



Buenos Aires Declaration A Pact for Earth, Life, and Peace

Humanity and our planet are experiencing dramatic times. Wars and genocides march forward in tandem with ecocides. Life itself is at risk. If we continue down this path, at best, only a fraction of our communities may survive the ecological and social collapse we are facing. Accepting such fate is unacceptable to us. We urgently need a radical change of course. We need transformative changes that, at once, mitigate the impacts of this collapse while forging new ways of living that honor ecological cycles, grounded in social justice and radical democracy.

As members of the Ecosocial and Intercultural Pact of the South, founded exactly five years ago amid the pandemic, fully aware of this harsh reality, we gathered for our third in-person Annual Assembly—this time in Buenos Aires, at the end of April 2025. There, we witnessed with deep anguish and indignation how, on a global scale, policies of refossilization are advancing alongside a so-called energy transition, both driven by corporate interests and colonial logics, aimed at sustaining the very system responsible for so much destruction. Simultaneously, the ongoing asymmetric polarization is accelerating a civilizational polycrisis, all within a context of rights being dismantled and pluralistic democracy being systematically eroded. We also examine this new phase of struggles amid the intensification of various forms of extractivism—processes that are sparking new conflicts and driving the criminalization of those who defend their territories. Furthermore, we observe how the expansion of criminal economies is amplifying its impacts: extending territorial control, fueling

violence, and increasing political influence across the region. This dynamic is central to the strategies advancing the frontiers of extractivism.

All this in the midst of dramatic impoverishment processes and changing cultural and subjective dimensions that hit human relations hard and aim to install a new affective economy based on a capitalism that enhances individualism and normalizes the lack of social and environmental empathy. In this uncertain and complex environment, the banners of security—and even Peace—are being raised, only to deepen pathways that seek to militarize societies and reinforce the punitive populism.

We are concerned not only about the rise of the far-right on a global scale, but also the normalization and mainstreaming of authoritarianism, as right-wing rhetoric and imaginaries become increasingly prevalent, establishing themselves as a new common sense. This has devastating effects on emerging subjective and socio-political configurations, which are also reflected in the increasingly submissive positions of many Latin American and Caribbean governments to imperial interests. A matter of great concern is the development of an inter-imperial tension in a multipolar world. The United States, China, Russia and the European Union are deploying their strategies to gain access to critical minerals for the corporate energy transition and escalating armed conflicts. The escalating tension between the United States and China serves as a stark reminder that, historically, geopolitical transitions have rarely occurred without war. Meanwhile, the ongoing genocide against the Palestinian people in Gaza is systematically dismantling the progress made in International Humanitarian Law since World War II, brutally expanding the boundaries of what is deemed acceptable in our world.

The framework for discussion on green extractivism is no longer the same as it was just a few years ago. It has been called into question by many sectors in the face of the rise of radical right-wing forces and their climate change denial narratives, coupled with aggressive policies promoting fossil fuels and dismantling renewable energy initiatives. The policies of Trump in the United States and Javier Milei in Argentina clearly exemplify this trend toward refossilization. Today, the Green New Deal proposals in the U.S. and the European Green Deal are overshadowed by the remilitarization and the increasing deployment of defense strategies and spending by the major Western powers. Gradually, a form of capitalist techno-feudalism is taking root, rapidly eroding liberal values of rights and democracy, while the unchecked

development of artificial intelligence fuels our gravest dystopian fears. In a dizzying turn, the very notion of citizenship, rights, and social justice is vanishing, while electoral systems are manipulated to legitimize anti-pluralist or illiberal regimes whose autocratic tendencies seek to absorb all other branches of power. Amidst this crisis, critical thought and communities in struggle are increasingly treated as enemies by those in power: Indigenous peoples, labor unions, feminist, environmental, and racial justice collectives, communities in resistance, and popular sectors—especially those embodying transformative visions of life.

In this complex environment, the United States is seeking to reposition itself virulently on the global geopolitical scene. It resorts to militaristic interventionism and deploys new protectionist and neo-colonial mechanisms to control the natural resources of the Global South, openly contending with other imperial powers. The regional fragmentation of Latin America is deeply regrettable, as many of our governments are merely seeking a renewed and submissive integration into the markets of the Global North or are struggling to survive internal conflicts that undermine effective governance. As we witness daily, the United States—an empire in decline with an economy rapidly losing steam—is determined to maintain global dominance by relying on one of its last corporate advantages: military power. Its armed forces operate almost as mercenaries for the accumulation interests of revitalized transnational oligarchies, increasingly subordinating states to economic imperatives.

In summary, several of the geopolitical trends we warned about in previous declarations are intensifying and worsening: systemic chaos, instability, the rise of criminal economies, normalization of far-right ideologies, contentious multipolarity with mounting and intricate inter-imperial rivalries, a culture of war, and deeper global militarization. The window to address the ecological crisis and climate emergency is rapidly closing, starkly contrasted by a triple acceleration—of social metabolism, political time, and social life itself—driven largely by forces of individualization, digitalization, reductionism, polarization, and the fragmentation of society. Added to this is a profound lack of political imagination and an inability to mediate between politics and society. Emerging and escalating challenges, such as mental health, are not receiving the urgent attention they demand. The accumulation of these factors intensifies the ecological crisis, as corporate responses further exacerbate extractivism, in the face of a profound void in global socio-environmental governance.

As the Ecosocial and Intercultural Pact of the South, we have taken note of this harsh reality. At the same time, standing against the prevailing culture of

resignation, we declare: enough is enough! We denounce the advance of colonialism and green extractivism, as well as the continued expansion of fossil fuel policies. We demand that our governments recognize the severity of this moment and take responsible action. We call for measures that will make autonomous, solidarity-based, sustainable, and democratic Latin American regionalism a reality. However, recognizing the immense challenges at these levels of strategic action, we believe it is crucial to increasingly promote—and allow ourselves to be challenged by—community-driven responses emerging from both rural and urban spaces, as the immediate future will be shaped ever more by local and territorial dynamics. Nevertheless, we must never lose sight of the need to pursue transformative change across national, regional, and global horizons.

In this discouraging scenario we must seriously address the crisis of the left. The lessons drawn from Latin America's progressive cycle—particularly the co-optation and/or dismantling of social movements by leftist governments, the concentration of power, and the shift towards extractivism, mega-projects, and militarization under the same developmentalist logic—provide a critical platform for analyzing recent cycles of struggle and uprisings as we strive to understand the processes of political reconfiguration. Let us recall that at the end of the last century, when it seemed that capitalism had achieved absolute victory and the end of alternatives was proclaimed, a multitude of struggles emerged—led by Indigenous peoples, urban and rural movements, feminists, and environmentalists. These movements not only brought forward new proposals and revived the civilizational debate, but also profoundly impacted daily life. These 'other possible worlds' challenged the monocultural worldview and proposed alternative ways of living, of building relationships, and of reimagining politics and power.

While the setbacks and defeats of our era cannot be denied, the Latin American and global contexts call upon us to recognize the cracks, the fissures, and the possibilities for transformative alternatives. We are witnessing a resurgence of resistance and confrontational politics, coexisting with the strategic retreat of social struggles—each unfolding at its own pace and rhythm. Drawing from the political lessons of previous processes, we cannot rely on a single approach, and even less on dogmatic proposals; it is imperative that we develop multiple, synchronized strategies operating at diverse scales and paces to expand our collective capacity for action. We must honestly and responsibly acknowledge that the far right is making significant inroads among marginalized communities, shaping both subjectivities and responses to pressing needs. This

reality demands that we reclaim our agency, delivering concrete, immediate solutions, rebuilding community and belonging from the grassroots up—eschewing strongman leadership in favor of hopeful, transformative horizons that foster radical imagination while addressing people’s tangible problems. We cannot accept the imposition of a culture that credits individual effort alone for success or failure; even more so, we must oppose the logic of societies rife with disposable populations and sacrifice zones. The stratification based on consumption and its de-objectification through the use of platforms—which delocalizes and erodes networks of closeness, support, and care—must be overcome. Unbridled individualism, as a new social malaise, calls for more resilient and empowered communities that acknowledge the growing agency of individuals while centering relationships, care, and interdependence as foundational principles. Only in this way can we dismantle the formula of domination perpetuated by extreme right-wing forces.

In the realm of building alternatives, as the Intercultural Eco-social Pact of the South, we remain committed to accompanying, amplifying, and strengthening the transformative processes that are also woven into our reality: resistance against power, criminal networks, and extractivisms; spaces that enable re-existence through decoupling and the safeguarding of autonomy; the defense and discussion of the existential rights of all human and non-human beings; the diverse alternatives for sustaining daily life, both in organizational and relational spheres; the contestation of community, public, municipal, and state politics, opening avenues to advance agendas and demands before the State, and, when necessary, to adopt protective mechanisms; grassroots territorial processes that unleash concrete utopias and bottom-up responses to the ecological crisis; the forging of critical, emancipatory networks that, in the face of the International of Hate, insist on multiplying alternatives, weaving struggles, and constructing internationalist, post-extractivist, eco-territorial horizons of justice; and the multiple social, grassroots, and organizational technologies that lead us to respect Nature and sustain community bonds, ritualizing life with a sense of joy and beauty. Let us not forget that the narratives we build about our future through political imagination help shape what lies ahead.

Witnessing the spread of barbarity across the globe, we reaffirm our unwavering commitment to defend life and construct Peace. If we do not reconcile with Mother Earth—recognizing ourselves as part of nature and in ongoing conflict with the capitalist system; if the right to self-determination for

all peoples, free from any form of imperial tutelage, is not upheld; if the genocide in Palestine is not ended, then there can be no possibility of Peace on Earth. None of this can be achieved merely by silencing weapons, but rather by sowing and cultivating the foundations of genuine social and ecological justice, and through ongoing processes of radicalization and reinvention of radical democracy.



Pacto EcoSocial eIntercultural del SUR

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