocity that can guide a just transition. This ethical compass carried a pointed political message: Africa is not a victim to be managed, but a protagonist whose leadership, knowledge systems and innovations should shape the pathway to 1.5°C-aligned implementation. Accordingly, effective implementation must recognize African science and institutions as equal partners in research, innovation and technology transfer.

Moreover, current reporting systems were criticized as opaque, with one intervention warning that *"almost anything can be labeled climate finance."* Calls were made for clear definitions, universal standards and transparent monitoring

[22] International Energy Agency (IEA) (2022), *Africa Energy Outlook 2022*, IEA, Paris https://www.iea.org/reports/africa-energy-outlook-2022

[23] Climate Policy Initiative, Landscape of Climate Finance in Africa 2024 (San Francisco: Climate Policy Initiative, 2024), https://www.climatepolicyinitiative.org/wp-content/uploads/2024/10/Landscape-of-Climate-Finance-in-Africa-2024.pdf

systems to guarantee that resources are genuinely directed toward resilience and just transition.

The Dialogue also underscored that the credibility of the Paris Agreement's Global Stocktake hinges on confronting root causes of the crisis. Speakers warned that nearly three decades of climate negotiations passed before fossil fuels were even mentioned in a COP outcome, stressing that continuing to avoid this issue is indefensible. For Africa, ending fossil-fuel dependence, halting deforestation, delivering on the global commitment to triple renewable energy capacity and double efficiency improvements by 2030, were framed as an opportunity to close the continent's vast energy access gap and leverage critical minerals for green industrialization. At the same time, participants emphasized demand-side drivers of the crisis, highlighting the unsustainable consumption patterns of the Global North. Kumi Naidoo, President of the Fossil Fuel Non-Proliferation Treaty Initiative, cautioned, *"If we do not address the question of consumption, we are being delusional,"* adding that to deliver the lifestyle of North America, for instance, we would need at least five planets.[24] This imbalance stands in stark contrast with the reality that millions in Africa still lack access to a single light bulb.

Against this backdrop, the session called for truth-telling in multilateral processes, urging COP30 to be the *"COP of Truth."* For Africa, truth means confronting fossil fuels as the driver of crisis, addressing consumption and inequities in energy access and finance, and grounding solutions in the lived realities by placing

[24] Global Footprint Network, "How Many Earths—or Countries—Do We Need?" https://overshoot.footprintnetwork.org/how-many- earths-or-countries-do-we-need/

Africa Regional Dialogue

North America Regional Dialogue

people—particularly Indigenous Peoples, local communities, women, youth and persons with disabilities—at the center of climate finance and governance. Bridging the gap between commitments and action was described as not only a political task but also a moral obligation, requiring clear standards, accountable finance and investment models that treat sustainable development as investable rather than as charity.

As Wanjira Mathai, co-leader of the Africa Dialogue, emphasized, this edition of the GES delivered a clear and urgent message: "the era of incremental change is over. Now is the time to implement, with courage, the essential strategies, with unwavering determination and firm purpose. Just, bold and ambitious must be the only way to act, a call that echoes across borders and generations. This marks the end of any tolerance for the proliferation of fossil fuels and it reaffirms that climate justice, anchored in the principle of Common but Differentiated Responsibilities, remains the moral pillar of our shared vision."

From Africa, the Global Ethical Stocktake moved to Oceania , where the fifth Regional Dialogue was held in Sydney, Australia. Taking place on the lands of the Gadigal people, it opened with an acknowledgement of Aboriginal custodianship, underscoring that the climate crisis is profoundly cultural, ethical and existential.

Pacific leaders emphasized that their nations, despite contributing the least to the problem, are on the frontlines of its most devastating impacts. For these communities, climate change is not a distant challenge but a reality—king tides, coastal erosion and cyclones disrupting daily life, while the prospect of entire countries becoming uninhabitable looms large. In this context, *"1.5 to stay alive"* was reaffirmed throughout the Dialogue as a battle cry for survival rather than a

mere political slogan, with communities already displaced and facing a future in which their very homelands could vanish beneath the sea.

The pledges to mobilize at least USD 300 billion annually by 2035, with wider flows scaling to USD 1.3 trillion, alongside a commitment to triple outflows from official UN climate funds by 2030 and to fully operationalize the new Loss and Damage Fund, were described by Pacific leaders not as abstract obligations but as essential lifelines—intended to finance concrete measures such as typhoon-resistant wind turbines, microgrids, seawalls and early warning systems. At the same time, speakers cautioned that too often, promises go unfulfilled—a failure that for small island nations is not symbolic but existential, threatening not only livelihoods but also cultural survival, sovereignty and human rights.

Participants therefore emphasized that the Baku-to-Belém Roadmap to USD 1.3 trillion must not only chart how resources are scaled up but also ensure accessible delivery, accountability and quality of finance, calling for COP30 to be remembered as the *"COP of Implementation"* and *"not just another series of wonderful narratives."*

Marina Silva reminded participants: *"As we know, the technical solutions already exist. What is needed is the ethical commitment to use the knowledge we have to bring about change. We already have the technology to produce food—so why are there still people going hungry? We already have the technology to generate energy from the sun, the wind and biomass—so why do we continue to subsidize carbon-intensive investments? We already have the technology to educate and feed people—so what we need is for the Ethical Stocktake to bring us the necessary uncomfortable moral pressure to do what must be done."*

The Dialogue underscored the need to strengthen the Local Communities and Indigenous Peoples Platform (LCIPP) under the UNFCCC and expand its role. Indigenous voices, participants argued, cannot remain confined to side events but must be embedded centrally in COP processes as sources of knowledge, ethics and transformation. Ian Fry, expert on environmental law and human rights policy, stressed the urgency of reform: *"This platform only reports every three years to the COP. This is wrong. Indigenous Peoples should be reporting and have a direct input into COP decisions every year."* Echoing this, Maori climate activist Tiana Jakicevich warned that Indigenous knowledge must not be treated as secondary, insisting that climate strategies *"should start with Indigenous knowledge as the foundation."*

Participants also focused on enforceable accountability as inseparable from the global imperative to transition away from fossil fuels. The existential risks facing Pacific nations demand enforceable obligations for states, financial

institutions and corporations. These obligations, they agreed, should be operationalized through the development of the Global Roadmap to transition away from fossil fuels and halt deforestation, with clear performance indicators and measurable benchmarks.

The Dialogue welcomed the landmark International Court of Justice (ICJ) Advisory Opinion on the Obligations of States in Respect of Climate Change, which clarified that states may bear international responsibility if they fail to regulate fossil fuel exploration, licenses, subsidies or production. Although not legally binding, the opinion carries significant moral and political weight, underscoring that continued fossil fuel expansion can constitute an internationally wrongful act that *"threatens current and future generations."* Belyndar Rikimani, lawyer for the Government of the Solomon Islands, stressed that this equips *"COP30 negotiators, vulnerable states and advocates with unprecedented legal clarity and leverage."*

Oceania voices emphasized that climate action is also a battle over narratives. Youth leaders warned that attention has become a scarce resource in the digital era. Brianna Fruean, a climate activist from Samoa, cautioned that *"disinformation will reach people if we do not."* To counter this, participants stressed the need for storytelling, truth-telling and narrative reclamation—investing in writers, artists, filmmakers, faith leaders and digital creators. From Samoan dances to Pacific poetry, cultural expressions were described as powerful vehicles to mobilize societies and counter climate denial.

Concerns were raised that climate science has been sidelined in recent COPs. The Dialogue emphasized the need to reaffirm the independence of science, with IPCC findings and academic networks serving as the authoritative


Photo: Fernando Donasci/MMA

Oceania Regional Dialogue

basis for policy and as tools to counter politicization and denialism. Cathryn Eatock, co-chair of the Indigenous Peoples' Organisation-Australia, observed that *"climate denial persists not because of a lack of science, but because it is a strategic defense of a threatened status quo."* Former New Zealand Prime Minister Jacinda Ardern expanded the definition of denial, arguing that failure—by institutions, governments, or private sector actors—to meet climate obligations is itself a form of denial.

Anote Tong, former President of Kiribati, and co-leader of the GES for Oceania, distilled the ethical dimension into stark terms: *"So the fundamental ethical question here is, how can it be permissible that while we are confronting the challenges, others have been issued licenses to engage in activities that destroy our future? How can this be possible? Where is the morality in this?"*

Ultimately, the message from Oceania was one of solidarity and transformation: that climate action must not only mitigate and adapt but fundamentally reshape the development model itself.

From Oceania, the Global Ethical Stocktake proceeded to North America, where the final Regional Dialogue was convened in New York City. Opening with a prayer from Sophia Powless of the Onondaga Nation, the session was grounded in spirituality, gratitude and reconnection with nature. This emphasis on Indigenous ceremony and cultural continuity set the tone for a dialogue that framed the climate crisis as moral, cultural and civilizational.

The North America Dialogue underscored that COP30 must be the *"COP of Ethics and Climate Justice".* Participants insisted that climate justice can only be realized if historically marginalized voices—Indigenous Peoples, women, youth and vulnerable communities—are placed at the center of negotiations. As Karenna Gore, co-leader of the North America Dialogue, reminded the room, *"we are not only nations, we are peoples."* She also emphasized that *"just this year, North America has experienced unprecedented floods, storms, heat waves and wildfires. At the same time, we have more data, information, technology and alternatives than ever before. It is not enough. We do not need information alone; we need wisdom. To invoke and channel that wisdom, a careful adjustment in approach is required. It takes intention, and it takes attention. And that is what we are doing here."*

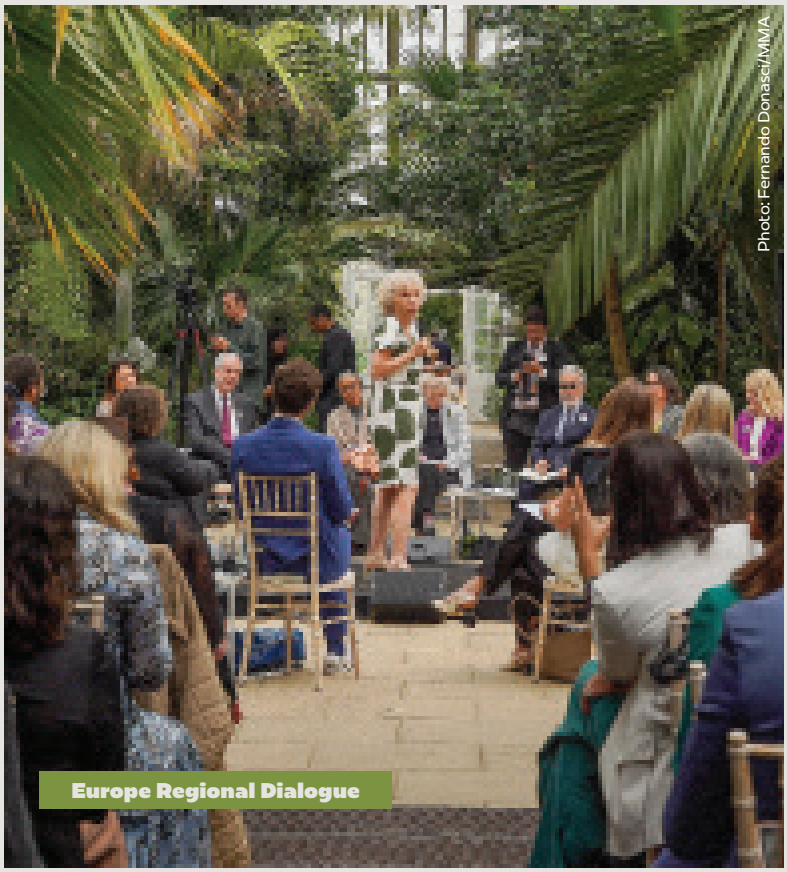
Participants highlighted the deep contradictions of a region that houses some of the world's wealthiest nations and highest emitters, even as vulnerable populations within North America—particularly Indigenous, poor, elderly and marginalized communities—face deadly floods, heat waves


Photo: Fernando Donasci/MMA

South America, Central America and Caribbean Regional Dialogue


Photo: Fernando Donasci/MMA

Oceania Regional Dialogue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Europe Regional Dialogue


Photo: Rogério Cassimiro/MMA

South America, Central America and Caribbean Regional Dialogue


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Asia Regional Dialogue


Photo: Fernando Donasci/MMA

North America Regional Dialogue


Photo: Fernando Donasci/MMA

Europe Regional Dialogue

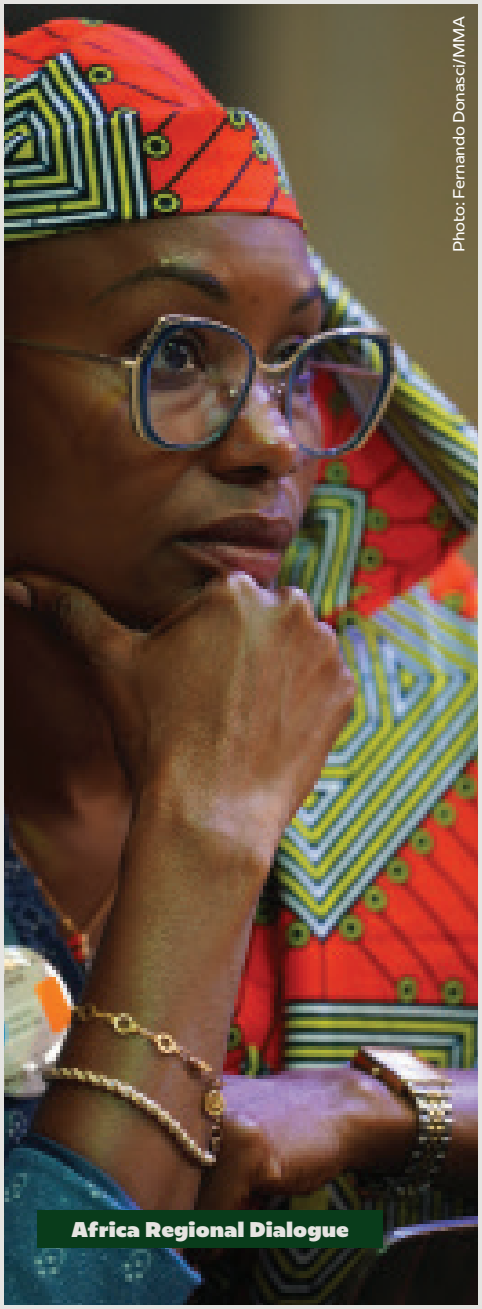


Photo: Fernando Donasci/MMA

Africa Regional Dialogue


Photo: Fernando Donasci/MMA

Asia Regional Dialogue


Photo: Fernando Donasci/MMA

Oceania Regional Dialogue

and wildfires. The crisis was described as a justice gap, where those least responsible bear the heaviest costs. Selwin Hart, Special Advisor of the UN Secretary General for Climate Action and Just Transition, urged that solutions must not deepen inequalities but instead be guided by hope and courage, reminding participants that *"every voice counts, every action you take counts, every person you influence counts."*

Adaptation emerged as both a survival strategy and a justice issue. Speakers from small islands emphasized that adaptation must move beyond physical infrastructure. Noelle Young, a Bermudian-Canadian professional specializing in sustainable solutions and an advocate for climate justice, warned that *"resilience has become a mask for systemic neglect [...] adaptation finance must protect cultural practices and identities, not just infrastructure."*

The Dialogue elevated culture, spirituality and storytelling as vital dimensions of climate action. Poetry, music and testimony were woven into the sessions, reinforcing that safeguarding culture and memory is inseparable from safeguarding life itself. Marco Tedesco, Lamont Research Professor at Columbia University, reflected on his decades of ice sheet research: *"knowledge itself is not enough [...] Land is skin, water is sacred, ice is memory."* He called for science and spirituality to converge in humility, reciprocity and wonder.

Truth-telling was another recurring theme. Participants demanded that commitments to transition away from fossil fuels, operationalize loss and damage finance and scale up renewable energy be matched with enforceable accountability. As Noelle Young observed, *"treaties may give us legal tools, but it is people who will give them life."* Ratification was described not as the finish line but as the beginning of transformation.

Participants stressed that climate justice cannot be separated from confronting militarism. Military operations, they argued, produce emissions that dwarf reductions elsewhere, making it impossible to ignore the ecological footprint of war. Jacqueline Patterson, a researcher, professor, community organizer and activist in the field of climate and racial justice, described militarism as *"one of the greatest acts of harm against people and the planet."* Addressing it, she argued, requires frameworks grounded in cooperation over domination, and justice that centers those most harmed.

In closing, North America's voices called for courage, conscience and solidarity, framing climate change as an existential moral test. The message was clear: to meet the 1.5°C goal and secure a just future,

COP30 must anchor ambition in ethics and ensure that truth, justice and culture guide the path forward.

Taken together, the Regional Dialogues of the Global Ethical Stocktake reaffirm that climate action is inseparable from ethics. Across continents, participants emphasized that honesty, compassion, justice, and solidarity must guide decisions, not narrow self-interest or technocratic fixes. While each region articulated distinct priorities—Europe's focus on truth and governance, Latin America's call for cultural and ecological justice, Asia's emphasis on compassion and systemic change, Africa's demand for equity and adaptation, Oceania's fight for survival and sovereignty, and North America's insistence on accountability and cultural renewal—they all converge on a shared ethical imperative. Climate action must be human-centered, inclusive, and transformative.

This overview underscores that ethics gains greater meaning when situated in regional contexts, where cultural traditions, social realities, and ecological conditions shape how climate challenges are understood and how just responses are forged.

The following sections examine each of the six Dialogues in greater detail—beginning with Europe and continuing through South America, Central America and the Caribbean, Asia, Africa, Oceania, and North America—highlighting the voices of participants and the key messages that emerged. Each section concludes with concrete, region-specific recommendations that translate these diverse regional perspectives into guidance for negotiators and policymakers, ensuring that ethics informs climate action in ways that are both globally coherent and locally grounded.

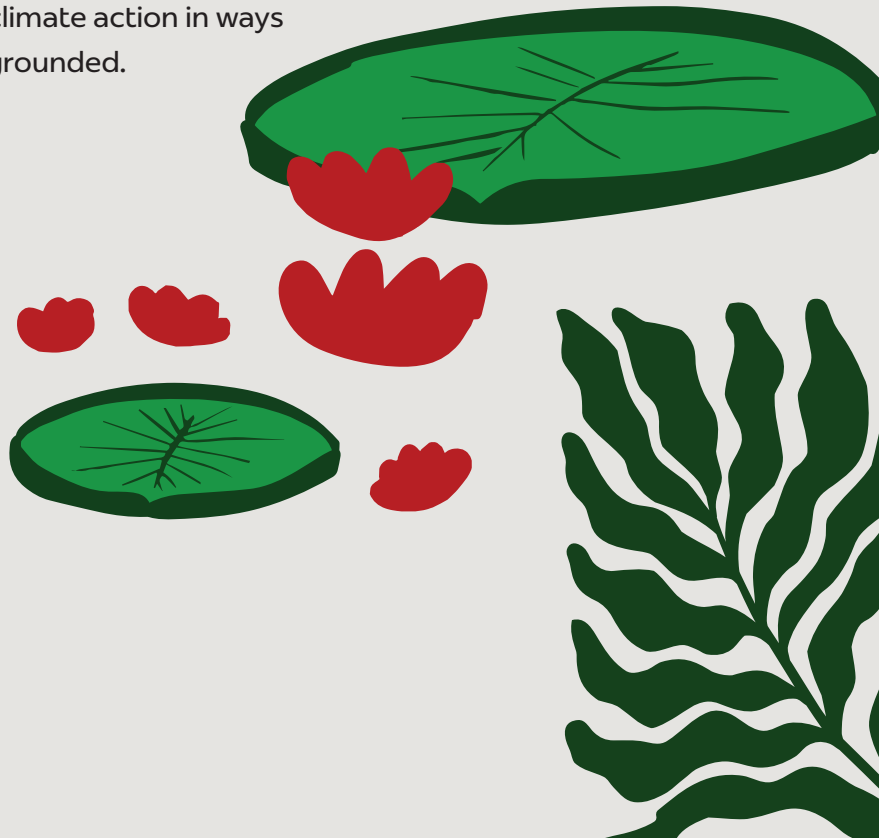


Photo: Fernando Donasci/MMA

Europe Edition

EUROPE EDITION

1st Dialogue defines parameters

Twenty speakers emphasise the importance of honouring existing commitments. This is not easy, but it is entirely feasible.

The first of the six Dialogues organized under the Global Ethical Stocktake was held on June 24th, at the Temperate House, in Kew Gardens, London. Twenty speakers selected by their multiple backgrounds and experiences as leaders in the climate change issue took turns on stage to approach the problems of inaction but also the solutions for it. Mary Robinson, former President of Ireland, was the co-leader of the of the meeting, who highlighted: *"We need to set the bar and set it high and speak as much as we can with real truth. I encourage you to share what makes you angry but also what moves you from the heart and what gives you hope"*.

Also participating were Brazil's Minister of State for the Environment and Climate Change, Marina Silva; the President of COP30, Ambassador André Corrêa do Lago; the CEO of the Conference, Ana Toni; and Brazil's Ambassador to the United Kingdom, Antonio Patriota.

The meeting began with a speech by Patriota, Brazil's Ambassador to the United Kingdom, who highlighted: "*The Global Ethical Stocktake aspires to build a network of voices capable of conveying a unified humanist message, one that reflects both our shared purpose and the richness of our diversity*".

Ambassador André Corrêa do Lago, President of COP30, mentioned that "*The essence of this ethical dimension is when people decide to do the right thing in the moment they have the opportunity and the function that allows them to do the right thing*". And later, he emphasized: "*The Presidency of COP30 will be inspired by all those that are here today*."

A central concern for participants was the importance of not distancing ourselves from commitments already made. In this sense, the pledge to promote a transition away from fossil fuels was transversal, appearing in many speeches. From global health impacts to the lobbying seen in previous COPs, the impacts of these non-renewable energy sources were remembered by many participants.

Several participants spoke on the need for a clear roadmap to implement the decisions already made in the climate negotiations, including The Financing Fund agreed upon in the Paris Agreement, in the amount of USD 1.3 trillion allocated to support developing countries in their efforts to mitigate the causes of the climate emergency and adapt to handle extreme events.

Many speakers argued that the sense of community, faith and culture are strong tools to win hearts and minds and overcome the challenge of climate action. Some attendees also actively engaged with cultural expressions, and concluded their remarks by reciting poems or lines from songs, underlining the emotional depth of the discussions.

The guests also had the chance to watch a fragment from the theatre play Kyoto, by the acclaimed UK company Good Chance. It focuses on the global climate negotiations behind the world's first legally binding climate agreement.

They were transformed into creators, taking part in the co-creation of a collective work of art, guided by Brazilian artist Alexia Ferreira — which included contributions from participants of all six GES Dialogues and will be exhibited in the Blue Zone during COP30, in Belém, Brazil.

The Dialogue ended with a strong message to the world: moving from words to action is urgent, complex, but feasible. The best way to assure this movement is to include people, to hear their voices, and ensure a social license for the major changes needed.

Questions

All Dialogues of the Global Ethical Stocktake answered at least one of the five guiding questions to generate a common base of reflection and connect different local experiences to the global process. Know the questions:

1. Why does climate denial remain prevalent in public and private decisions, when millions of lives are at risk or have been lost?
2. What do we need to do to create a new cycle of prosperity that is better adapted and more sustainable and ethical, caring for diverse ways of life?
3. How can we encourage wealthy nations, which are major producers and consumers of fossil fuels, to speed up this transition by decommissioning assets, shifting investment to renewables, diversifying energy sources, and taking other measures?


Europe Regional Dialogue

Photo: Fernando Donasci/MMA

4. Since culture and spirituality can be powerful allies in tackling the climate crisis, are there any cultural or spiritual traditions, stories or practices from your community or region that teach us how to live in greater harmony with nature?
5. Which ideals, from political, social, cultural, spiritual, philosophical, aesthetic and ethical perspectives, would best help to bring about this transition?

Debate

PEOPLE AT THE CENTRE

The Paris Agreement was so special because it's not just the typical business or political deal; it was a testament to our shared humanity, what we can achieve when we work together, and when we trust each other, which seems to be lacking today.

Emmanuel Guérin — Fellow at the European Climate Foundation

People are solid, reflective and serious if you give them the space. That's my message: we have to listen. We have to say citizen and moral authority can do so much more than bombing. At least I hope so.

Laurence Tubiana — Executive Director of the European Climate Foundation

John Rawls developed a concept of Justice as Fairness. In this work, he offers a simple but powerful thought experiment: the veil of ignorance. Imagine designing the rules for the world without knowing who you'd be born as. How would you shape the world?

Mara Andreea Ghilan — Environmental activist

My plea is to come back to a regenerative culture that can look after us. When we were dancing in the commons together, the songs were deeply embedded stories left for us by our ancestors to tell us not to make the same mistakes. We've lost that.

Daze Aghaji — Climate Justice Activist

JUST TRANSITION

Emissions, past, present, and future deprive people of their right to development. This leads to a moral obligation: those who have done the depriving bear a responsibility to help enable the development of those who have been hit hardest.

Nicholas Stern — Professor at the London School of Economics

Air pollution for burning fossil fuels is the greatest environmental threat to human life: 99% of people breathe toxic air every day. It is responsible for 1 in 5 premature deaths worldwide. A child dies every minute somewhere in the world.

Rosamund Adoo-Kissi-Debrah — Founder of the Ella Roberta Foundation

In Europe, 80% of Roma families and children live below the poverty line. Recently, some political leaders have said that "there will be losers" in this transition. Why should we expect or accept that? We need to make sure no one is left behind.

Jutka Bari — Founder of the Green Legal Platform

In many communities, a drought or a flood means that a girl is going to be married off at the age of 13 or 14 because their parents cannot afford to feed them. For most people, protecting their children is what will motivate them to fight climate change.

Kate Hampton — CEO of the Children's Investment Fund Foundation

The destruction of the Earth has only been possible because it was preceded by the dehumanization, conquest, and domination. The real trick is believing we can address or mitigate climate change without restoring dignity and pursuing reparations.

Malcom Ferdinand — Author of 'Decolonial Ecology'

CLIMATE ACTION

We must deliver real benefits that people can see and feel to win hearts and minds. In London, we're rolling out more than 2,000 zero-emission buses, 12,000 homes that we'll be improving for energy efficiency. And creating a new green routes fund to increase access to green space.

Mete Coban — Deputy Mayor of London for Environment and Energy

If a farmer in a remote area of Cambodia is receiving a single cent for a product that ends up being sold in Europe for £5, that's a deep ethical problem. The price needs to reflect the value of the farm work and ecological service it provides.

Tom Clements — Director at The Royal Foundation

We need to build solutions that people can mobilize for, that genuinely meet them where they are. Unless we do that, we're going to lose people along the way, and get huge amounts of backlash. We need to design solutions with inequality at the core.

Hannah Martin — Co-Executive Director of Green New Deal Rising

Our climate action must be rooted in planetary thinking, but where do we find this? In the small island states, where children are now afraid of the rain — where once they danced or played football in it. In the voices of angry mothers and grandmothers. In the knowledge of Indigenous Peoples, of persons with disabilities.

Elisa Morgera — UN Special Rapporteur on Human Rights and Climate Change

I often speak with facts and figures, and those matter. But we've seen how effective it is when the person who is directly impacted tells their story. Someone who has lost a loved one, a mayor who can now build schools because of the revenue from a wind turbine. Those stories resonate.

Jennifer Lee Morgan — Former State Secretary in Germany

The legal principles, reaffirmed by the courts, should be red lines, not be up for negotiation. They should empower the most vulnerable in every negotiating room, whether those are nations or the people who speak on behalf of communities.

Sébastien Duyck — Attorney at the Centre for International Environmental Law

PRIVATE SECTOR

Some company CEOs are doing more than their predecessors. But they are still just making things less bad, and we need to shift to a mindset of being regenerative, restorative, and reparative. Reclaiming that narrative is the most important thing.

Paul Polman — Former CEO of Unilever

Parties need to push for an accountability framework that defines what is a conflict of interest and how to manage it. With full disclosure of affiliations, declaration of interests, and avoidance to give privileged access to big polluters.

Brice Böhmer — Coordinator of Transparency International

BIODIVERSITY

About 45% of all plant species on the planet are threatened with extinction. We need to protect species where they are in situ, and 30% is what 200 countries have agreed to commit by 2030. And also protect species ex situ in botanic gardens so we can restore them when it's needed.

Alexandre Antonelli — Director at the Royal Botanic Gardens

FAITH

The core message of Laudato Si' resonates profoundly with people of all faiths, and of none. It inspired Muslim leaders to adopt Al-Mizan, the 'Muslim Laudato Si'. It has reenergized multi-faith environmental action, such as the UN's Faith for Earth program.

Lorna Tevnan Gold — Chair of the Board of Laudato Si' Movement

Science and this understanding of the beauty of creation of human depth — some call it spirit — are not in conflict. They must be aligned. Because if we are to succeed in Belém and beyond, we must build a cultural wave.

Eamon Ryan — Former Minister for Environment in Ireland

Photo: Fernando Donasci/MMA

Europe Regional Dialogue

EUROPE RECOMMENDATIONS

Moving from words to action

The participants of the Global Ethical Stocktake's 1st Regional Dialogue, representatives of the European countries, recalling the commitments made by the signatories of the Paris Agreement, and seeking new consensuses during COP30, recommend that negotiators:

1	**Deliver a just transition.** Put people at the centre of climate policies to insulate against backlash and ensure a social license for the major changes needed.
2	**Mobilize the USD 1.3 trillion per year for developing countries.** This is half what was spent on wars last year.
3	**Deliver on the Global Stocktake commitments.** Transition away from fossil fuels, triple renewable energy, and double energy efficiency by 2030. Agree on a roadmap for their implementation at COP30.
4	**Improve transparency** and accountability of vested interests at COPs.
5	**Reframe the 1.5°C political goal in more human terms.** As a commitment to dignity, justice, and rights.
6	**Invest in community-led initiatives** and cultural regeneration as vital pillars of climate resilience.
7	**Integrate human rights** obligations into every element of climate governance and decision-making.

Recommendations drawn from participants' statements.

Participants

CO-LEADER: MARY ROBINSON

She was the first woman to be the president of Ireland (1990-1997). Currently she is coleading Project Dandelion, which aims to reach and motivate 2 billion people to act for Climate Justice.

MODERATOR: MAITHREYI SEETHARAMAN

She is a journalist based in the UK, founder and editor of The Chief Brief, which covers climate action, economic transformation, and human rights from women leadership perspectives.

Ireland

EAMON RYAN

As a former Minister for Environment, Climate and Transport, he was responsible for ambitious policies to decarbonize Ireland's economy, focusing on green infrastructure and sustainability.

LORNA TEVNAN GOLD

Economist and theologian, she has worked for over 20 years in sustainability and climate justice. As the chair of the board of the Laudato Si' Movement and Advocacy Director at FaithInvest, she connects religious institutions with ethical finance.

Martinique/France

MALCOM FERDINAND

Author of the book "Decolonial Ecology," he is a key reference in Afro-Caribbean ecological thought and in exploring the connections between colonialism, racism, and environmental degradation. Researcher at Centre National de la Recherche Scientifique (CNRS), France's leading scientific institution.

France

EMILIE LAURENCE TUBIANA

As a diplomat, she was France's lead negotiator at COP21, and a co-author of the Paris Agreement. Currently, the executive director of the European Climate Foundation, her focus is on investments, ecological transition, democracy and climate justice.

EMMANUEL GUÉRIN

One of the architects of the Paris Agreement, he was an advisor to the COP21 President and a researcher at Sciences Po, LSE, and Columbia University. Fellow at the European Climate Foundation and Special Advisor to the CEO of the Climate and Society Institute in Brazil.

Switzerland

SÉBASTIEN DUYCK

As the senior attorney at the Center for International Environmental Law (CIEL), he coordinates the global campaign on climate and human rights. Since 2012, he has worked on integrating human rights into UN climate negotiations.

Brazil/United Kingdom

ALEXANDRE ANTONELLI

He is the director of Science at the Royal Botanic Gardens, Kew, and Professor of Biodiversity at the University of Oxford. With a PhD from the University of Gothenburg, he is a leading expert in tropical biodiversity and nature conservation.

United Kingdom

NICHOLAS STERN

British economist, his pioneering research shows how climate action can foster sustainable economic growth and a just transition. Is one of the clearest voices linking climate action with economic growth.

TOM CLEMENTS

As a director at The Royal Foundation, the environmental and climate initiative led by the Prince of Wales, he works on advancing nature-based solutions, integrating local communities, governments, and the private sector in strategies for conservation and climate mitigation.

METE COBAN

Deputy Mayor of London for Environment and Energy. Founder of My Life My Say, he promotes youth political participation. He was awarded the title of Member of the Order of the British Empire for his services to youth and has led urban decarbonization initiatives.

DAZE AGHAJI

She is a climate justice activist, educator, and cultural curator. Founder of Extinction Rebellion Youth UK. She currently works with the Blagrave Trust, focusing on creating platforms to amplify youth voices in global climate discussions.

ROSAMUND ADOO-KISSI-DEBRAH

She founded the Ella Roberta Foundation, which leads global campaigns for environmental justice. Her story changed UK air quality legislation, setting a major global precedent for public health and environmental rights.

KATE HAMPTON

Economist graduated from the London School of Economics, is the CEO of the Children's Investment Fund Foundation (CIFF) since 2016. Her career is dedicated to developing policies to protect children from climate change.

HANNAH MARTIN

Co-founder and current Co-Executive Director of Green New Deal Rising, a UK-based youth-led climate movement. Named a European Emerging Leader by the Obama Foundation, she focuses on empowering diverse communities to shape a just and sustainable future.

Romania/ United Kingdom

MARA ANDREEA GHILAN

Young environmental activist and specialist in climate public policy, she works with intersectional climate justice, focusing on the inclusion of racialized and marginalized youth in decision-making spaces.

Netherlands

PAUL POLMAN

Former CEO of Unilever and co-founder of IMAGINE, a global reference in corporate sustainability and ethical leadership. Co-author of the book "Net Positive," he promotes a business model that benefits society and the environment while generating sustainable profit.

Hungary

JUTKA BARI

Biologist and founder of the Green Legal Platform, she leads projects on inclusion and democratic participation across Europe, focusing on youth and marginalized communities such as the Roma people.

Germany

JENNIFER LEE MORGAN

From Greenpeace International to the German foreign office, she's merged environmental activism with top-tier diplomacy. Germany's former State Secretary for International Climate Policy, she has led climate negotiations in global multilateral forums throughout her career.

BRICE BÖHMER

As the Global Climate and Environment Coordinator at Transparency International, he works with climate finance transparency, anti-corruption, and environmental justice. Is a regular COP observer and member of intergovernmental initiatives.

Italy/Scotland

ELISA MORGERA

She is the UN Special Rapporteur on Human Rights and Climate Change and Professor of Global Environmental Law at the University of Strathclyde. She's taken human rights to the heart of environmental law.

Source: MMA

South America, Central America and Caribbean Regional Dialogue

Photo: Rogério Cassimiro/MMA

South America, Central America, and the Caribbean Edition

SOUTH AMERICA, CENTRAL AMERICA, AND THE CARIBBEAN EDITION

All voices in a single voice

2nd Regional Dialogue of the Global Ethical Stocktake calls for greater diversity and recognition of traditional knowledge in negotiations. Commitment to transitioning away from fossil fuels was emphasized.

At a moment of urgency, when the implementation of the Paris Agreement must be consolidated, 25 leaders from South America, Central America, and the Caribbean called for diverse knowledge systems to be taken into account in the COP30 negotiations in Belém, so that concrete progress can be achieved.

Among the authorities present were Brazil's Minister of State for the Environment and Climate Change, Marina Silva; Chile's former president and co-leader of the Global Ethical Stocktake Dialogue for South America, Central America and the Caribbean, Michelle Bachelet; the Minister of State of Indigenous Peoples, Sonia Guajajara; the Minister of the General Secretariat of the Presidency of the Republic, Márcio Macêdo; and the President of COP30, Ambassador André Corrêa do Lago.

Michelle Bachelet, Chile's former president and co-leader of this Dialogue, opened the event highlighting: *"We are at a decisive moment. The 1.5°C threshold, in addition to being a technical boundary, is also an ethical one. It is the boundary that separates the possibility of living in a habitable world from one that will no longer be livable. The truth is that this is no longer a distant threat. We know very well that it is a reality already transforming life as we knew it, as well as our territories and our economies."*

Next, Marina Silva, Brazil's Minister of State for the Environment and Climate Change, emphasized "*that we must prepare for COP30 so that we leave it with the prospect of a new reference framework for climate diplomacy—one that, while building upon the major contributions achieved thus far under the Paris Agreement, can bring together, in a new flow of responses to the climate crisis, greater and better indicators of progress, in order to ensure, in a non-selective manner, the implementation of the commitments and gains set out under the GST."*

"*In these 10 years since the Paris Agreement, we must reflect on the ethical dimension because we have very little time left for the necessary changes*", said Ambassador André Corrêa do Lago, President of COP30.

The event also included the presence of Brazil´s Minister of State of Indigenous Peoples, Sonia Guajajara who emphasized that "*confronting climate change requires strengthening democracies around the world and reinforcing multilateralism, as well as ensuring Indigenous participation in all of these debates. That is why we must move forward by speaking of synergies, by speaking of the protection of Mother Earth, and by speaking of the protection of Indigenous Peoples, as the only way to truly confront climate change*".

Minister Márcio Macêdo, Brazil's Minister of State of the General Secretariat of the Presidency, who was also at the event, highlighted: "*I am convinced that, in order to combat the climate crisis, we need a renewed ethical commitment from each citizen, each civil society organization, each company and each local government*".

Participants of the 2nd Regional Dialogue of the Global Ethical Stocktake, held in Bogotá, Colombia, noted the lack of diversity in decision-making spaces. In a debate whose audience was predominantly female, voices of Black and Indigenous women, religious and corporate leaders, joined the voices of young and transgender people to bring the ethical perspective to the different decision-making dynamics at COP30. Ancestral traditional knowledge was echoed by scientists, and the need to recognize nature as a subject of rights reverberated throughout.

One example repeated by several participants was that, although Indigenous territories are among the best-preserved on the planet, ancestral knowledge lacks legitimacy in decision-making spaces. There were also calls for greater appreciation of Indigenous art and culture, including through dedicated funding.

The need for a clear roadmap to achieve the goal of transitioning away from fossil fuels was emphasized, as well as the creation of verifiable metrics to ensure that climate finance is distributed effectively and reaches those who need it most.

Questions

1. Why, even while aware of the risks, do we deny or ignore what science and traditional knowledge tell us about the climate crisis?
2. Why do we maintain models of production and consumption that harm the most vulnerable and contradict the 1.5°C Mission?
3. What can be done to ensure that wealthy countries accelerate their transitions and contribute financially to the most vulnerable?
4. Which traditions and cultural or spiritual practices in your community teach how to live in harmony with nature?
5. How can we mobilize more people, leaders, companies, and nations to support just and ethical changes? What values can inspire this mission?


Photo: Rogério Cassimiro/MMA

South America, Central America and Caribbean Regional Dialogue

Debate

INDIGENOUS PEOPLES

Indigenous territories are preserved because they are managed with ancestral traditional knowledge. It is necessary to recognize and value the 511 Indigenous knowledge systems available to contribute to climate solutions.

Fany Kuiru, leader of the Murui-Muina people and General Coordinator of the Coordinating Body of Indigenous Organizations of the Amazon Basin (Coica)

Indigenous Peoples maintain territorial concepts based on reciprocity, not on extractivist domination. Yet a colonial mindset persists globally, one that conceives of territory as spoils or as a tradable commodity. Indigenous territories will be the main victims as the demand for resources to fuel the energy transition intensifies.

Gisela Hurtado Barboza, Peruvian lawyer and Quechua Indigenous woman from Huancayo

Climate negotiations have turned into economic negotiations focused on who gives more, who gains more, and "what's in it for me," rather than on the preservation of life on Earth. Indigenous declarations are often shelved, without real consideration in decision-making processes. Language remains a systemic barrier, despite the UN's obligation to provide interpretation in Indigenous languages.

Lola Cabnal, Mayan leader, representing the Indigenous Women's Biodiversity Network

Traditional territories are ancestral guardians of knowledge for combating climate change. But they face threats such as deforestation, government mismanagement, and drug trafficking. We must protect and value them.

Angela Mendes, President of the Chico Mendes Committee and daughter of the Brazilian rubber tapper

DIVERSITY OF VOICES

There is no single absolute perspective for addressing the climate crisis; a plurality of approaches is necessary. Nevertheless, current processes systematically exclude voices that propose alternative pathways to solutions. Decision-makers must be taken out of the repetitive circles in which they remain.

Julieta Martínez, 19-year-old activist, founder of the Tremendas network

Young people are not here to ask for compassion; they are here to demand coherence. This is the generation born into a climate, cultural, and economic crisis. Our ideal is a life of dignity for all beings. We are not merely spectators; we are protagonists writing a different story.

Juan David Amaya, 17-year-old activist, Director of Life of Pachamama

The ethical Dialogue requires us to think and act in a universal way, transcending particularisms. To achieve this, it is necessary to recognize the importance of horizontal, networked thinking, articulated through cooperation. It is essential to balance scientific visibility with the recognition of knowledge that has been traditionally rendered invisible.

Diosmar Filho, Scientific Coordinator of the Iyaleta Research Association

Climate decisions will only be legitimate and sustainable if they are built upon a foundation of substantive equality. Women must occupy half of every decision-making space. Land defenders and Indigenous Peoples must be recognized as the foundation and driving force in combating climate change.

Viviana Krsticevic, executive director of the Center for Justice and International Law

ETHICAL PERSPECTIVE

The commitment to "leave no one behind" established in the Paris Agreement has been progressively forgotten. As a result, climate negotiations have lost credibility, generating frustration and hopelessness. The Global Ethical Stocktake must be permanent, carried out with the same periodicity as the Global Stocktake: every five years.

Manuel Pulgar-Vidal, COP20 President and Paris Agreement negotiator

Historically, there have been ethical principles shared across religions and cultures, such as reciprocity, justice, truth, and peace. The Global Ethical Stocktake must update these universal ethical consensuses, translating them into operational criteria for political and climate action.

Juan Esteban Belderrain, Argentine philosopher and educator

The current discussion on climate is a complex puzzle, with the pieces already laid out on the table. But there is a fundamental problem: while some actors are trying to solve the climate puzzle, others are either unaware of the problem's existence or deliberately choose to ignore it.

Daniel Buchbinder, Founder of Alterna, an impact enterprise

NATURE AND BIODIVERSITY

For nature, human beings are brothers and sisters, but humanity does not reciprocate this fraternal relationship. The forest must be conceived as a living being subject to rights, not as a resource for exploitation. And it is essential to respect and preserve the teachings of Indigenous Peoples as repositories of ecological wisdom.

Patricia Gualinga, Kichwa leader of the Sarayaku people, Ecuador

One of the great challenges of COP30 is to ensure that everyone can communicate effectively: people, but also nature as an agent with its own voice. Under conditions of communicative asymmetry, no substantial progress in climate action can be achieved.

Ana Maria Gonçalves, writer and author of the book Um Defeito de Cor

Contemporary society is experiencing widespread alerts and collective unease that foreshadow imminent systemic changes. The natural cycles of renewal in amphibians, insects, and plants offer models for understanding the social transformations needed. Climate policies must anticipate and facilitate these inevitable social metamorphoses, rather than resist them.

Brigitte Baptiste, biologist and Rector of Ean University, Colombia

Patagonia harbors exceptional biodiversity and plays a fundamental role in global environmental transformation. Peatlands are a paradigmatic example: they function as a Noah's Ark for a degraded world. The equation that must guide conservation policies is: "more and better nature equals more biodiversity."

Bárbara Saavedra, ecologist and Director of WCS Chile

PRODUCTION MODELS

The Green Revolution helped reduce hunger in the 20th century, but today it threatens global food security. Seventy-five percent of our diet comes from only six products — soy, corn, wheat, sugarcane, rice and potatoes — produced with techniques that make the fight against life the very basis of food. Ultra-processed products should not be called food.

Ricardo Abramovay, professor and economist at the University of São Paulo

South America, Central America and Caribbean Regional Dialogue

Current systems destroy the planet and undermine human happiness, revealing their fundamental inefficiency. A system that destroys nature cannot be considered efficient by any rational standard. Prosperity must be conceptually separated from unlimited growth. Success must be measured in terms of healthy and dignified lives, not merely by financial indicators.

Shannon Music, Chief Operating Officer of VIVA Idea

The current model of production and development sustains elites at the expense of the majority. Latin American cities reflect the structural vulnerability derived from socioeconomic inequality. Adaptation and mitigation actions must be transformative, not merely incremental — but they become ineffective when they fail to address the structural causes of the problem.

Maria Fernanda Lemos, professor at PUC-Rio and member of the IPCC

Between 2010 and 2025, solar energy generation grew one thousandfold and hydropower tenfold. But paradoxically, thermoelectric power plants also doubled. The continuation of investments in fossil fuels and in vehicles that run on them are blocking progress in climate action. The world should replicate the model of Colombia, which has ceased investments in fossil fuels.

Tasso Azevedo, founder of MapBiomas and creator of the Amazon Fund

ART AND FAITH

Ancestral and traditional knowledge is often treated as if it were not legitimate science, but paradoxically, contemporary science draws upon it. Active mobilization is needed to include all traditions and beliefs in climate processes. Without a change of mindset, real transformations will not take place.

Dr. Babalawô Ivanir dos Santos, researcher at the Federal University of Rio de Janeiro and religious leader

Spirituality and faith are powerful forces for transforming consciousness and mobilizing communities for effective climate action. The Interfaith Rainforest Initiative (IRI) is a union of religious leaders and Indigenous Peoples from several countries of the Global South that recognizes the inseparability of human well-being and the well-being of the planet.

Blanca Lucía Echeverry, lawyer and former Deputy Ombudsperson for Ethnic Affairs in Colombia

Climate justice also requires narrative justice. The voices of those who care for the land continue to be silenced. We need networks of Indigenous cinema. We ask for something simple: listen to our music, watch our films, share our dances. And if you can mobilize resources, support us.

Frida Muenala, Kichwa-Zapotec filmmaker from Otavalo, Ecuador

Nature has no voice of its own in dominant communication systems; therefore, other actors must speak on its behalf. Audiovisual media can play this role, but to do so, it must transcend anthropocentric views and embrace the Indigenous cosmovision.

Laura Bermúdez, filmmaker and cultural activist

Photo: Fernando Donasci/MMA

RECOMMENDATIONS

A roadmap for the next decade

The participants of the 2nd Regional Dialogue of the Global Ethical Stocktake, representatives of the countries in South America, Central America, and the Caribbean, recalling the commitments made by the signatories of the Paris Agreement and seeking new consensus during COP30, recommend that negotiators:

1	**Ensure the participation of women, young people, and minorities in decision-making spaces.** Climate decisions will only be legitimate and sustainable if they are built upon a foundation of equality. It is necessary to develop objective metrics to measure the participation of different audiences, including the defenders of the Earth.
2	**Demand an audit on the allocation of climate finance resources.** It is unclear how much reaches Black women and communities that preserve ecosystems, or those most affected. It is urgent to have mandatory goals and criteria to ensure effective inclusion in the access to climate resources in addition to goals and pathways to achieve USD 1.3 trillion of climate finance.
3	**The Global Ethical Stocktake must be a permanent initiative carried out every five years, such as the Global Stocktake.** This circle must update universal consensuses and translate these consensuses into operational criteria for the implementation of the Paris Agreement.
4	**Establish a timeline for transitioning away from fossil fuels.** Clean and verifiable goals must be established for the achievement of this goal and to promote the transition away from deforestation.
5	**Ensure that COPs and related debates provide translation in multiple languages and invest in translation and communication to include more agents in the negotiations.** The UN needs to provide interpretation in Indigenous languages. Nature must be seen as an agent with its own voice and a subject of rights. Fight ignorance and climate denialism.
6	**Recognize ancestral and traditional knowledge as a legitimate science.** Traditional territories are producers of knowledge for combating climate change. It is necessary to acknowledge and appreciate the Indigenous knowledge systems available to contribute to climate solutions. Hear the voices that propose alternative paths for solutions.
7	**Include artistic and faith-based perspectives in climate negotiations.** Climate justice also requires narrative justice. Poetry and religion are also capable of transcending the anthropocentric view, transforming awareness, and mobilizing communities towards an effective climate action.
8	**Declare areas of particular importance for biodiversity** as zones free from extraction of oil, gas, and minerals, such as the Amazon, glaciers, and river basins.

Recommendations drawn from participants' statements.

Participants

CO-LEADER:
MICHELLE BACHELET
Chile's Former President and former UN High Commissioner for Human Rights, she was also the first head of UN Women.

MODERATOR:
ANDREA BERNAL
Journalist with more than 20 years of experience in radio and television. Recipient of the Simón Bolívar Journalism Award.

Guatemala

DANIEL BUCHBINDER
Founder and director of Alterna, a social innovation center in Central America. He works in the promotion of social impact entrepreneurship with focus on socioenvironmental solutions for vulnerable communities. He combines strategic vision, innovation, and climate action with strong local roots and international outreach.

LOLA CABNAL
Indigenous Mayan Q'eqchí leader, she is the advocacy director of the Association Ak' Tenamit and is a member of the Council of the Indigenous Round Table on Climate Change. She represents the Network of Indigenous Women on Biodiversity of Latin America and the Caribbean and was co-president of the International Indigenous Forum on Climate Change.

Honduras

LAURA BERMÚDEZ
Filmmaker, emerging curator, and cultural activist, she is the co-founder of Tercer Cine, an alternative cinema project with social impact, and the Collective of Women Filmmakers of Honduras. She directed the award-winning short film "Negra Soy", among other films, and is currently working on the documentary "Allá donde nace el sol".

Costa Rica

SHANNON MUSIC
Consultant at the Avina Foundation and co-president of the Central American Platform of Social Impact Investment. She works in the promotion of sustainability in Latin America through research and innovation. Her work combines management, social and environmental impact, and community leadership.

Ecuador

PATRICIA GUALINGA
Indigenous Kichwa woman from Sarayaku, she is an international leader in the defense of Amazon territories and indigenous rights. She played a key role in the historic struggle that expelled an oil company from her territory.

FRIDA MUENALA
Kichwa-Zapotec filmmaker from Otavalo, she is the executive producer of the audiovisual collective Mullu. With a degree in Cinema, Video, and TV from Universidad San Francisco de Quito, she directed "Warmi Pachakutik", award-winning film at Festival COCOA 2012 and screened in Cannes. Currently, she is producing the feature-length documentary "Yasuní, selva en resistencia".

Peru

GISELA HURTADO BARBOZA
Peruvian and Indigenous Quechua lawyer, born in Huancayo, her commitment to Indigenous Peoples is reflected in her international advocacy work with the United Nations and the Inter-American System of Human Rights, in addition to campaigns targeting financial institutions and the application of international standards on indigenous rights.

MANUEL PULGAR-VIDAL
Global Climate and Energy leader of WWF and president of the Climate Crisis Commission of the International Union for Conservation of Nature (IUCN), he was Peru's Minister of the Environment (2011-2016) and the President of COP20 and also took part in the negotiations of the Paris Agreement.

Chile

BÁRBARA SAAVEDRA
As an ecologist, she has headed the Wildlife Conservation Society (WCS) Chile since 2005, with a strong focus on the conservation and socioenvironmental public policymaking. She contributed to the creation of the first Multiple-Use Protected Marine Coastal Area in Chile.

JULIETA MARTÍNEZ
A 19-year old young woman, founder of Tremendas, a network present in 20 countries that mobilizes the youth in the search for intersectional solutions for social and environmental crises. She connects activists and young leaders in the promotion of concrete actions to defend the environment and women's rights.

Colombia

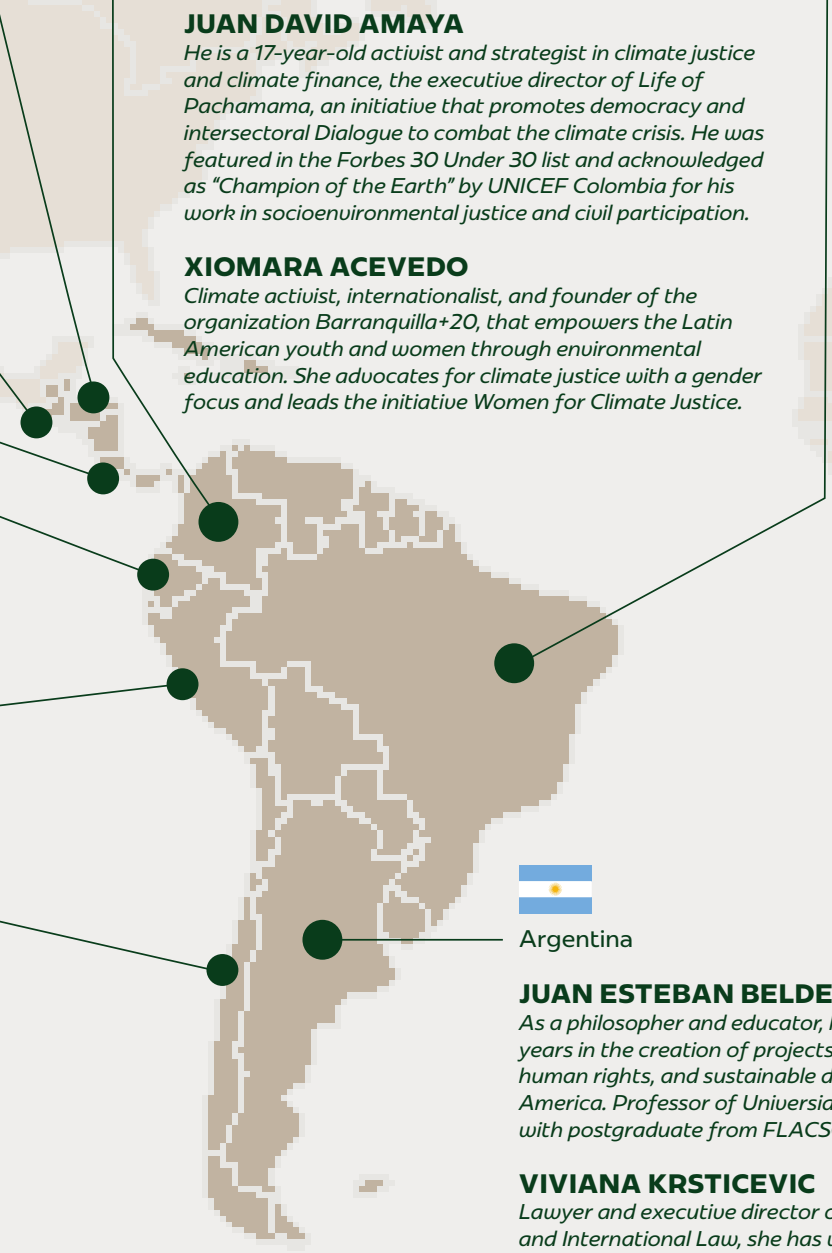
BLANCA LUCÍA ECHEVERRY
Colombian lawyer with more than 20 years of work in the defense of the human rights of Indigenous Peoples and traditional communities. She was Deputy Ombudsperson for Ethnic Affairs and is strongly engaged in the interfaith field, promoting the Dialogue between faith, justice, and sustainability.

BRIGITTE BAPTISTE
Biologist, she is the dean of Universidad EAN, elected the first transgender woman to hold this position in Colombia. She works in international scientific committees, promoting the connection of science, climate justice, and inclusion, with focus on environmental conservation and the sustainable management of natural resources.

FANY KUIRU
Indigenous leader of the Murui-Muina people, from Colombia, and general coordinator of COICA (Coordinating Body of Indigenous Organizations of the Amazon Basin). She works in the defense of Indigenous Peoples' rights and the protection of the Amazon territories, with a strong presence in international forums.

JUAN DAVID AMAYA
He is a 17-year-old activist and strategist in climate justice and climate finance, the executive director of Life of Pachamama, an initiative that promotes democracy and intersectoral Dialogue to combat the climate crisis. He was featured in the Forbes 30 Under 30 list and acknowledged as "Champion of the Earth" by UNICEF Colombia for his work in socioenvironmental justice and civil participation.

XIOMARA ACEVEDO
Climate activist, internationalist, and founder of the organization Barranquilla+20, that empowers the Latin American youth and women through environmental education. She advocates for climate justice with a gender focus and leads the initiative Women for Climate Justice.



ANA MARIA GONÇALVES
"Immortal" Member of the Brazilian Academy of Letters, she is the author of "Um defeito de cor" (2006), an award-winning novel considered one of the most important books on the 21st century. Her work addresses African ancestry and racial issues in Brazil.

ANGELA MENDES
Daughter of the rubber tapper Chico Mendes, she is one of the main voices in Brazil's socioenvironmental activism. President of the Chico Mendes Committee, she represented Traditional Peoples in the UN's Human Rights Council. Her work connects the Amazon, the youth, and social justice.

DR. BABALAWÔ IVANIR DOS SANTOS
Educator, professor, and researcher at the Federal University of Rio de Janeiro (UFRJ), he is the founder of the Commission to Combat Religious Intolerance. He works in the defense of religious freedom, interfaith dialogue, fight against intolerance, and the promotion of human rights.

DIOSMAR FILHO
Geographer, Doctor in Geography from the Federal Fluminense University, and member of the Scientific Coordination of Iyaleta. He is the author of "A Geopolítica do Estado e o Território Quilombola no Século XXI", among other papers, books, technical notes and special journals.

LUANA GÉNOT
Founder and executive director of Instituto Identidades do Brasil, she leads antiracist educational and ESG actions in companies, governments, and organizations. Award-winning author and columnist of O Globo newspaper, she connects racial justice, affirmative actions, and sustainability. Winner of the 2022 Folha Award in the Human Rights category.

MARIA FERNANDA LEMOS
Professor of Urban Planning at the Pontifical Catholic University of Rio de Janeiro, member of the IPCC (Intergovernmental Panel on Climate Change). She works with sustainable urban planning, climate resilience, and adaptation, with emphasis on the socioenvironmental inequalities found in cities.

RICARDO ABRAMOVAY
Senior professor at the University of São Paulo, he was full professor of the Department of Economics for 30 years. Expert in sustainable development, research coordinator of the Josué de Castro Chair (USP) and the Environmental Science Program. He is the author of works on green economy and bioeconomy in the Amazon.

TASSO AZEVEDO
Forest engineer, social entrepreneur, he coordinates MapBiomas, a network that monitors land and water use in Brazil. He works to combat deforestation and promote environmental public policies, combining science, technology, and climate justice for the preservation of the Brazilian biomes and the rights of forest peoples.

Argentina

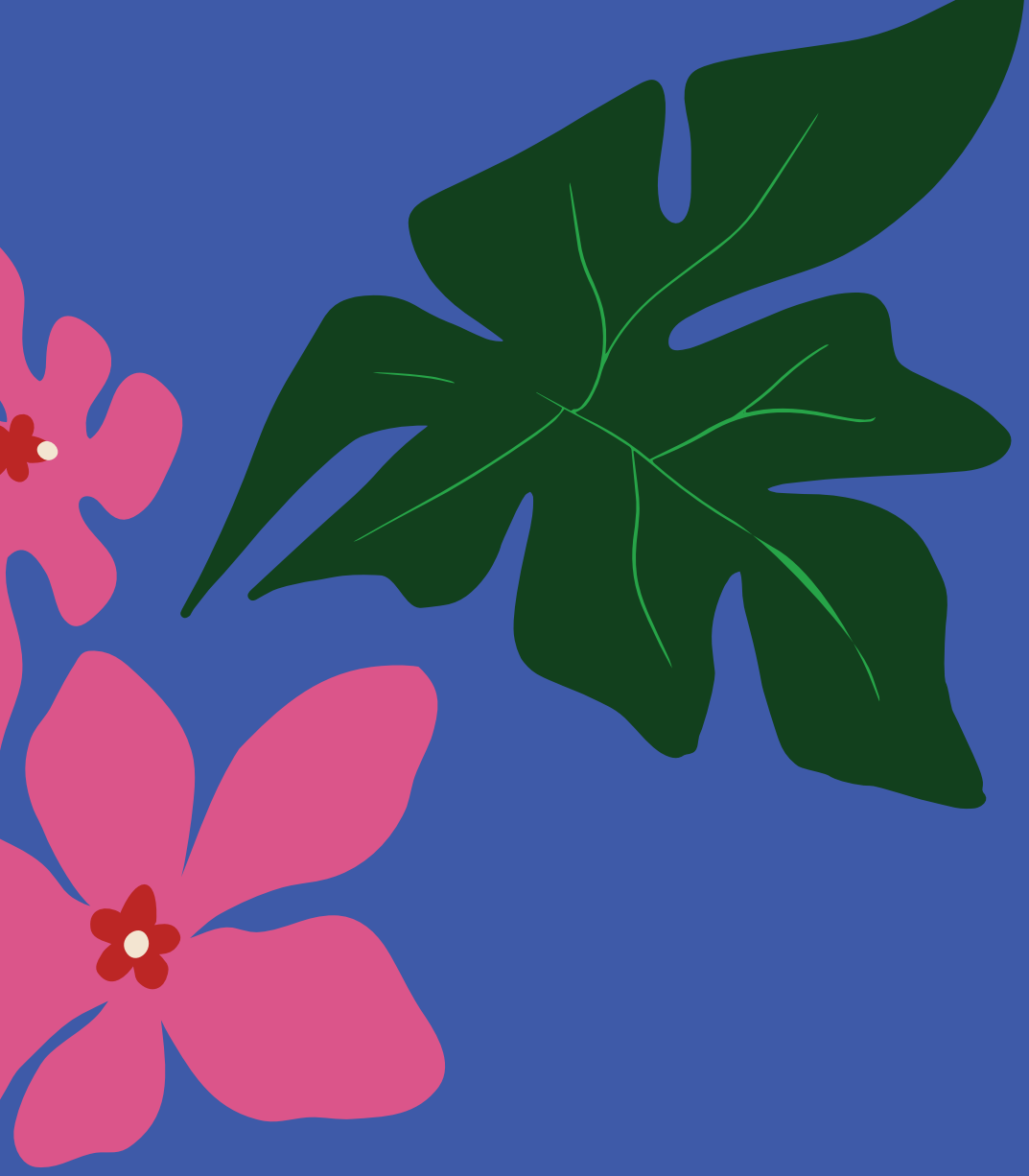
JUAN ESTEBAN BELDERRAIN
As a philosopher and educator, he has worked for 17 years in the creation of projects focused on education, human rights, and sustainable development in Latin America. Professor of Universidad Nacional de La Plata, with postgraduate from FLACSO and Harvard.

VIVIANA KRSTICEVIC
Lawyer and executive director of the Center for Justice and International Law, she has worked for decades in the defense of human rights and socioenvironmental justice in Latin America and the Caribbean. Expert in international litigation, she has advanced case law on access to water, land, and a healthy environment.

Source: MMA

Photo: Fernando Donasci/MMA

Asia Edition



ASIA EDITION

Development dilemmas

Home to 60% of the world's population, Asia hosted the Global Ethical Stocktake with reflections pointing to the need to balance growth, energy access, and poverty eradication with emissions reduction.

The 3rd Regional Dialogue of the Global Ethical Stocktake, held in New Delhi, India, brought together 15 Asian leaders to discuss the future course of the global climate agreement. Under the leadership of Nobel Peace Prize laureate Kailash Satyarthi, politicians, diplomats, youth leaders, artists, and scholars reflected upon the continent's development dilemmas, which must balance economic growth, energy access, and poverty eradication with the urgent need to reduce emissions and build resilience.

Among the authorities present were Brazil's Minister of State for the Environment and Climate Change, Marina Silva (joining remotely); Nobel Peace Prize Laureate and co-leader of the Global Ethical Stocktake for Asia, Kailash Satyarthi; COP30 President, Ambassador André Corrêa do Lago; the Conference CEO, Ana Toni; and Brazil's Ambassador to India and Bhutan, Kenneth Nóbrega. "*Complacency is a death wish. Our planet is on fire, and the time for 'business as usual' is over. We must act now—fundamentally changing our way of life, redefining growth, halting climate injustice, and uniting in a new era of global cooperation. Let us globalize compassion to protect our home*," said Kailash Satyarthi, co-leader of this edition and Founder of the Satyarthi Movement for Global Compassion (SMGC).

Referring to the Asian edition of the Global Ethical Stocktake, Minister Marina Silva drew attention to the fact that:

"*This is the third Regional Dialogue of the GES we are holding. We hope that, after this journey across different continents, and considering that COP30 will conclude a cycle of four conferences held in the Global South—three of them in BRICS countries—we will be able to leave as a legacy the establishment of a new benchmark for the next ten years in addressing climate change. Not as an achievement of Brazil's leadership, but as a legacy of the Global South, in partnership with developed countries, as a strong signal of the revival of multilateralism*."

André Corrêa do Lago emphasized that the Global Ethical Stocktake presents to the COP30 Presidency issues raised by various sectors of global society that must be considered in addition to the concerns expressed by countries. "In international negotiations, only countries speak. But in the end, what truly matters are people," he stated.

Ana Toni stated that the Global Ethical Stocktake serves as a compass for COP30. "*In these gatherings, we bring the moral compass that we need to confront at COP30*." The conference CEO stressed that "*time is our greatest enemy*" in addressing climate change. "*With every day we fail to act, more people suffer, whether in Brazil, India, or the United States. Time is a precious resource that we sometimes fail to value*", she emphasized.

Home to approximately 60% of the global population, Asia plays a decisive role in shaping the planet's collective future, the speakers emphasized.

Many noted that climate change is not an abstract concept but a concrete experience, visible in catastrophic floods in India, cyclones in the Philippines, wildfires in Europe, and droughts across African countries. They emphasized that the costs of climate inaction are falling most heavily on those least responsible for atmospheric emissions. That is why urgency is needed in implementing solutions.

Through their life experiences, several participants noted that although agreements are negotiated in global forums such as the Climate Conferences, solutions often already exist in small local communities, which develop forms of resilience that can inspire adaptation across the planet. They also reaffirmed their confidence in the multilateral system and in climate negotiations.

"*We cannot adapt forever, swimming in floods, fleeing from storms, rebuilding our homes, and mourning our lost families. Belém is hope,*" observed Rodne Galicha, climate and environmental leader from the Philippines.

Questions

1. Why, even while aware of the risks, do we deny or ignore what science and traditional knowledge tell us about the climate crisis?
2. Why do we maintain models of production and consumption that harm the most vulnerable and contradict 1.5°C Mission?
3. What can be done to ensure that wealthy countries accelerate their transitions and contribute financially to the most vulnerable?


Photo: Deepak Kapoor

Asia Regional Dialogue

4. Which traditions and cultural or spiritual practices in your community teach how to live in harmony with nature?
5. How can we mobilize more people, leaders, companies, and nations to support just and ethical changes? What values can inspire this mission?

Debate

CLIMATE FINANCE

Climate ambition is abundant, but implementation remains inadequate. Until political pledges are accompanied by financial resources, private sector mobilization, institutional coordination, and behavioral change at the community level, ambition will remain empty.

Arunabha Ghosh, CEO, Council on Energy, Environment and Water (CEEW)

Landfills in New Delhi receive more than 3,000 tons of waste per day, while the Bantar Gebang landfill in Jakarta takes in up to 8,000 tons. These are major sources of methane emissions—a short-lived gas, but 86 times more potent than CO_2. Latin America and South Asia, which account for 26% of global methane emissions, receive only 3% of global methane finance.

Manjyot Kaur Ahluwalia, methane mitigation expert

The voices of young people are still treated as symbolic, rather than as an integral part of the climate debate. Creating a youth-led innovation fund to empower young people and local communities is an urgent response. Hope must be grounded in budgets, plans, and institutions, not in symbolic gestures.

Ridhima Pandey, climate activist

RESILIENT COMMUNITIES

In the state of Rajasthan, India, rivers have been revitalized through traditional water harvesting systems, developed through collective and community action. These experiences show that climate solutions come from the ground up, through the work and wisdom of ordinary people.

Rajendra Singh, environmentalist and community leader from Rajasthan

Species extinction is occurring at a rate a thousand times higher than the natural rate, with one million species at risk. In India, we have more than 300 community-led seed banks that conserve traditional varieties of rice and maize, building resilience when commercial seed systems fail.

Soumya Swaminathan, pediatrician and former Chief Scientist of the WHO

Filipino concept of katumbalikwasan combines words meaning "companionship," "to fall," "to rise," "to recover," "to avoid," and "to terminate." It reflects a vision of resilience. This philosophy, rooted in Indigenous wisdom, should guide climate solutions that are inclusive, just, and equitable.

Rodne Galicha, climate advocate from the Philippines

For years, Indian women preserved the ancient art of Madhubani painting, made from pigments derived from plants, vegetables, and spices. Today, many artists have shifted to using synthetic colors. Efforts are needed to revive natural pigments, sustaining livelihoods and protecting ecosystems.

Ihitashri Shandilya, Founder and CEO of Mithilasmita

Indigenous philosophy and culture offer profound lessons for living in harmony with the Earth, rejecting excess and materialism in favor of simplicity and resilience. True climate justice must be fair, inclusive, and grounded in the dignity and knowledge of vulnerable communities.

Sumaiya Binte Salim, Coordinator at the International Centre for Climate Change and Development, Bangladesh

INEQUALITIES

The crisis of the planet and the crisis of human dignity are inseparable. There are many women living on less than fifty dollars a month to feed entire families, children out of school, and workers exploited by the same extractive systems that devastate nature. Leaders must first feel, and only then negotiate.

Seruni Salsabila, Founder of Catalyst of Change ASEAN

Even a 1.5°C rise in global temperature will have devastating consequences for the poor and marginalized. The main challenge is to create conditions in which these populations can survive and thrive with dignity. The credibility of COP30 will depend on the ability to create pathways for all countries to move forward without leaving the most vulnerable behind.

Mr. Ravi Shankar, Member of the Council on Energy, Environment and Water

Photo: Fernando Donasci/MMA

Emerging economies contribute an increasing share of global emissions, but the largest historical and per capita emissions still belong to developed nations. This must serve as the ethical basis for fair climate targets and responsibilities.

Nitin Desai, economist and senior Advisor to the Brundtland Commission

Countries such as India and Brazil face challenges in reconciling climate ambitions with persistent deficits in basic development services. Millions of people in the Global South still lack access to food, healthcare, education, and decent jobs. Policies must be socially just, commercially viable, and adaptable over time.

Ajay Mathur, Energy and Climate Policy expert

FOSSIL FUELS

It is unacceptable that fossil fuel companies reap astronomical profits while climate finance struggles to mobilize resources. We need a Fossil Fuel Non-Proliferation Treaty, with an urgent phase-out plan. And those who profit from destruction must pay for its consequences.

Farzana Faruk, Fridays for Future activist

COLLABORATION

Although research shows that most people around the world are deeply concerned about climate change, this concern has not translated into engagement or action. It is not a gap of awareness; it is a gap of action. For action to be effective, it must be rooted in local conditions, in communities, and in inclusive development.

Leo Horn-Phathanothai, Climate Action and Capacity Agency

COP has become a spectacle. In Dubai, we gathered one hundred thousand people, but the negotiations were confined to small, segmented rooms. We need genuine dialogue, collaboration, and technology transfer. We also need to build human capacity for the energy transition.

Vibha Dhawan, Member of the National Academy of Sciences of India

Photo: Fernando Donasci/VMA

Asia Regional Dialogue

ASIA'S RECOMMENDATIONS

Pathway to climate action

The participants of the Global Ethical Stocktake's 3rd Regional Dialogue, representatives of the Asian countries, recalling the commitments taken by the signatories of the Paris Agreement, and seeking new consensuses during COP30, recommend that negotiators:

1	**Support the development of human capacity for the energy transition.** India may play a key role in training and expertise building, not only for its own economy, but for the global community.
2	**Ensure that no one is left behind in the energy transition.** This means recognizing centuries of mineral exploitation by developed countries, halting subsidies for fossil fuels, and investing in decentralized renewable systems that empower the Global South.
3	**Have governments stimulate demand for renewable sources,** including in new sectors like storage, batteries, and clean fuels. The commitments must be capable of making renewable energy competitive in the long-term.
4	**Promote an economy of resilience,** strengthening carbon markets and validating new agricultural technologies, such as nanofertilizers, that may benefit both the environment and the farmers.
5	**Mobilize resources for climate action.** A youth-led innovation fund to train young people and local communities may expand the possibilities of solutions and bring concrete impact.
6	**Focus on local solutions and disseminate existing good practices.** Climate solutions come from the ground up, from the work and wisdom of ordinary people. Vulnerable communities are not passive victims, but active agents of adaptation who deserve to be empowered.
7	**Listen to Indigenous Peoples.** Traditional philosophy, art, and culture are inexhaustible sources of resilience and harmonic coexistence with nature. We need to value this knowledge and foster its application.
8	**Incorporate the concept of biohappiness into the climate process.** Articulated by M. S. Swaminathan, this concept defends that the critical biodiversity hotspots must also be places of human wellbeing.
9	**Recognize and expand the role of women artisans and traditional knowledge in the global climate response.** By doing so, we are not only protecting the Earth but also protecting our collective heirloom and our shared future.
10	**Expand funding and training for initiatives that reduce methane emissions.** Less than 2% of finance goes towards methane mitigation. This is a major gap to be addressed.

Recommendations drawn from participants' statements.

Participants

CO-LEADER:
KAILASH SATYARTHI,
Nobel Peace Prize Laureate

MODERATOR:
LEONARDO MENEZES,
Brazilian curator and cultural producer

India

AJAY MATHUR
Expert in energy and climate and professor at the Indian Institute of Technology, in Delhi, India. He was the climate negotiator for India and the G77, and spokesperson of the Paris negotiations (2015). He co-chaired the Energy Transitions Commission and global clean refrigeration initiatives.

ARUNABHA GHOSH
Expert in public policies, founder and CEO of the Council on Energy, Environment and Water (CEEW) and COP30's Special Envoy for Southern Asia. He advises governments, the private sector, and organizations around the world. Since 2019, he is a member of the Committee for Development Policy of the United Nations.

IHITASHRI SHANDILYA
Founder and CEO of MITHILAsmita, an award-winning initiative recognized by the UN, dedicated to the appreciation of traditional paintings from Madhubani, promoting sustainable livelihoods for rural women artists in India. She works as a social and cultural entrepreneur.

MANJYOT KAUR
Expert in international climate policy, with focus on methane mitigation, multisectoral articulation, and corporate engagement. She leads methane mitigation strategies in Asia, promoting local socioeconomic benefits.

NITIN DESAI
Economist with a degree from the London School of Economics, and former Secretary-General of the United Nations for Economic and Social Affairs, he was key in the creation of the concept of sustainable development and headed the organization of great global summits, including Rio 1992, Copenhagen 1995, Monterrey and Johannesburg 2002.

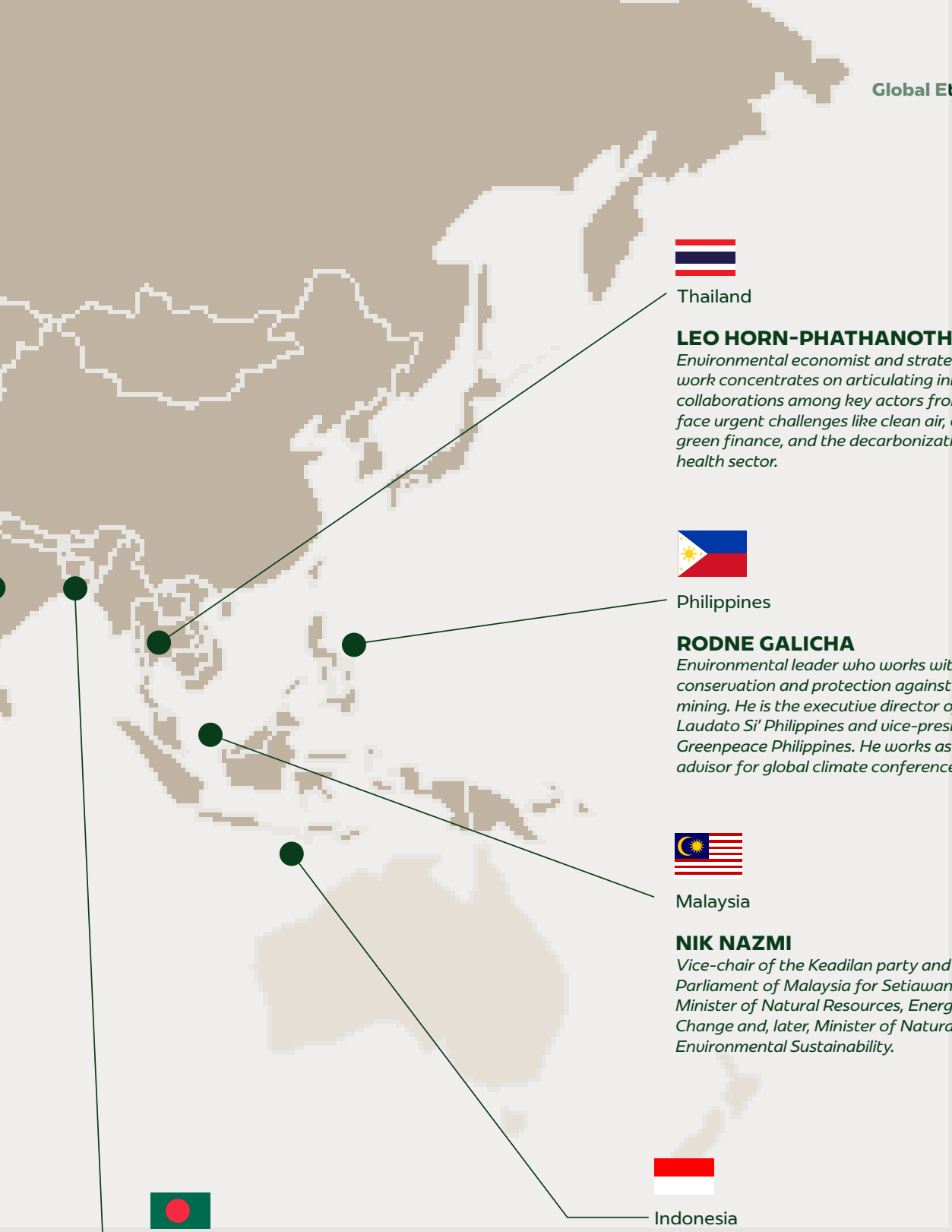
RAJENDRA SINGH
Leader of a community movement that recovered comprehensive semiarid areas in the state of Rajasthan through decentralized water management. Winner of the awards Magsaysay (2001) and Stockholm Water Prize (2015), Singh chairs the People's World Commission on Drought and Flood.

RAVI SHANKAR
Indian lawyer and political leader, he is a member of the lower house of the Indian Parliament (Lok Sabha). He worked as Chief Negotiator for Climate in India, playing a key role in the construction of the Paris Agreement and leading India's first NDCs.

RIDHIMA PANDEY
Climate activist since she was 9 years old. In 2017, she sued the Indian government for climate inaction. In 2019, she took the case to the UN with Greta Thunberg and other young activists. She was featured in BBC's list of 100 Most Influential Women (2020) and won the Mother Teresa Award for Social Justice.

SOUMYA SWAMINATHAN
Pediatrician and clinical scientist, recognized for her leadership in global health and actions against climate change. She was the first woman Chief Scientist of the World Health Organization (WHO), coordinating the global response to the Covid-19 pandemic. She is the chairperson of the MS Swaminathan Research Foundation.

VIBHA DHAWAN
Director-general of The Energy and Resources Institute since 2021 and deputy professor at the Michigan State University. She coordinates research about advanced biofuels and was honored with awards like the Indian Women Achievers (2017) and the Women Leadership in Agriculture (2016).



Thailand

LEO HORN-PHATHANOTHAI
Environmental economist and strategist, his work concentrates on articulating innovative collaborations among key actors from Asia to face urgent challenges like clean air, clean energy, green finance, and the decarbonization of the health sector.

Philippines

RODNE GALICHA
Environmental leader who works with biodiversity conservation and protection against predatory mining. He is the executive director of Living Laudato Si' Philippines and vice-president of Greenpeace Philippines. He works as technical advisor for global climate conferences (COPs).

Malaysia

NIK NAZMI
Vice-chair of the Keadilan party and member of the Parliament of Malaysia for Setiawangsa. He was the Minister of Natural Resources, Energy and Climate Change and, later, Minister of Natural Resources and Environmental Sustainability.

Indonesia

SERUNI SALSABILA
Young environmental leader and climate entrepreneur from Southeast Asia, she is the founder and leader of Catalyst of Change ASEAN, an organization that promotes environmental projects with impact in the areas of waste management and circular economy for marginalized communities.

Bangladesh

FARZANA FARUK JHUMU
Climate activist with comprehensive work in global and grassroots initiatives. She is a member of Fridays For Future, the UN Women Feminist Action Coalition, and UNICEF's Youth Advocate since 2022. She is the co-founder of the project Kaath Pencil, which takes education to marginalized children.

SUMAIYA BINTE SELIM
Senior researcher in climate and development, she works as coordinator of the Youth and Gender program of the International Centre for Climate Change, where she leads research on climate adaptation, migration, and youth capacity building.

Source: MMA

Photo: Fernando Donasci/MMA

Africa Edition

AFRICA EDITION

A mandate for justice and self-determination

On September 5, 2025, in the symbolic city of Addis Ababa, a diverse and influential group of African leaders, activists, scientists, and spiritual guardians convened for the 4th Dialogue of the Global Ethical Stocktake (GES).

The gathering, attended by dignitaries including Brazil's Minister of State for the Environment and Climate Change, Marina Silva, President of COP30 André Corrêa do Lago, COP30 CEO Ana Toni, COP30 Special Envoy for Africa, Professor Carlos Lopes and Youth Champion of COP30, Marcele Oliveira, was framed by a clear and urgent purpose: to confront the soul of the climate crisis.

Dialogue co-leader Wanjira Mathai defined this not as a crisis of scarcity or technical failure, but as a "moral crisis" of inequality. The day began with a spiritual invocation that honored ancestors and centered Mother Nature, with the powerful declaration that there can be "*nothing about me without me*," immediately grounding the subsequent policy discussions in the principles of Ubuntu, reverence, and intergenerational responsibility.

André Corrêa do Lago, President of COP30, emphasized that the functioning of the multilateral climate regime over the past three decades has brought essential progress. "*We are all talking about climate change today because of this process, which led countries to try to better understand it, to listen to scientists, experts, and local community leaders,*" he stated. "*That is why the proposal of the Global Ethical Stocktake is brilliant: the more we discuss, the more we recognize how far we have come*".

> "Mother Nature is saying nothing about me without me."
>
> **Gogo Lindi Dlamini**
> Integrative healer and initiated Sangoma

According to Ana Toni, Executive Director of COP30, the GES can encourage decision-makers to place people at the center of the negotiations. "*Most of the time, in preparing for COPs, there are many numbers and disputes. But if we can bring to COP30 what we are doing here, I believe we will make it not only Brazil's COP, but the People's COP, as President Lula asked us to do*", she said.

Following framing remarks from the COP30 leadership—who called for a "*COP of the people*" and the "*courage, morals, and ethics to do it*"—the participants engaged in a series of intensive Dialogues. The discussions were structured around five guiding questions, reframed for the African context to reflect the continent's unique realities and priorities: Science, Indigenous and Traditional Knowledge; Production–Consumption Models & Just Transition; Climate Finance and Global Action; Culture, Faith and Spirituality; and Mobilization for Continuity and Justice.

The breakout sessions revealed a remarkable convergence of themes, with a collective reflection highlighting the foundational need for trust and a call for a "*second emancipation*" from dependency faced by the continent.

> "We know that this is not a crisis of scarcity, it's a crisis of inequality. We know that this is not a crisis of technical failures. It's actually a moral crisis."
>
> **Wanjira Mathai**
> Co-leader of the Africa Regional Dialogue / Regional Director for Africa at the World Resources Institute

This dependency was acknowledged as a product of historic and contemporary injustice, where the global economic rules are often "*rigged*" against Africa through higher costs of capital and extractive trade models. The Dialogues culminated in a final "*big circle*" plenary, where a powerful and unified African mandate for COP30 was articulated—a mandate for justice, self-reliance, and a future built on the continent's own terms.

Key breakthroughs and insights

The collective wisdom of the participants coalesced around several core "breakthrough" insights that represent Africa's essential contribution to the global climate discourse:

> "Africa is the richest continent underneath the ground [...] and that's precisely why we are the poorest continent above the ground, what the academics call the resource curse."
>
> **Kumi Naidoo**
> President of the Fossil Fuel Non-Proliferation Treaty Initiative.

SELF-RELIANCE IS THE BREAKTHROUGH:

The Africa Regional Dialogue brought together a significant and diverse number of leaders from all regions of the continent and provided an opportunity for reflections that reached a consensus that Africa's future depends on valuing and investing in its own knowledge systems, local enterprises, and regional markets to break cycles of dependency perpetuated by an unjust global system.

JUSTICE IS THE BEDROCK OF ACTION:

Participants were unequivocal that effective climate action must be built on a foundation of restorative justice, centering the rights of Indigenous Peoples, ensuring the leadership of women, and dismantling the historical and ongoing structural inequalities that fuel the crisis.

ADAPTATION IS A CO-EQUAL PRIORITY:

For Africa, which suffers the most severe impacts of a crisis it did little to create, adaptation and resilience are urgent matters of survival and must be treated with the same priority and financial commitment as mitigation.

NARRATIVE IS POWER:

The Dialogue affirmed the critical importance of reclaiming and telling Africa's own stories of resilience, authenticity, and leadership to counter prevailing narratives of deficit and to mobilize a global movement grounded in solidarity and shared humanity.

> "No matter how long a log may float in the water, it will never become a crocodile. We need to recognize [...] are we a log in this context, or are we taking ownership of identity as crocodiles?"
>
> **Wangui Kaniaru**
> Partner at ALN Kenya


Photo: Fernando Donasci/MMA

Africa Regional Dialogue

Core thematic questions & conclusions

Discussions were structured around five guiding questions, yielding a coherent and integrated vision for change:

> "The forest is our supermarket. It's our house, it's our [...] the land of our ancestors, and it's connecting with our spirit."
>
> **Dorothée Lisenge**
> National Coordinator of the Coalition of Women Leaders for Sustainable Development (CFLEDD), Democratic Republic of Congo

1. **Science, Indigenous and Traditional Knowledge:** Across Africa, both science and traditional knowledge offer deep insight into how to live in balance with nature. Yet disinformation, political inaction, and extractive interests continue to block this wisdom from guiding decision-making. What is needed to elevate African knowledge systems and ensure they shape climate action, especially for the most affected communities? A powerful call was made to decolonize knowledge systems by building trust between governments and communities, demanding that African indigenous and local knowledge be recognized as a valid and essential science. The group identified the need to end

Photo: Fernando Donasci/MMA

structural inequities in global research partnerships and ensure African self-determination over research agendas.

2. **Climate Finance and Global Action:** The persistence of poverty and inequality across Africa is not accidental – it is structural. What ethical obligations do national governments, wealthier nations, and the world's largest fossil fuel producers have to redress this, including through good governance, finance for adaptation, clean energy, and just livelihoods? How can both external parties and African States and local authorities be held accountable for accelerating the transition away from fossil fuels and deforestation, including through measures such as decommissioning high-emission assets, shifting investments to renewables, diversifying energy sources, and supporting regenerative economies? What would a climate finance system designed by and for African communities look like?
The current global climate finance architecture was critiqued as a "finance trap" that perpetuates dependency. Participants demanded a paradigm shift from "finance" to "investment," making development "investable" to attract the trillions in private institutional capital while unequivocally upholding the principle that polluters must pay for their historical responsibility.

> "How is it that in the 21st Century [...] an African scientist will still be paid significantly less than their international counterpart when we say we want to build the bridges between traditional and modern?"
>
> **Chiyedza Heri**
> Founder and CEO of Ubuntu Alliance, Zimbabwe

3. **Production, Consumption and Just Transition Models:** Africa's economies remain locked into unjust trade and production systems that prioritize extraction and export over local wellbeing. What shifts in production, trade, and investment models are necessary for Africa to build inclusive, sovereign economies that meet local needs while advancing climate and ecological justice? A clear consensus emerged to reject extractive, colonial economic models in favor of sovereign African economies. This requires a new model built on value addition, the creation of dignified "jobs, jobs, jobs" for a youthful population, and a foundation of good governance.


Photo : Fernando Donasci/MMA

Africa Regional Dialogue

4. Culture and Spirituality: Across the continent, traditions, stories, and spiritual practices carry deep ecological teachings and ethical foundations. What cultural or spiritual values from your community offer guidance for healing the Earth, restoring kinship, and imagining prosperous African futures? The Dialogue called for a "second emancipation" by moving beyond decolonization to indigenization—a conscious return to ancestral wisdom, storytelling, and the spiritual values that foster kinship with nature. This was framed as the ethical bedrock for a truly just and prosperous African future.

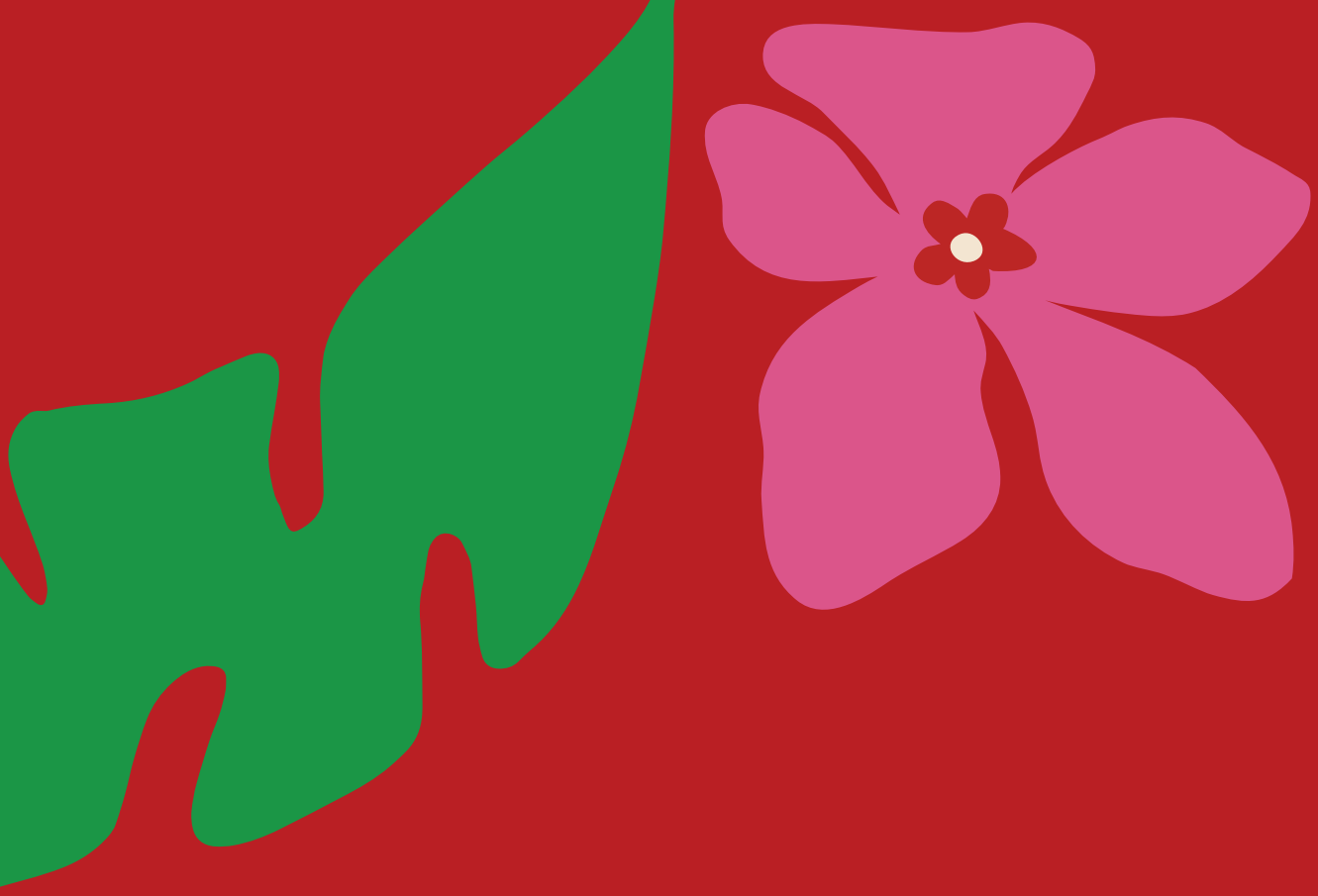
> "We think fundamentally, if we start these conversations, continuing to talk about finance, we think that's a trap [...] instead of trying to make investment developmental, we should be trying to make development investable."
>
> **Hubert Danso,**
> CEO and Chairman of Africa Investor (Ai) Group, Ghana

5. Mobilization for Continuity and Justice: Transforming the future requires bold mobilization across generations and sectors – from faith and youth to labor, farmers, artists, and elders. What strategies and alliances can help grow a continental movement for ethical climate action that centers African dignity, justice, and self-determination? A strategy was forged to build a continental "movement of movements" by merging struggles to create broader alliances. This movement must be radically inclusive, fortified by legal infrastructure to protect environmental defenders, and powered by African-led storytelling to reclaim the continent's narrative".

> "The alternative for us working in the food system is agroecology under the bigger umbrella of food sovereignty. So we have to work for food sovereignty."
>
> **Million Belay**
> Coordinator of the Alliance for Food Sovereignty in Africa (AFSA), Ethiopia


Photo: Fernando Donasci/MMA

Africa Regional Dialogue



AFRICA RECOMMENDATIONS

Rights of all

The Africa Dialogue culminated in a set of clear, actionable recommendations that constitute an ethical mandate for the international community. These are not mere suggestions but are presented as the necessary conditions for a just and effective outcome at COP30 and beyond:

1	**Reform the Global Climate Finance Architecture** to ensure restorative justice, direct access for local communities, and a shift from aid to investment.
2	**Center African Knowledge Systems** by funding African-led research and mandating equitable benefit-sharing.
3	**Champion Agroecology for Food Sovereignty** by redirecting subsidies and protecting the land and seed rights of smallholder farmers.
4	**Legally Recognize and Protect the Rights of Nature and Environmental Defenders** through a binding continental framework.
5	**Mandate an Inclusive and Just Transition Away from Fossil Fuels,** halting new exploration and ensuring community-led renewable energy development.
6	**Amplify African Narratives and Foster Global Solidarity** by investing in African-led media and creating formal spaces for intercultural Dialogue within the UNFCCC.

Recommendations drawn from participants' statements.

Participants

CO-LEADER:
WANJIRA MATHAI,
Regional Director for Africa, World Resources Institute (Kenya)

Uganda

PAULINE NANTONGO KALUNDA
Executive Director of ECOTRUST, specializing in conservation financing. With over 20 years of experience in natural resources management, Pauline has successfully established a commercially viable payment for environmental services scheme called Trees for Global Benefit (TGB), which links smallholder farmers in Uganda to the voluntary carbon market.

Morocco

FATEN AGGAD
Chief of Staff in the Cabinet of the Deputy Chairperson of the African Union Commission (AUC). She is the founder and previous Executive Director of the African Future Policies Hub, advancing green and digital economy policy.

Chad

HINDOU OUMAROU IBRAHIM
Environmental activist championing Indigenous women's rights and climate justice. She is the President of Association of Peul Women and Autochthonous Peoples of Chad (AFPAT), where she advocates for inclusion of Indigenous People's knowledge and local knowledge systems in global climate change responses.

AISHAH ALI ABBALAH
Founder of Anaq al-Ard—Embrace the Earth and Thrive with Nature—an ecological leadership program fostering care, compassion and stewardship of the Earth. She is a wilderness leader and ecological educator, integrating Islamic wildland ethics into ecological education.

Ghana

PHILIP OSAFO-KWAAKO
Director at Akosombo Green Industrial Park, a joint venture industrial zone with the Government of Ghana, with the focus on sustainable manufacturing using renewable energy.

HUBERT DANSO
Chairman of Africa Investor (Ai) Group, an infrastructure investment firm focused on sustainable development and green infrastructure. He co-chairs the Sustainable Markets Initiative (SMI).

Liberia

ALFRED BROWNELL
Liberian environmental lawyer, founder of Global Climate Legal Defense and Green Advocates International, and co-founder of Environmental Rights Africa (ERA) and the Africa Climate Platform (ACP). With more than three decades of experience in climate justice and community advocacy, he received the Goldman Environmental Prize in 2019 for his activism.

Zimbabwe

CHIYEDZA HERI
Entrepreneur, international speaker and advocate for a holistic approach to health, agriculture and conservation. She is the Founder and CEO of Ubuntu Alliance, which empowers African businesses to transition to low-carbon, nature-positive sustainable models. Formerly Vice-Chairperson of the Zimbabwe Carbon Association.

Nigeria

BISPO STEPHEN DAMI MAMZA
Catholic Bishop of the Diocese of Yola, in northeastern Nigeria, appointed in 2011 by Pope Benedict XVI. He is recognized for his humanitarian and reconciliation efforts amid the violence of the Boko Haram insurgency, leading initiatives to support internally displaced persons, housing reconstruction,and community strengthening.

Cameroon

CÉCILE BIBIANE NDJEBET
Environmental activist, agronomist and social forester. She is the Founder of the national NGO Cameroon Ecology and Co-founder and President of REFACOF, promoting women's inclusion in forest governance.

JEANNE BILOA
Indigenous leader and land rights advocate in southern Cameroon, serving as President of the Bagyeli Cultural and Development Association (BACUDA) supporting Bagyeli communities.

Democratic Republic of Congo

DOROTHÉE LISENGE
National Coordinator of the Coalition of Women Leaders for Sustainable Development (CFLEDD), advocating for land rights of women and Indigenous People's Knowledge communities in the Congo Basin.

KAPUPU DIWA
Prominent traditional knowledge leader of the Twa Indigenous People from the Democratic Republic of the Congo. He currently serves as President of LINAPYCO (Ligue Nationale des Associations Autochtones Pygmées du Congo), an organization dedicated to defending Indigenous Peoples' rights and promoting the sustainable management of forests in Central Africa.

Sudan

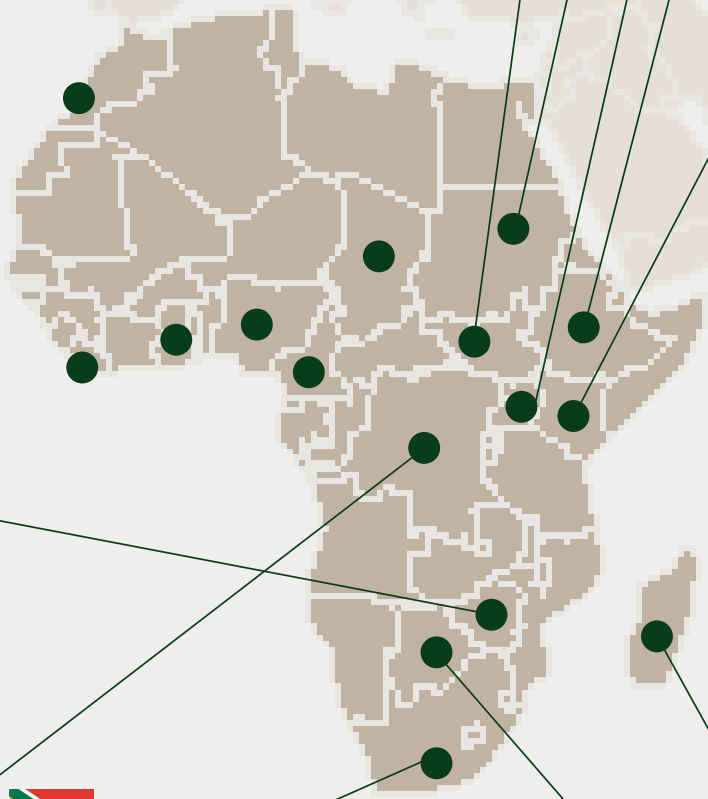
NISREEN ELSAIM

General coordinator for Youth and Environment - Sudan (YES) and Chair of the Sudan Youth Organization on Climate Change (SYOCC), a youth-led organization addressing climate issues. She is former chair of the United Nations Secretary-General Youth Advisory Group on Climate Change.

South Sudan

EMMANUEL JAL

South Sudanese Canadian musician, storyteller, actor and activist renowned for his powerful hip-hop and Afro-pop music that carries messages of peace and reconciliation. Notable aspects of his work include his acclaimed autobiography, "War Child: A Child Soldier's Story," which details his personal experiences growing up in South Sudan in the 1980s.



South Africa

KUMI NAIDOO

President of the Fossil Fuel Non-Proliferation Treaty Initiative. Naidoo is also the founding figure of Africans Rising for Justice, Peace & Dignity, and previously served as the Executive Director of Greenpeace International and Secretary-General of Amnesty International.

LINDI DLAMINI

Integrative healer and initiated sangoma (traditional healer) with more than 30 years of community experience. She carries a unique perspective shaped by her time as a freedom fighter and public servant in South Africa's first democratic government.

Botswana

PATO KELESITSE

Founder of Sustain267, an organization dedicated to advancing climate action across Africa. Kelesitse was named one of Wilton Park's "40 Under 40 African Leaders for Climate Resilience." She also represents Botswana as a delegate to the UNFCCC.

Ethiopia

MILLION BELAY

Climate advocate and coordinator of the Alliance for Food Sovereignty in Africa (AFSA), promoting agroecology and protecting African genetic resources. He co-founded MELCA-Ethiopia, an NGO focused on agroecology, advocacy and local livelihoods.

KEREZHI SEBANY

Director for Economic Opportunities for Africa at the ONE Campaign, where she leads strategic analysis and action to drive comprehensive analysis of political trends, economic policies and regional challenges across Africa.

Quênia

MOHAMED ADOW

Founder and Executive Director of Power Shift Africa, a climate and energy think tank based in Nairobi that strengthens the African voice in global climate policies.

TRACY ATIENO

Youth leader and advocate for disability rights, inclusive education and Sexual and Reproductive Health and Rights (SRHR). She is a key member of the Youth Women of Africa (YWOA) movement.

WANGUI KANIARU

Partner at ALN Kenya (Anjarwalla & Khanna), specializing in corporate law, mergers and acquisitions, telecommunications and data protection.

MITHIKA MWENDA

Climate activist and co-founder and Executive Director of the Pan African Climate Justice Alliance (PACJA), a network uniting African civil society to advocate for inclusive climate policies. He was named among the "World's 100 Most Influential People in Climate Change Policy" by Apolitical in 2019 and 2022.

JIBRIL OMAR

CEO of OFGEN Africa, a prominent leader in the transition to renewable energy. Under his leadership, OFGEN has become a major provider of solar energy solutions across sub-Saharan Africa.

MILKA CHEPKORIR

Sengwer Indigenous leader from the Cherang'any Hills, Kenya, and Regional Facilitator for Anglophone Africa at the Rights and Resources Initiative (RRI). A human and environmental rights defender, she works to secure Indigenous Peoples' rights to their lands and resources, focusing on climate justice, gender justice and community land rights.

Madagascar

OLLIER ANDRIANAMBININA

Researcher and Head of IT & Communications Department at the Madagascar National Parks (MNP), the agency responsible for managing protected areas in Madagascar.

Source: MMA

Photo: Fernando Donasci/MMA

Oceania Edition

OCEANIA EDITION

Brake on global warming

The 5th Regional Dialogue of the Global Ethical Stocktake called for renewed commitment to the 1.5°C Mission, warning that island nations in Oceania are at risk of disappearing due to rising sea levels.

Home to many nations composed of islands and atolls highly vulnerable to sea-level rise, Oceania hosted the 5th Regional Dialogue of the Global Ethical Stocktake in September. Twenty participants gathered in Sydney, Australia, to discuss why humanity is not advancing at the pace required to meet climate targets—and to identify ways to overcome this stagnation.

The Dialogue was attended by Brazil's Minister of State for the Environment and Climate Change, Marina Silva (joining remotely); co-leader of the Global Ethical Stocktake for Oceania and former President of Kiribati, Anote Tong; COP30 Executive Director, Ana Toni; COP29 President, Mukhtar Babayev (also joining remotely); Minister-Counselor at the Embassy of Brazil in Australia, Carlos Pachá; and Germany's Deputy Consul in Sydney, Ambassador Klaus Wunderlich.

The meeting echoed the motto "1.5 to be alive," underscoring the challenge of keeping the Earth's average temperature from rising more than 1.5°C above pre-industrial levels, as established in the Paris Agreement. Many participants stressed that, for some of the most vulnerable coastal communities, even this target may prove insufficient.

One example is the so-called "low-lying atoll nations," such as the Torres Strait Islands—a region between the northern tip of Australia, Papua New Guinea, and Indonesia. These territories could become uninhabitable by 2060, forcing local Indigenous populations to migrate elsewhere.

"*How can we confront these challenges while others remain engaged in activities that destroy the planet? Where is morality? It is vital that these questions be brought to the forefront, and this Dialogue helps ensure that happens*," stated Anote Tong, co-leader of the Global Ethical Stocktake for Oceania and former President of Kiribati. Kiribati is another island nation highly threatened by the climate crisis.

A central measure suggested by COP29 President Mukhtar Babayev is the effective fulfillment of climate finance pledges, which must increase from USD 300 billion to USD 1.3 trillion annually by 2035, as agreed in Baku, Azerbaijan. "*Moral duty must be a guiding principle of climate diplomacy. We need to begin by holding donors accountable for the pledges already made, from Rio de Janeiro to Paris, from Baku to Belém and beyond*," he stated.

Ana Toni stressed that the GES is a moment that "*gives us the strength and energy to do our work as it needs to be done*." She emphasized that, at COP30, negotiators must have the courage to "*do the right thing.*"

Questions

1. Why, even while aware of the risks, do we deny or ignore what science and traditional knowledge tell us about the climate crisis?
2. Why do we maintain models of production and consumption that harm the most vulnerable and contradict 1.5°C Mission?
3. What can be done to ensure that wealthy countries accelerate their transitions and contribute financially to the most vulnerable?
4. Which traditions and cultural or spiritual practices in your community teach how to live in harmony with nature?
5. How can we mobilize more people, leaders, companies, and nations to support just and ethical changes? What values can inspire this mission?

Oceania Regional Dialogue

Photo: Fernando Donasci/MMA

Debate

FOSSIL FUELS

Several communities in Australia are shifting their economies away from fossil fuels toward projects centered on the well-being of people and the planet. They are not waiting to be saved; they are taking the lead, redefining the future and their role within it. This courage has proven to be contagious.

Amanda Cahill, founder of The Next Economy

If we analyze the NDCs that put the world on track toward the long-term goals, keeping the Earth's average temperature within the 1.5°C threshold can be achieved. There is no justification for the continued expansion of fossil fuels, and this must be reflected in government planning.

Rebecca Burden, CEO of Climate Resource

Australia provides more money in subsidies for fossil fuels than in aid for the affected communities of the Pacific. Yet the country could tax fossil fuels and thereby finance the adaptation measures the Pacific requires.

Richard Denniss, executive director of The Australia Institute

CLIMATE FINANCE

In 2024, major banks invested billions of dollars in financing fossil fuels. At the same time, several withdrew from the Net Zero Banking Alliance. This is not only unethical but also illegal, according to the advisory opinion of the International Court of Justice. We must take action on this.

Ian Fry, international environmental law expert

We must rapidly increase philanthropic support for the climate cause. Philanthropy must also be humble, recognizing the leadership of First Nations Peoples, Pacific Island leaders and communities, amplifying those voices rather than taking the microphone for itself.

Daisy Barham, manager of the Australian Environmental Grantmakers Network

I want to make an appeal for a little less conversation and a little more action. Action means mobilizing the trillions of dollars we need to become a renewable energy powerhouse. How? By delivering on the COP28 agreement to triple renewable energy and double energy efficiency.

Richie Merzian, CEO of the Clean Energy Investor Group

CLIMATE DENIALISM

Attention has become a commodity, one that can be bought by social media billionaires or by fossil fuel companies running greenwashing ads. We face an attention deficit, and media literacy is declining every day. These are the perfect conditions for disinformation and climate denialism.

Brianna Fruean, member of the Pacific Climate Warriors Council of Elders

Failure to meet climate obligations and commitments—whether by an institution, a private company, or a government—is a form of climate denialism.

Jacinda Ardern, former Prime Minister of New Zealand and Special Envoy for Oceania of the COP30 Presidency

Combating climate denialism and disinformation requires a counter-narrative from the international community in support of science and action to safeguard the independence of bodies such as the IPCC, which underpins evidence-based policies, sometimes in the face of government resistance.

Jacqueline Peel, leader of the COP Universities Alliance

CLIMATE RIGHTS

In 2019, 27 law students from the University of the South Pacific in Vanuatu launched a campaign that has now reached the International Court of Justice. The unanimous verdict makes clear that States have binding legal obligations to take measures to reduce greenhouse gas emissions, to protect our people and ecosystems from climate harm, and to support our vulnerable communities.

Belyndar Rikimani, government lawyer of the Solomon Islands

The transition to renewable energy is central. But if we do not recognize Indigenous rights, we will perpetuate the same system of oppression that exists today in the exploitation of critical minerals for this transition. Our communities and our rights must come first.

Larissa Baldwin-Roberts, founder of Common Threads


Photo: Fernando Donasci/MMA

Oceania Regional Dialogue

ART AND SPIRITUALITY

Each of us carries wisdom and spirituality; each of us feels how important nature and creation are. The relationship of the Torres Strait Peoples with the ocean and with one another is grounded in the principle of not exploiting, but of sharing. This Dialogue will bring improvements to our country, our people, and our future generations.

McRose Elu, member of the Australian Religious Response to Climate Change

In Australia, 80% of the population has already experienced the impacts of extreme weather. Mindfulness helps us breathe and focus our attention. Breathing is essential to life. It is something we do often, of course, without thinking; but something we too often forget to truly do.

Linh Do, director of the Wattle Fellowship, University of Melbourne

There is a Māori proverb that is a prophecy: "With women and our lands, our people will live." We are born from the land, from our mothers and our grandmothers. Our stories are interconnected, and our lives are interwoven. Without women, without the land, humanity will come to an end.

Tiana Jakicevich, environmental and climate advocate

May we hear the cry of the Earth, the fury of the oceans, and the playful song of the forest, sounds that can only be matched in intensity by the fear of people who depend on nature, on habitability, on temperature stability, and on sustainable livelihoods for their very survival.

Sharan Burrow, vice president of the European Climate Foundation

I conducted research with students on what influences their pro-environmental behaviors. The main influence is their parents, but religion also plays a role. Catholic, Islamic, and Hindu schools emphasize the importance of caring for the environment through the lens of their specific religious beliefs.

Thelma Raman, senior consultant at E&SCO

ISLAND NATIONS

In Samoa, we contribute less than 0.03% of global greenhouse gas emissions, yet we are on the frontlines of rising seas and saltwater intrusion. For generations, our people have cared for the land and the ocean. What we decide now will be the legacy for future generations; for my generation.

Okalani Mariner, national coordinator of 350.org Samoa

Our islands are surrounded by seas. We are being deeply affected by climate change. We are Australians, but if the water level continues to rise, we will be relocated to mainland Australia. The first climate refugees in our own country.

Paul Kabai, First Nations leader from the Torres Strait Islands

Our land will never be taken from us. It is connected to our generation, to our forebears, to our ancestors. We continue to carry the same role and the same responsibilities through this spiritual connection. I will keep fighting for my people, and I will never, ever be a climate refugee.

Pabai Pabai, First Nations leader from the Torres Strait Islands

The oceans are the planet's largest carbon sink, absorbing nearly 30% of emissions. They hold 60 times more carbon than the atmosphere. In Oceania, Indigenous Peoples are on the frontlines of defending their lands and waters. They require special attention, as they represent 5% of the world's population.

Cathyrn Eatock, co-chair of the Indigenous Peoples' Organisation-Australia

Photo: Fernando Donasci/MMA

Oceania Regional Dialogue

OCEANIA RECOMMENDATIONS

So we do not submerge

The participants of the 5th Regional Dialogue of the Global Ethical Stocktake, representatives of the countries of Oceania, recalling the commitments made by the signatories of the Paris Agreement and seeking new consensus in the lead-up to COP30, recommend that negotiators:

1	**Publicize investments in fossil fuels and renewable energy.** A committee composed of scientists, civil society, and Indigenous Peoples could audit the statements of banks and financial institutions.
2	**Mobilize USD 1.3 trillion for climate finance.** Commitments already made must be honored, including the operationalization of the Loss and Damage Fund.
3	**Eliminate fossil fuel subsidies and tax exports to finance climate action.** Revenue generated through proper taxation could be used to fund a just transition and adaptation in the Pacific.
4	**Develop a concrete plan to transition away from fossil fuels and deforestation.** The plan must establish monitoring indicators and define the financial and technological resources needed to achieve the objective.
5	**Deliver on the goals of tripling renewable energy and doubling energy efficiency.** Countries must fulfill the United Arab Emirates Consensus, agreed at COP28, as a central element of the transition.
6	**Apply Indigenous knowledge as the foundation of climate strategies.** Our blood is made of water; we are waves. Traditional wisdom must be the cornerstone of COP agreements. Indigenous Peoples cannot be treated as merely a "theme" of the COPs.
7	**Protect land rights and self-determination in the energy transition.** The shift to renewable energy and the mining of critical minerals must not perpetuate the same systems of oppression that exist today.
8	**Create a protocol to protect climate refugees.** Communities such as those in the Torres Strait may become climate refugees much sooner than expected. It is urgent to define and provide adequate protection for people displaced by climate change.
9	**Prioritize adaptation and the needs of frontline communities.** Recognize that for many island and atoll nations, mitigation may be insufficient, and internal displacement is already a reality.
10	**Use art and science to counter disinformation.** Strong, truthful narratives, grounded in science and complemented by poetry and personal testimony, speak to the human heart.

Recommendations drawn from participants' statements.

Participants

CO-LEADER:
ANOTE TONG
Former president of Kiribati, one of the nations most threatened by the sea level rise caused by climate change.

MODERATOR:
MAUREEN PENJUELI
Daughter of Rotuma, in the far north of Fiji, she works in the third sector, with main focus on the Pacific region.

Torres Strait Islands (Australia)

UNCLE PABAI PABAI AND UNCLE PAUL KABAI
Leaders of the First Nations of the Torres Strait Islands and traditional owners of Saibai and Boigu. They have become prominent defenders of climate justice by taking legal measures against the Australian government for not protecting their communities from climate change.

Australia

AMANDA CAHILL
Founder of The Next Economy, organization that supports regional communities across Australia to face the impacts of climate change with projects of decarbonization and regenerative economy. She has 30 years of experience with climate justice.

AUNTY MCROSE ELU
Since 1980, she has discussed the impacts of climate change in the Torres Strait, speaking at the UN and to political and corporate leaders. She is a member of the Australian Religious Response to Climate Change, defending renewable energies and sustainable production methods.

CATHYRN EATOCK
Gayiri/Badtjula woman, she is the co-chair of Australia's Indigenous Peoples' Organization. Under the United Nations mandate, she organized the Indigenous climate conference of the Asia-Pacific Regional Meeting, in 2023, and the Workshop on Indigenous Decision-Making, in 2024.

DAISY BARHAM
She manages the climate change program of the Australian Environmental Grantmakers Network, supporting more than 200 members in dealing effectively with climate change. She has worked for 15 years with state, national, and international organizations dedicated to environmental protection.

JACQUELINE PEEL
Professor and leader at the COP Universities Alliance. She is the director of the University of Melbourne's Melbourne Climate Futures, developing research in climate change solutions.

LARISSA BALDWIN-ROBERTS
Founder of Common Threads, an organization focused on increasing the leadership and defense of the First Nations. Her work is focused on empowering these Peoples and supporting Just Transition efforts in Australia.

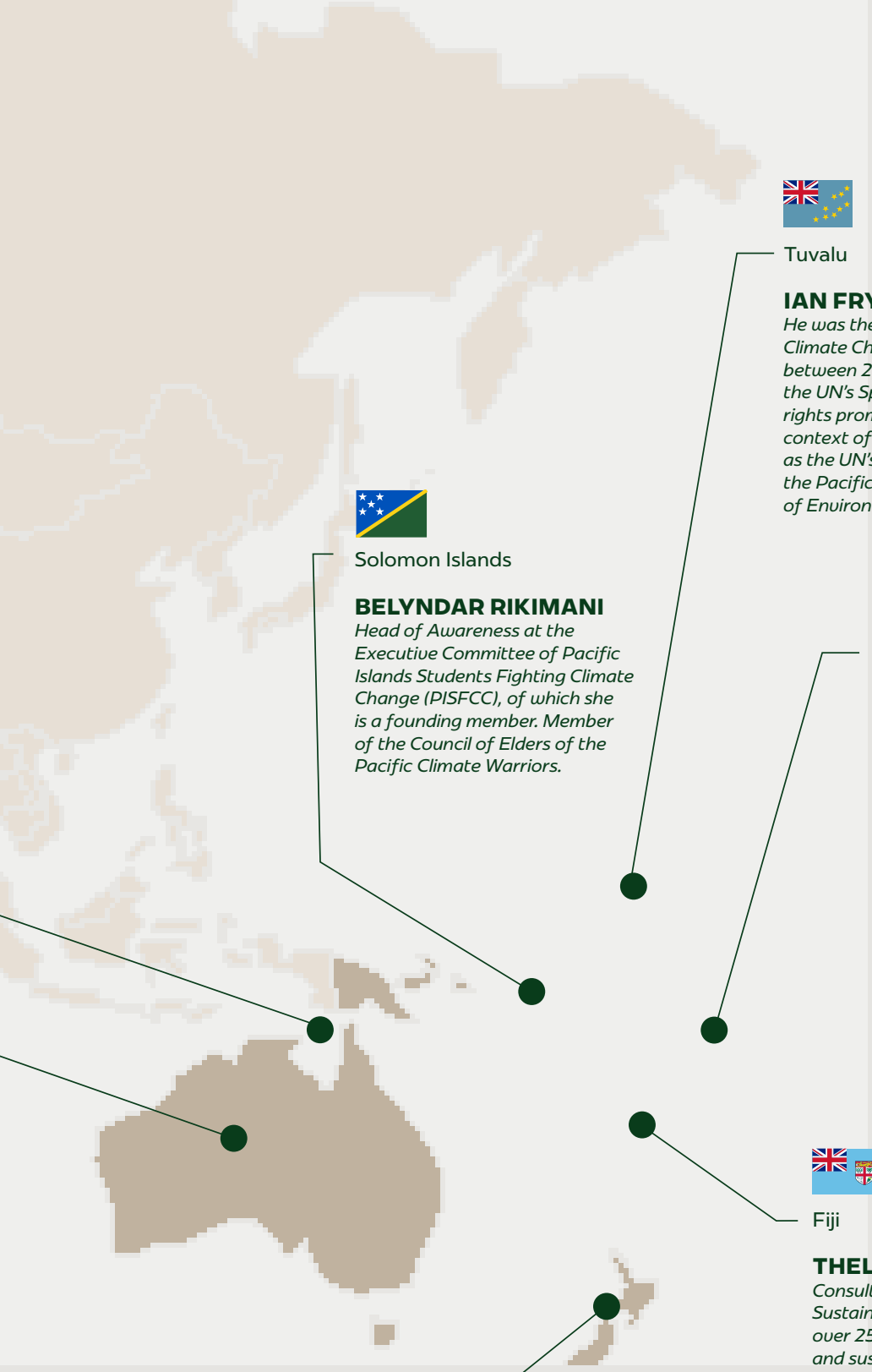
LINH DO
Director of the Wattle Fellowship, a sustainability leadership initiative of the University of Melbourne. She chairs Climate Action Network Australia and AktivAsia and is a board member of the Lord Mayor's Charitable Foundation.

REBECCA BURDON
CEO of Climate Resource, organization dedicated to climate change and policies. She held leadership positions at Climate Change Authority and the University of Melbourne's Center for Energy Transition.

RICHARD DENNISS
Executive director of the Australia Institute, a prominent economist, author and public policy commentator. He wrote books as Econobabble, Curing Affluenza and Dead Right: How Neoliberalism Ate Itself and What Comes Next?

RICHIE MERZIAN
CEO of the Clean Energy Investor Group, with almost two decades of experience in energy and climate policies and defense. He led the international work at the Smart Energy Council and was a senior negotiator for climate at the UN on behalf of the Australian government.

SHARAN BURROW
Former president of the Australian Council of Trade Unions and secretary-general of the International Trade Union Confederation from 2010 to 2022. She is the vice-president of the European Foundation for Climate and a visiting professor at the Grantham Institute, of the London School of Economics and Political Science.



Tuvalu

IAN FRY
He was the Ambassador of Tuvalu for Climate Change and the Environment between 2015 and 2019. He was also the UN's Special Rapporteur for human rights promotion and protection in the context of climate change and worked as the UN's Regional Representative of the Pacific for the International Council of Environmental Law.

Solomon Islands

BELYNDAR RIKIMANI
Head of Awareness at the Executive Committee of Pacific Islands Students Fighting Climate Change (PISFCC), of which she is a founding member. Member of the Council of Elders of the Pacific Climate Warriors.

Samoa

BRIANNA FRUEAN
Climate activist and member of the Council of Elders of the Pacific Climate Warriors. She is a defender of the Fossil Fuels Non-Proliferation Treaty, focused on the reduction of fossil fuel use and expansion.

OKALANI MARINER
Climate activist, artist, poet, and social entrepreneur from Samoa, she is the national coordinator of 350.org Samoa and the co-founder of OneLook Studio, the first creative hub and coworking in Samoa. In 2025, she was nominated to the Youth Advisory Group on Climate Change of the United Nations Secretary-General.

Fiji

THELMA RAMAN
Consultant at E&SCO – Education and Sustainability Consulting Oceania, with over 25 years of experience in education and sustainability in Fiji, Australia, and New Zealand. She defends climate resilience through learning.

New Zealand

JACINDA ARDERN
Prime minister of New Zealand elected in 2017, she led the country during the COVID-19 pandemic, managing to eradicate the active cases. She renounced her position in January 2023 and is currently Special Envoy for Oceania of the COP30 Presidency.

TIANA JAKICEVICH
She leads works in Aotearoa and the Pacific to end the dependence on fossil fuels and revitalize Indigenous knowledge. She envisions a just and resilient future and believes that the rangatahi (youth) are powerful agents of transformational climate solutions.

Source: MMA

Photo: Fernando Donasci/MMA

North America Edition

NORTH AMERICA EDITION

COP of ethics and climate justice

The 6th Regional Dialogue of the Global Ethical Stocktake calls on COP30 to serve as an ethical milestone for climate justice, bringing together science and traditional knowledge to advance a just and inclusive transition. COP30 should prioritize the participation of affected communities while limiting that of the fossil fuel industry, in light of the severe consequences of the climate emergency resulting from reliance on this unsustainable source of energy generation.

On September 19, 2025, the 6th Regional Dialogue of the Global Ethical Stocktake (GES) for North America was held at the American Museum of Natural History in New York, bringing together Indigenous leaders, diplomats, scholars, artists, government representatives, and civil society. The meeting underscored the urgency of placing ethics at the center of climate negotiations in the lead-up to COP30 in Belém, emphasizing that climate justice will only be possible through the inclusion of historically marginalized voices, particularly Indigenous Peoples, women, youth, and vulnerable communities. The central message was clear: COP30 must be the "COP of Ethics and Climate Justice," recognizing that the climate emergency is also a moral, cultural, and civilizational crisis that requires solutions integrating science, spirituality, and community knowledge.

Roberto Múkaro Borrero, Chief of the Guainía Taíno People, led the opening, which began with a Thanksgiving Address offered by Sophia Powless of the Onondaga Nation of the Haudenosaunee Confederacy. Both emphasized spirituality and reconnection with nature as the foundation for confronting the "winds of change" brought by climate change.

Subsequently, Karenna Gore, Co-Lead of the North America Dialogue and Executive Director of the Center for Earth Ethics, advocated for an ethical approach to addressing the climate emergency, reminding that "*we are not only nations, we are peoples,*" and emphasized:

"*[...] In some parts of this region, some of us must acknowledge the enormous responsibility we bear for the burden imposed on others, in terms of a history of extraction, emissions, domination, and more. But within this region are also the voices of those who have borne the weight of the wrongs and injustices in the way the dominant system was established here. They have long carried powerful appeals and visions that the world needs to hear.*"

This perspective was also reinforced by Ambassador André Corrêa do Lago, President of COP30, who in his remarks highlighted the importance of the Global Ethical Stocktake, led by Brazil's President, Luiz Inácio Lula

North America Regional Dialogue

da Silva, and by the UN Secretary-General António Guterres. The initiative was conceived and is being carried out by Minister Marina Silva, Brazil's Minister of State for the Environment and Climate Change, with the support of the COP30 Presidency, the Ministry of Foreign Affairs, and the UN Secretary-General's Special Advisor on Climate Action and Just Transition, Selwin Hart. Corrêa do Lago recalled that climate negotiations were born out of science but today involve the economy, politics, and society, demanding that ethics once again be placed at the center. He concluded by underscoring the impact of the Regional Dialogues and his commitment to bringing this ethical dimension to COP30.

Minister Marina Silva emphasized that ethics must serve as a moral compass in times of multiple global crises and highlighted the importance of integrating modern science with the ancestral science of Indigenous and Traditional Peoples, rooted in narrative knowledge. She further stressed the need to strengthen multilateralism, mobilize climate finance, and build a just and well-planned transition away from fossil fuels and deforestation: "*After this journey of the Global Ethical Stocktake across different continents, on the road to COP30, we hope to leave as a legacy the establishment of a new benchmark for addressing the climate emergency over the next ten years, as a strong signal of the revival of multilateralism and of the valuing of the ethical dimension in our choices and actions.*"

The co-leader of the North American Dialogue, Karenna Gore, offered a reflection on the ethical and spiritual dimensions of the climate crisis, underscoring the need to unite reason, traditions and wisdom in confronting this global challenge. The costs of this climate crisis are rising. Last year was the hottest ever recorded—and this is part of a pattern. It was the first year in which the global average temperature

surpassed 1.5°C above pre-industrial levels. And in this year alone, the North American region has faced unprecedented floods, heat waves and wildfires. At the same time, we have more data, information, technologies and alternatives than ever before. But that is not enough. We need not only information, but wisdom. To invoke and mobilize it requires a careful adjustment in how we act. It requires intention—and it requires attention. And that is precisely what we are doing here. We are grateful for this call to reassess our values and the dimensions of human experience from which we still need to draw more deeply to confront this crisis.

Brazil's First Lady, Janja Lula da Silva, Special Envoy for Women at COP30, delivered a powerful speech giving voice to the struggles of fisherwomen, women farmers, and Indigenous women. She advocated for greater female participation at the negotiation table and reminded that climate injustice can only be overcome through gender justice.

The UN Secretary-General's Special Advisor on Climate Action and Just Transition, Selwin Hart, highlighted the issue of inequality and social just*ice, stating: "Fossil fuel companies are making record profits while our planet burns. We are facing a situation in which countries and regions, such as small developing island states, are confronted with a dire climate crisis. And it is women, elders, children, and the poor who are facing this climate crisis [...]. We need to bring forward these solutions in a fair way. And we must ensure that we are also using renewable energy for Indigenous Peoples, the poor, and the disadvantaged, so that they are not the ones most affected."*

Participants' contributions highlighted the interconnection between climate justice and social justice, warning that the environmental crisis stems not only from pollution but also from greed, ambition, and the loss of empathy and connection with nature, making a profound cultural and values transformation indispensable.

During the Dialogue, participants shared in a ritual of the union of waters. Each person was invited to offer water from a place of significance in their territory, pouring it


Photo: Fernando Donasci/MMA

North America Regional Dialogue

into a copper bowl. The bowl was a gift from the late Josephine Mandamin, an Anishinaabe grandmother and water protector. This collective gesture gave rise to a common source, bringing together waters from different origins and underscoring the importance of water as a bond between communities, ecosystems, and watersheds. The gathered water was used to nourish a tree in the outdoor area of the American Museum of Natural History. The ceremony also served as a reminder that water not only sustains life but is part of who we are.

Questions

1. Why, even while aware of the risks, do we deny or ignore what science and traditional knowledge tell us about the climate emergency?
2. Why do we maintain production and consumption models that harm the most vulnerable and contradict the 1.5°C Mission?
3. What can be done to ensure that wealthy countries accelerate their transitions and contribute financially to the most vulnerable?
4. Which cultural or spiritual traditions and practices in your community teach how to live in harmony with nature?
5. How can we mobilize more people, leaders, companies, and nations to offer their support?

Debate

INTERCONNECTEDNESS OF HUMANS AND NATURE

We have a responsibility to each other, and to the earth. [...] We all live on the same earth. We are all humans, citizens. But Indigenous People are still not seen as equals.

Uncle Angaangaq Angakkorsuaq, Eskimo-Kalaallit elder and shaman

We are all from the Earth. Nobody is more or less important than anyone. It is spiritual and ethical and embodied knowing, born from returning to our fundamental connection with all of creation and the remembrance of our own belonging to and within, that must provide the culture from which strategies emerge.

Reverend angel Kyodo williams, founder of Transformative Change and architect of Healing Race Portal

We think nature is out there, separate from us, but if we do not have air to breathe for three or four minutes, we die. And when the air is full of smoke from wildfires, cars, and factory chimneys, we get sick [...] Water covers 70% of the Earth, [...] if we do not have water for four to six days, we die. Polluted water makes us sick. We are water. Everything we add to it, we add directly to ourselves.

Dr. David Suzuki, geneticist, broadcaster, and co-founder of the David Suzuki Foundation

We know that scientific knowledge and Indigenous knowledge have always focused on sustainability, always insisting on humility and reciprocity [...] As COP30 approaches, innovation must mean more than technology. It means new relationships between scientists and communities, between data and culture, between dreams and policies, between visible entities and invisible forces.

Dr. Marco Tedesco, research scientist at the Lamont-Doherty Earth Observatory, Columbia University

We are all elements. We forget that we are all part of nature, and we are out of balance. This balance is crucial in our lives. If we do not find it in ourselves, we will not be able to change.

Veronica Raya, Mexica and Purepecha-Otomi Elder

PROTECT AND UPLIFT IMPACTED COMMUNITIES

I want this COP to prioritize how we are going to protect environmental defenders on the frontlines from the assassination threats and the violence that they are facing. Even when there are legal protections, illegal miners go in and wreak havoc, set buildings on fire, threaten people, kill people. There is a war that is happening, and people are dropping dead.

Jamie Margolin, co-founder of Zero Hour, a youth-led climate organization

The narrative of resilience, often celebrated as a virtue, sometimes feels like a trap, suggesting that enduring hardship is our only option. Why should our survival depend on our ability to endure? We need national and global policies that address the root causes of inequality and environmental degradation, not just policies that praise us for surviving them.

Noelle Young, sustainable solutions professional and climate justice defender

Photo: Fernando Donasci/IMA

The first principle and overarching theme [of the 17 principles of environmental justice] is that communities most impacted by environmental and climate issues must speak for themselves, must be in rooms where decisions are being made.

Dr. Robert Bullard, "father of environmental justice," Professor of Urban Planning and Environmental Policy and Founding Director of the Bullard Center for Environmental and Climate Justice at Texas Southern University

NARRATIVE CHANGE

Dr. Yeshaq Tekola recently said that the greatest act of revolution that we can have now is to know our neighbor. So these principles are rooted in cooperation, leaning into the regenerative reality of our ecosystem as the key to addressing climate change, but also pushing back on the false scarcity narratives that allow replacement theory to dominate, this notion of "I can't be well if you're well." This false notion that we can't all be well together.

Jacqueline Patterson, researcher and founder of the Chisholm Legacy Project

Way too often, [in our communication of climate change], we fail to dig spiritually and emotionally deep. If we're going to save more of our precious planet than we're on track to do, sound legislation and technically written regulations will have a lot to do with it. But please, can we stop believing that tightly controlled rationality will be the initiating and driving force behind the change that we need, and instead, together, continually commit to expressing things that are deeper and more beautiful.

Reverend Fletcher Harper, Executive Director of GreenFaith

I think a missing piece is that we do not have a compelling story, a story that inspires change, a story that connects us to something greater than our narrow short-term self-interests. We need a beautiful story that values planet over profits and reciprocity over extraction; a missing piece is the coupling of science and spirit that expands our thinking beyond knowledge to wisdom.

Dr. Robin Wall Kimmerer, Potawatomi writer, poet, and scientist

SYSTEMS CHANGE

Environmental rationality, understood as a critical alternative to techno-economic rationality, opens new historical horizons grounded on three principles. First, the emerging potential of life in the creative unfolding of geo-cultural diversity. Second, a politics of difference for the defense of the existential rights of diverse peoples. And third, an ethics of otherness that enables the peaceful coexistence of multiple worlds through the Dialogue among traditional wisdoms and modern knowledge. Environmental rationality opens up new ways of understanding and inhabiting the planet, within the conditions for life on Earth.

Dr. Enrique Leff, sociologist and philosopher, Emeritus Researcher at the Institute of Social Research and at the National System of Researchers of Mexico

I used to think the top global environmental problems were biodiversity loss, ecosystem collapse and climate change. I thought with 30 years of good science, we could address these problems. But I was wrong. The top environmental problems are selfishness and greed and apathy, and to deal with these, we need a spiritual and cultural transformation, and we scientists and lawyers don't know how to do that without serious value change.

James Gustave Speth, environmental lawyer, Co-Founder of the Natural Resources Defense Council and Founder of The World Resources Institute

I believe we must be very clear that the Conference itself will not change the world. The Conference, of course, will help us in shaping what we want and what we are working for [...] But the necessary change lies within communities on the ground, in the implementation of the plans.

Ambassador Patricia Espinosa, Mexican diplomat and former Executive Secretary of the UNFCCC

Changing our food system is, in some ways, probably the easiest catastrophic system to change. The easiest way to do this is to start eating from your backyard, from your local farmer, or at least knowing where your farmer is coming from, and supporting the small family farm and eating seasonally.

Wes Gillingham, President of the Northeast Organic Farming Association Board and Co-Founder of Catskill Mountainkeeper

We still treat Mother Earth, the source of all life, as an object that we can simply destroy and not as a subject we must respect, honor and be grateful to. Therefore, to transform this reality, we need to wake up, we need to change our perspective and recognize our planet as rivers, forests, and oceans, living beings that deserve respect, gratitude, and rights. [...] The law must help us restore balance.

Dr. Yenny Vega Cárdenas, lawyer and Co-Founder of the International Observatory on Nature's Rights

JUST TRANSITION

I hope that as we go forward into COP30, we really embrace the seventh-generation principle. And when we say seven generations, we mean that we not only think of us right now and our actions and what we want to go forward with, but we also think of those who have not yet been born onto this earth.

Sophia Powless, climate educator, artist, and activist from the Onondaga Nation

We also need to go beyond the utilitarian principles that sustain global capitalism—that say some people will simply be left behind—and not leave anyone behind, but embrace a justice framework and bring people up if they are falling behind.

Thaddeus Pawlowski, Co-Founder and Managing Director of Columbia University's Center for Resilient Cities and Landscapes, and Founder of Partners in Public Design

The market is distorted by $7 trillion worth of fossil fuel subsidies every year. And it's not working. We have to cut with both sides of the scissors, and that means that we have to regulate both production and emissions. [...] If we're here to talk about ethics, we need to understand that every new fossil fuel project, whether it's LNG or fracking or oil drilling, will cost lives. [...] The fossil fuel industry has made $3 billion a day, every day for the past 50 years, in pure profit. They will not manage their own decline.

Dr. Tzeporah Berman, International Program Director at Stand.earth and the Founder and Chair of the Fossil Fuel Non-Proliferation Treaty Initiative

Photo: Fernando Donasci/MMA

RECOMMENDATIONS
OF NORTH AMERICA

Urgent actions

The participants of the Regional Dialogue of the Global Ethical Stocktake, representatives of the countries of North America, recommend that COP30 negotiators:

1	**Advance an ethical systems change** that redefines the way we measure and seek climate progress, moving beyond GDP, recreating knowledge and food systems, centered in climate justice. A first step is recognizing growing efforts to ensure nature's legal rights.
2	**Integrate diverse knowledge:** Consider both modern science and traditional and spiritual knowledge in decision-making during and after COP30. May they overcome the incessant insistence on data as the only path to truth, recognizing diverse knowledge as part of a global ethical structure, capable of inspiring peace, reconciliation, and resilience between peoples and nature.
3	**Build a just and equitable transition:** Plan and implement the end of the fossil fuel dependence in a just and inclusive manner, considering the national needs and circumstances, and develop a Fossil Fuel Non-Proliferation Treaty complementary to the Paris Agreement. Also ensure access to adequate resources, including finance.
4	**Prioritize inclusive participation and protection:** Ensure that Indigenous Peoples, youth, women, and local communities have the decision-making power in climate negotiations. Protect environmental defenders against violence and ensure they have legal protection.
5	**Adopt a change in narrative:** COP negotiators must adopt a more accessible and inspiring communication, moving beyond dense reports and technical and diplomatic jargon to narratives that mobilize action. Technical reports and dense language fail to mobilize people and often create accessibility barriers. Explore new ways to engage not only national leaders, but also people and communities around the world, through art and other avenues.

Recommendations drawn from participants' statements.

Participants

CO-LEADER:
KARENNA GORE
Founder and Executive Director of the Center for Earth Ethics (United States)

MODERATOR:
ROBERTO MÚKARO BORRERO
Kasike (chief) of the Guainía Taíno Tribe and president of the United Confederation of Taíno People (Puerto Rico)

Mexico

ENRIQUE LEFF
Sociologist, philosopher, and humanist and one of the leading figures in the theory and practice of critical environmentalism. Researcher at the Institute of Social Research and at the National System of Researchers of Mexico. He formerly served as Head of UNEP's Office in Mexico.

PATRICIA ESPINOSA
Diplomat and high-level multilateral negotiator. Former Executive Secretary of the United Nations Framework Convention on Climate Change, and ambassador of Mexico to Austria, Slovakia, Slovenia and Germany.

VERONICA RAYA
Indigenous elder from Central Mexico, a Mesoamerican native of the Mexica and Purepecha-Otomi Peoples. She is a senior fellow at the Center for Earth Ethics, focused on local community relations and ceremonial work. She is also a long-standing member of Cetiliztli Nauhcampa Quetzalcoatl in Ixachitlan.

Bermuda

NOELLE YOUNG
Bermudian-Canadian sustainability solutionist and climate justice advocate. She currently consults for Greenpeace UK and has previously worked with the Caribbean Sustainable Aquaculture Company and the Bermuda Ocean Prosperity Programme.

Canada

DAVID SUZUKI
Grandfather, geneticist and broadcaster from Vancouver, British Columbia. He co-founded the David Suzuki Foundation. He has received, among other awards, a UNESCO prize for science and a United Nations Environment Programme medal. From 1979 to 2024, Suzuki was the anchorman of "The Nature of Things with David Suzuki," a prime-time science programme on Canadian television.

TZEPORAH BERMAN
Originally from London, Ontario, Dr. Berman is a globally recognized expert on climate policy and fossil fuel phase-out. She is the International Program Director at Stand.earth and the Founder and Chair of the Fossil Fuel Non-Proliferation Treaty Initiative.

YENNY VEGA CÁRDENAS
Lawyer, president and co-founder of the International Observatory of the Rights of Nature, as well as a member of the network of experts of the United Nations Harmony with Nature programme. Recipient of the Coronation Medal of King Charles III for her exceptional contribution to the protection of Nature in Canada.

Greenland

UNCLE ANGAANGAQ ANGAKKORSUAQ
Eskimo Kalaallit elder, shaman, traditional healer, storyteller, and carrier of the Qilaut (winddrum). Born in Greenland and raised in a remote village there, he has spoken extensively about the way that manmade climate change is impacting the ice in Greenland, including at the United Nations.

United States

REVEREND ANGEL KYODO WILLIAMS
Visionary author, strategist, founder of Transformative Change, and architect of Healing Race Portal, a global intervention to heal the impact of racialization.

REVEREND FLETCHER HARPER
Executive Director of GreenFaith, a grassroots, international, multifaith climate justice organization. He is a co-founder of the Interfaith Rainforest Initiative, a global, multifaith alliance dedicated to ending tropical deforestation, and Shine, an international campaign that supports women and community-led renewable energy initiatives in Africa.

JACQUELINE PATTERSON
Founder of the Chisholm Legacy Project, a Resource Hub for Black Frontline Climate Justice Leadership and previously served as its executive director. She has also served as Senior Director of the NAACP Environmental and Climate Justice Program, coordinator and co-founder of Women of Color United, and a Senior Women's Rights Policy Analyst for ActionAid.

JAMES GUSTAVE (GUS) SPETH
Environmental lawyer and longtime leader in thought and action in the American environmental movement. He has served as a Professor at Georgetown University Law, Yale School of the Environment and Vermont Law School. Founder and former president of the World Resources Institute.

JAMIE MARGOLIN
Colombian-American writer, filmmaker, community organizer, activist, and public speaker. She co-founded Zero Hour, a youth climate movement. In 2020, she published "Youth To Power: Your Voice and How To Use It." She was also a plaintiff in the Our Children's Trust Youth v. Gov Washington state lawsuit.

MARCO TEDESCO
Italian climate scientist, a research professor at the Lamont–Doherty Earth Observatory of Columbia University, and the author of "The Hidden Life of Ice". His research focuses on polar regions using fieldwork, remote sensing, modeling and machine learning, and he has led over 15 expeditions to Greenland and Antarctica.

ROBERT BULLARD
Professor of urban planning and environmental policy and founding director of the Bullard Center for Environmental and Climate Justice at Texas Southern University. He is also co-founder of the HBCU Climate Change Consortium and the National Black Environmental Justice Network.

ROBIN WALL KIMMERER
Author, poet, scientist and enrolled member of the Citizen Potawatomi Nation. In 2015, she addressed the United Nations General Assembly on the topic of "Healing Our Relationship with Nature." She is the author of several notable books.

SOPHIA POWLESS
Climate educator, artist, and activist from the Onondaga Nation (Wolf Clan), which is one of the nations of the Haudenosaunee Confederacy. Her primary interests include land rights, sovereignty and environmental justice.

THADDEUS PAWLOWSKI
Co-founder and Managing Director of Columbia University's Center for Resilient Cities and Landscapes, which mobilizes research and design to innovate adaptation solutions for frontlines of climate change. He is also the founder of Partners in Public Design, which helps communities navigate positive transformation in the built environment.

WES GILLINGHAM
President of the Northeast Organic Farming Association Board, and co-chair of the policy committee. He and his wife, Amy, have been farming for over 30 years. He is also the co-founder of Catskill Mountainkeeper, an environmental advocacy organization.

Source: MMA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Africa Regional Dialogue

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