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Dialogue and articulation with social movements / Ecumenism and Interreligious Dialogue

EXCHANGE OF KNOWLEDGE, KNOWLEDGE AND AFFECTIONS MARK THE ECUMENICAL AND INTERRELIGIOUS TAPIRI AT THE PEOPLE'S SUMMIT – COP30

November 24, 2025



From 11 to 16 November, the facilities of [the Anglican Cathedral of Santa Maria](#), in Bethlehem, hosted the tenth edition of the ecumenical and interreligious TAPIRI.



SOME HIGHLIGHTS FROM THE 6-DAY PROGRAM

PAD DIALOGUE CIRCLE – ARTICULATION AND DIALOGUE PROCESS INTEGRATED WITH TAPIRI:



The 11th was marked by profound and inspiring exchanges on the direction of international cooperation, climate justice, and indigenous knowledge in the protection of life and territories. The event brought together more than 200 participants, including religious leaders, popular communicators, civil society organizations, and indigenous women from Brazil, Latin America, and Oceania. The program opened with **the Dialogue Circle "Current Overview of International Cooperation Policies: European Union, USA, China, and the Role of Private Foundations."** The debate provided a critical analysis of the strategies of these global actors and the impacts of their funding on the autonomy of Brazilian CSOs.



The differences between the cooperation models of the European Union, the United States, and China were discussed, as well as the growing role of private foundations and international philanthropic funds in defining agendas and priorities in the social and environmental fields. The dialogue highlighted the importance of strengthening horizontal partnerships, promoting solidarity among peoples, and ensuring autonomy and sovereignty

for civil society organizations in the Global South. At the end of the Dialogue Circle coordinated by PAD, the more than 180 participants collectively drafted a letter from the meeting. [Access the letter here.](#)



The panel **"There is no climate justice without justice in communication,"** coordinated by [WACC - World Association for Christian Communication](#), emphasized the essential role of free, pluralistic, and responsible information in building a more just planet. The debate highlighted that the climate crisis is not only environmental or technical, but also political and communicational. It was emphasized that historically marginalized territories are the most affected by climate impacts, but remain invisible to the mainstream media. CESE, which has stood out in promoting counter-hegemonic communication committed to human rights, presented experiences of confronting fundamentalisms, religious racism, and defending the secular state, reaffirming the importance of communication as an instrument of political advocacy and social transformation.



The panel "**Voices of the Earth: exchange of indigenous knowledge on climate and diversity**" (photo above) brought together indigenous representatives from Brazil, Latin America, and New Zealand in a powerful conversation about the preservation of territories and the use of technologies as tools for reporting and protection. Among the participants were Tainá, from the Guardians Brigade with Maruana, who highlighted the leading role of indigenous women in territorial surveillance and forest care; Joxante, from the Gavião people, a doctor trained at UFPA; and Larissa Gama, from the Baré ethnic group, from Santa Izabel do Rio Amazonas. The group discussed the importance of strengthening spaces for dialogue such as the Tapiri Ecumênico, which allow for the visibility of complaints—such as those related to fires—and the articulation of collective actions in instances such as the People's Summit.

Ending the day, a moment of celebration and remembrance marked the launch of the [publication](#) and [video "Rio de Memórias Patak Maymu" \(River of Memories Patak Maymu\)](#). The work recovers the trajectories and experiences of indigenous women from the Amazon and the Cerrado, protagonists in the defense of territories, collective rights, and the continuity of ancestral knowledge. [Access the publication here.](#)



THEMATIC PANELS:

"FROM TAPIRI TO ACTION: INTERRELIGIOUS DIALOGUES TO CONFRONT ENVIRONMENTAL RACISM, RIGHTS VIOLATIONS, AND STRENGTHEN POPULAR PARTICIPATION" – OFFICIAL OPENING OF TAPIRI ON NOVEMBER 12



After the blessing by [Ninawa Inu Pereira Nunes Huni Kui](#), Chief of the Henê Bariá Namakiá Territory – Iskuyá Yuxibú Village (AC), and the cultural performance by the [Suraras do Tapajós](#), CESE Executive Director Sônia Mota shared how Tapiri came about. Bianca Daébs, also from CESE, recalled that when the entity began Tapiri, some people said it would not be possible to bring together people from different religions and different organizations to debate at the same table without confusion. And the experience proved not only possible, but also very powerful. "Each Tapiri was a new challenge, but the result was indescribable. Words cannot contain or translate what that experience was like," she emphasizes.

As part of the memory of this journey, CESE launched the publication "[The sacred territory and its voices that cry out with faith.](#)" The result of the Tapiri initiative, the material compiles reports collected in quilombola, riverine, indigenous, and terreiro communities and documents how human rights violations are directly linked to the advance of religious fundamentalism and its impact on socio-environmental justice. [Access the publication here.](#)

The panel "**Climate justice, democracy, and the right to life: interreligious dialogues for environmental justice**" promoted a rich interreligious dialogue on the challenges and paths of climate justice, addressing the relationship between faith, democracy, and the defense of life. Led by Father Dario Bossi, from [Red Iglesias y Minería](#), the roundtable brought together voices that converged on the need to rebuild an ecological spirituality capable of sustaining social and political practices in defense of our Common Home.



Panel: "**Climate justice, democracy, and the right to life: interreligious dialogues for environmental justice**"

Bishop Marinez Bassotto, from [the Anglican Episcopal Church of Brazil \(IEAB\)](#), emphasized the importance of unity for bringing about profound changes in society: "Dialogue and respect are the foundations of a transformed and transforming society."

Luiz Felipe Lacerda, from [the Luciano Mendes de Almeida Socio-Environmental Justice Observatory \(OLMA\)](#), pointed out that COP is taking place within the context of the 10th anniversary of the encyclical *Laudato Si'* and the Paris Agreement. Since then, however, what we have seen is not only a climate crisis, but also a crisis of civilization, in which nature is seen as a commodity and humanity has distanced itself from it. In this sense, Lacerda

pointed to interreligious dialogue as "a powerful tool to strengthen this fragile and polarized democracy and connect people with the sacredness of nature."

Ecology. The bishop highlighted the dispute over narratives surrounding the environmental issue, as capitalism attempts to co-opt this discourse for itself and offer "green" alternatives to the problems it itself creates. "An economy that kills cannot claim to have the solutions and to be green," he said.

The panel also featured contributions from Pastor Josias Vieira, founder of the evangelical Christian movement Nós na Criação (We in Creation), and Federal Prosecutor Felício Pontes, who is also an advisor to the Pan-Amazonian Ecclesial Network (REPAM). Throughout the roundtable, interreligious dialogue was reaffirmed as an essential path for building an ecological democracy based on respect for diversity, solidarity, and the defense of life.

Mediated by prosecutor Raimundo Moraes (MPPA), the panel **"Human displacement in the Amazon: perspectives on life based on the experiences of refugees, civil society, and the government in Belém, Pará: challenges, opportunities, solutions, and actions"** addressed the issue of migratory flows based on different experiences in the Amazon region. The prosecutor was emphatic in pointing out the ethical and human issues involved in the topic of refuge and migration, highlighting that displacement is part of the human condition on the planet.

Josefina Jimenez, from the Warao Ojiduna Council (CWO), shared that the migration of people from Venezuela to Brazil began to gain momentum in 2018, but that for indigenous peoples, such as the Warao, borders do not exist. "As indigenous people, we have no borders. We are indigenous peoples. Wherever we go, we are indigenous peoples, but we always respect other cultures," she said.

Larissa Martins, from the Municipal Committee for Migrants, Refugees, and Stateless Persons, of the Executive Secretariat for Human Rights in Belém, reinforced in her speech that "migration is a human right and that no human being should be considered illegal." In a territory such as the Amazon, the issue of migratory flows has become increasingly evident, whether due to conflicts or the impacts of climate change.

The panel **"Water, Land, and Sovereignty: how large projects and climate change threaten indigenous and traditional peoples—resistance, agroecology, and reparation in the Amazon, Latin America, and Oceania"** offered important reflections on how capitalism and its greed for profit directly impact the survival of humanity and nature, and highlighted the fundamental role of traditional peoples in preserving life. The speeches also

criticized the privatization of natural resources, addressing the impacts of this process on the territories of traditional peoples and communities.

One of the experiences shared was that of Suzan, from the Maori people (New Zealand) and a member of the Anglican Communion, who shared her people's deep and inseparable relationship with nature. "Our commitment to the Earth is alive, it is intergenerational, it is emotional, and it is worth protecting. There is a Maori saying that 'if the Earth is well, the future is well'. The earth is not just a resource, it is part of us, it nourishes us physically, spiritually, and culturally."



Water, Land, and Sovereignty Panel: How Large Projects and Climate Change Threaten Indigenous and Traditional Peoples – Resistance, Agroecology, and Reparation in the Amazon, Latin America, and Oceania

Josana Serrão, from [the Movement of Artisanal Fishermen and Fisherwomen \(MPP\)](#) of Santarém (PA) and the Pan-Amazonian Ecclesial Network (REPAM), highlighted the structural nature of capitalism and its responsibility for the environmental and climate crisis we are experiencing. "If all these changes are happening and directly affecting our bodies, territories, and maritime territories—in short, our Common Home—it is all the result of an economic power that only seeks to grow and take advantage of our work, exploiting our wealth," she pointed out.

Soraya Tupinambá, from the Process of Articulation and International Dialogue (PAD/Brazil), highlighted the relationship that indigenous peoples have with nature and that these communities teach us that the best way to face the climate emergency is by protecting the

planet. "As indigenous peoples say, the Earth is the mother of all struggles, and this is the first right that must be ensured and that is being violated around the world by agribusiness, mining, and large infrastructure projects. This is the great threat to the planet, because it destroys a way of life that conserves nature itself."

Reverend Shaneequa Brokenleg, head of [the Indigenous Peoples Ministry of the Episcopal Church of the United States](#), pointed out that the church has much to learn from indigenous peoples. "Our theology, our ways of life, how we think about the earth and our relationship with it. That is why it is not enough to be allies of indigenous peoples; we need to give up our privileges and take active steps to protect their rights and defend the planet."

The roundtable **discussion “Land, Axé, and Resistance: Religious and Environmental Racism, Megaprojects, and the Struggle for Sovereignty in Brazil’s Terreiros and Quilombola Territories.”** With the blessing of Mãe Nalva de Oxum, from Ilê Axé Yabá Omí (PA), and the cultural intervention of Odé Lomi, Thursday afternoon brought debates imbued with the ancestral and spiritual force that drives Tapiri. In the articulation between Earth, Axé, and Resistance, what the speeches highlighted was the structural violence caused by environmental racism, which affects the right to life and collectivity of traditional peoples. In addition, the debate reinforced the role of traditional peoples and communities as true guardians of nature, and that, despite the violence they face, resistance remains the watchword for moving forward.



Panel **“Earth, Axé, and Resistance: religious and environmental racism, megaprojects, and the struggle for sovereignty in Brazil’s Terreiros and Quilombola Territories**

Mameto Nangetu, from [the Nangetu Institute \(PA\)](#), denounced the environmental racism involved in the very process of building COP 30. "The spaces where we used to pick leaves,

where we went to the streams to collect pure water, COP, the governor of the state of Pará, didn't give a damn about the people," he said.

Mãe Nalva de Oxum also questioned: "What kind of COP is this?" The leader emphasized the inseparable relationship between the terreiro peoples and nature. "We take care of the earth, the leaves, the air. Oxum does not live in water, Oxum is water. If you kill the river, you kill the orisha Oxum; if you kill the orisha Oxum, you kill me."

Mãe Carmem Sheila, from [FONSAMPOTMA and the Afro-Brazilian Conceição Institute \(AP\)](#), highlighted the importance of the conversation circle to denounce the environmental racism that tries to erase and silence their voices. "Today, Tapiri opens the door for us to come together and reaffirm our ancestral and urgent struggle. The struggle of the terreiro people and quilombola communities for the right to land, religious freedom, and the preservation of our territories. This struggle is, above all, a matter of social, environmental, and racial justice."

Joércio Pires, from Quilombo Santa Rosa dos Pretos, in Itapecuru Mirim (MA), shared how his quilombo, a 348-year-old territory that is now home to more than a thousand families, has been affected by development projects in recent years. "For us, this development is thought of as de-development, because in our territory what we experience is involvement, which is built on a process of exchange, respect, and sharing." The panel also featured contributions from Rita Lopes, from Quilombo Rio Preto, in Lagoa do Tocantins (TO); Juliana Soares, from FLD; and Aondê Yra Airequecê, Wiccan High Priestess of the Dianic Tradition of Brazil.

Paraphrasing the verses of Gonzaguinha, Paulo Ricardo Sampaio, from ISER, opened the mediation of the panel **"From the present to the future: youth, women, and LGBTQIAPN+ in the struggle for climate justice and social reparation: how climate change deepens inequalities and demands urgent responses in Brazil"**, singing that he 'believes in young people, women, and LGBTQIAPN+ people'. With the strength and boldness of youth, the panel discussed the engagement of social movements of women, young people, and LGBTQIAPN+ people in the fight for rights, as well as the impacts of climate change on these and other groups in their territories.



Panel: 'From the present to the future: youth, women, and LGBTQIAPN+ in the fight for justice climate change, and social reparation: how climate change deepens inequalities and demands urgent responses in Brazil'

Nelita Frank, from the Brazilian Women's Network (AMB/RR), points out that, in the process of mobilizing for the Black Women's March, the issue of environmental racism and its impacts on the lives of indigenous and black women has gained centrality, especially due to the increase in violence against these groups. "In Roraima, indigenous people are killed simply for being indigenous, just as in Brazil women are killed simply for being women."

Elton Carvalho, from Levante Popular da Juventude (Popular Youth Uprising), shared some of the experiences of young people in Roraima, such as the popular preparatory course for people in vulnerable situations, and highlighted some of the challenges they face, such as religious intolerance and violence against indigenous people. In this sense, the young man points to popular organization as a way to address these problems. "We need to listen to each other, but, based on that, we need to build collective action. The main message of the People's Summit is that 'We Are the Answer'.

Sara Braga, from the CPT in Acre, emphasized that young people are not subjects of the future, but of the present. "I don't want to be of the future, I want to be of today. Youth is the present – in the countryside, in the CPT, in the CESE, in Levante, everywhere."

Breno Vinicius, from the Somar LGBTQIA+ Collective (RO), and Amanda Simpatia, from the 100 Mil Jovens pela Água (100,000 Youth for Water) movement, led by the Ecumenical Water Network (REDA), also shared their experiences at the table.

The panel discussion **"Climate Justice and Rights in the Amazon: How can organizations contribute to addressing violations, environmental racism, and ensuring popular**

participation?" began with a characterization of the current crisis we are experiencing as socio-ecological and humanitarian, in which the advance of capital, combined with the racism and patriarchy that structure it, deepens inequalities. In this sense, the speeches highlighted the role of civil society organizations, religious movements, public institutions, and international organizations in addressing socio-environmental violations and environmental racism in the Amazon, pointing to ways to strengthen popular participation.



Panel "**Climate Justice and Rights in the Amazon: How can organizations contribute to addressing violations, environmental racism, and ensuring popular participation?"**

Professor Socorro Chaves, from UFAM and the organization [Renovar Nosso Mundo](#), emphasized the role of the Amazon rainforest as a mechanism for regulating the planet's temperature, and how indigenous peoples have been essential to its survival to this day. Therefore, when pointing out the debates that are taking place at COP, she emphasizes that "the energy transition cannot take place without respect, without listening to the peoples who are the true guardians and masters who have cared for this forest for us."

Professor Alcidema Magalhães, from [the](#) Dorothy Committee/UFPA, emphasized that the centrality of our struggle is against capital, and that it is necessary for churches and organizations to strengthen the struggle of women, who are the most affected by the socio-environmental crisis. "We need to put women at the center of this debate on the climate issue, which is urgent for us. They are being hit hard by these socio-environmental impacts, because they are being affected in very different ways, especially working-class, poor, black,

and riverine women who live in villages and quilombos. So we have to think about how we are going to strengthen women's struggle," she said.

Athena Peralta, from [the World Council of Churches \(WCC\)](#), questions alternatives that are being considered to supposedly combat the climate crisis, such as carbon offset strategies. For her, it is necessary to "look back at what happened with our roots," and that the relationship with the environment needs to be one of exchange. "The solution is simple: it is to establish a relationship of coexistence with nature."

Others who contributed to this discussion were Martha Jarvis [Anglican Communion \(ACC/UN\)](#), [Elianildo Nascimento \(URI\)](#), Goreth Dunningham ([Brahma Kumaris](#)), and Raimundo Moraes, a member of the Public Prosecutor's Office of Pará. Despite the challenges posed by accelerating climate change and the ongoing scenario of violations, the panel reaffirmed that transformation is possible through collective action, the defense of territories, and a firm commitment to promoting rights.

Faith, when lived with integrity, is also a driving force for communion and the fight against injustice. In this sense, the panel: **"Faith, climate justice, and democracy: ecumenical paths to confront environmental racism and guarantee rights"** featured speeches that demonstrated how the experiences of each of the guests, in their diverse fields of activity, demonstrate the intertwining of spirituality, democracy, and the struggle for rights.



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Maurício Andrade, bishop of [the Anglican Diocese of Brasília](#), stressed the need to decolonize our faith and also pointed to the path of listening and dialogue. "We need to listen, we need to not come with the answers. We need to build the answers with the communities, with the indigenous peoples." The panel also featured contributions from Cibeles Kuss, from FLD, and Neddy Astudillo, from the Latin American Faith Network for Climate Justice. At the end of the debate, the final Tapiiri document was read, summarizing the days of activities and highlighting the main points discussed.



Rebeldia Cabana musical group at Tapiiri



Iaçá Group

RELEASE OF VIDEOS AND PUBLICATIONS



The session was a moment of presentation of several releases of videos and publications related to climate justice, human rights, protection of the Amazon, prevention of abuses in churches, economy of communion, rights of nature and ecumenical and interfaith initiatives.

Among the materials presented were productions by the 100 Thousand Youth for Water Movement, World Council of Churches, Franciscans International, IRI Brazil, REPAM, Lutheran Foundation of Diakonia, OLMA, Brahma Kumaris, among other organizations and collectives.



A highlight was the launch of the publication and video of the first experiences of the Dabucury Project: Sharing Experiences and Strengthening the Ethno-Environmental Management of Indigenous Lands in the Brazilian Amazon, an initiative of **CESE** and **COIAB**,

with support from the **Amazon Fund/BNDES** to support indigenous territorial and environmental management projects, with the aim of advancing the implementation of the National Policy for Territorial and Environmental Management of Indigenous Lands (PNGATI). The publication brings together paths, learnings, and results of indigenous initiatives for territorial and environmental management throughout the Legal Amazon. Access the [publication here](#) and the [video here](#).



Vinícius Benites Alves, launching the publication of the first experiences of the DABUCURY project

EXHIBITION: "SACRED TERRITORY AND ITS VOICES THAT CRY OUT WITH FAITH"

The Exhibition brought to the facilities of the Anglican Cathedral, at the entrance of Tapiri, the path taken by ecumenical and interreligious articulation through the 9 states of the Amazon. Composed of testimonies from the participating groups and the context of each state visited, the exhibition is a living memory of the remarkable listenings of the Amazonian peoples since 2022.



TAPIRI ARTICULATION IN THE BARQUEATA



The Guamá River Boat Parade was an event held on November 12, 2025, as part of the People's Summit during COP30 in Belém. More than 200 boats participated in the barqueata, which traveled through Guajará Bay, passing by tourist attractions in the city, such as Porto Futuro II, Estação das Docas, and the Ver-o-Peso Market. The Tapiri group (about 60 people) joined the demonstration, carrying their flags and banners. According to the Summit organizers, the event was a form of demonstration and protest, bringing together popular movements and local communities to discuss environmental and social issues related to

the Amazon and COP30. The boat parade was a moment of celebration and protest, highlighting the importance of the rights of indigenous peoples and traditional communities.



VIGIL FOR THE EARTH

The Vigil for the Earth in the capital of Pará, organized by ISER, took place within the framework of the Ecumenical and Interreligious Tapiri. It was an act of prayer and denunciation. There, religious and spiritual leaders, representatives of indigenous peoples and traditional communities, social movements, artists, environmental activists, people, and faith communities danced, sang, and shouted that the Earth is not a resource: it is enchantment.





PARTICIPATION IN THE PEOPLE'S MARCH FOR CLIMATE



Belém was occupied, according to the organization, by more than 70 thousand people on the morning of the 15th for the Global People's March for Climate, which, unlike the official spaces of COP30, brought together the diversity of peoples and demands of civil society in defense of climate justice. With the slogan 'The answer is us', social movements traveled 4.5 kilometers to Aldeia Cabana, a symbolic space that represents the struggle and resistance in the Amazon region, in honor [of the Cabanagem Revolt](#). With the banners of the Forest Martyrs, the Tapiri articulation joined the March, remembering those who fell in defense of the Amazon territory.



ECUMENICAL AND INTERRELIGIOUS CELEBRATION AT ST. MARY'S ANGLICAN CATHEDRAL



The ecumenical and interreligious celebration ended Tapiri at COP30 with great emotion. A week of powerful meetings marked by voices of resistance in the Amazon territory for climate justice.



We have finished the tenth edition of Tapiri in Belém, where it was born at the Pan-Amazonian Social Forum.

