



# **Making Peace with the Earth Through Diversity, Mutuality, Non-Violence & Care**

**Synopsis**





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## **Synopsis**

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**This manifesto reflects discussions, contributions and written inputs at the gathering of Diverse Women for Diversity from all parts of the world and from all walks of life at Dehradun, India, in early March 2023. These were merged with inputs and elaborations by the editorial team, Vandana Shiva, Caroline Lockhart and Nadia El-Hage.**

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# Synopsis of Making Peace with the Earth - An Ecofeminist Manifesto

## Founding Statement of Diverse Women for Diversity

Twenty five years ago, the Diverse Women for Diversity movement started with the statement of Concern:

*"We women, in all our vibrant and fabulous diversity, have witnessed the increasing aggression against the human spirit, human mind and human body and the continued invasion of and assault upon the Earth and all her diverse species. And we are enraged.*

*We demand of governments, international organizations, transnational corporations and individual men who share our rage, that they address the crisis that has been caused by the creation of mono cultures and the reduction, enclosure, and extinction of biological and cultural diversity.*

*We insist that those who would address the crisis listen to and take leadership from women, indigenous peoples, farmers, and all who have raised these concerns at the local level. We ask them to heed those whose wisdom, stewardship, knowledge and commitment has already been demonstrated by the preservation of the diversity we celebrate today."*

Diverse women from all walks of life are creating a new solidarity, showing that women-led cultures have long existed on this Earth in peace. At the 1996 World Food Summit we declared, in the face of industrial agribusiness, that food sovereignty must be kept in women's hands, because industrial agriculture creates unnecessary disease, hunger, and ecological destruction.

Coming from all over the world, the Diverse Women For Diversity Movement has continued to gather and share the belief that our differences in contexts, the variety of our voices, and the variety of ways that they express care, are key to resisting the imposition of industrial uniformity. Diverse cultures will lead the way to the future.

In March 2023, the DWD gathered at the Navdanya Biodiversity Conservation Farm in Dehradun, India to celebrate the unique and rich diversity of life, cultures, food and knowledge, to share struggles, victories, and actions in defense of the Earth, biodiversity, and food. Over 150 women gathered, from more than 20 countries, from 21 states of India, Latin America, North America, Europe, Japan, Africa, and Australia, among many others. There were farmers, bakers, poets, archivists, indigenous leaders, travelers, activists, fisherwomen, archaeologists, gift economists, geneticists, academics, doctors, mothers, and more. There were women in their twenties and women in their eighties.



We celebrated the sacred Mother Earth by planting a Garden of Hope with seeds from all over the world. We cooked Breads of Freedom and shared them as symbols of Food Freedom. The women shared seeds, prayers, music and dance. Together we celebrated Nature, the sacred laws of Ecology, and the regeneration of the Earth Family through women's creative power. The celebration also became a space for reflection on the state of our world and work on solutions to the overlapping crises facing the Earth.

Today, the DWD movement shows that women are once again at the vanguard of defending biodiversity, seed freedom, and food sovereignty. Women activists, scientists and scholars are at the forefront of shaping new scientific and economic paradigms. Women are reclaiming seed sovereignty and building food security across the world. As seed keepers and food producers, as mothers and consumers, women are engaged in creating a food system that is better aligned with the ecological processes of the Earth, the laws of human rights and social justice, and the means through which bodies must stay healthy.

Eighty percent of the world's remaining biodiversity is found on Indigenous land. It is time that those in power start listening to the women, indigenous people, and small-scale farmers who are protecting our seed, and food. Food is life, and it must be defended. Political power must be transferred to those cooperating with Mother Nature and living in harmony with the Earth. The diverse women of DWD stand for the promotion, protection and practice of diversity: biological, cultural, economic, political, and in knowledge systems. We will continue to share and reaffirm the commons, knowledges for living, and the true sciences of life, which are rooted in ecofeminist and indigenous epistemology.

Just as Mahatma Gandhi's spinning wheel, the Charkha, became a symbol for freedom, Seed has become a Charkha for the emancipation of all life forms from transnational corporations and the governments they have captured in this period of recolonisation. Seed is self-organized complexity in permanent renewal, regeneration and interconnectedness. The Diverse Women for Diversity call for a celebration of the Seed, symbol of life and of future potentials, recognizing that the revitalization, and conservation of biodiversity is only possible through diverse women, their culture, their needs, and their creativity. Stand for Seed Freedom, freedom of people, freedom of the Earth, and the freedom of every living species. The conservation of diversity is the commitment to let alternatives flourish in society and in nature, in economic systems and in knowledge systems. Diverse Women for Diversity, diverse in culture, race, religion, socio-economic conditions, have one common goal: biological and cultural diversity as the foundation of life on Earth. We stand for self-sufficiency, self-reliance, and solidarity locally and globally.



## Two Paradigms

In this moment of overlapping crises, humanity stands at a crossroads. There are two ways of interpreting and imagining the human relationship to the Earth. On the one hand, there is the worldview that renders nature as mechanical, dead, and as a storehouse of resources for human use. This view has stirred up mass suffering and destruction for all life on Earth. And on the other hand there is the Ecofeminist worldview, which seeks to make peace with the earth and begins with cultivating non-violent ways of knowing. As an alternative to the destructive, extractive, mechanistic worldview, that of the ecofeminist requires that we listen to nature, abide by the natural laws of the Earth, and learn from the species who were here long before us.

### The Mechanistic Worldview

This mechanistic worldview sees the world as a machine, and not as a self-organized living system. Acting as if the world were a machine undermines and eventually destroys living processes and organic systems.

This worldview results in the thinking that false solutions such as gene editing, fake synthetic foods, and financialization of nature are necessary to the future. But these solutions are false; they only work to further separate us from nature and perpetuate the violence inherent to this paradigm of extractivism and 'growth' without limits. Artificial mechanistic modes of food production deny the essential symbiotic relationships between humans, plants, animals, and microorganisms, which in turn, denies their potential to maintain and regenerate the web of life.

Regardless, the industrial agriculture giants have launched a long offensive to recolonize seed and food through the deregulation and renewed imposition of GMOs, the replacement of real food with lab made synthetics, and the expansion of the already detrimental model of the Green Revolution. This worldview leads us to a future of farming without farmers, farming without biodiversity, and farming without soil. The industrial agriculture model has already brought us to the brink of catastrophe. Real food is not created in a laboratory, but comes from biodiverse farms that take care of the land through a regenerative agriculture model.

This worldview has also led to the current and ongoing disappearance of species understood as the "sixth mass extinction," climate change, the loss of livelihood for millions and the destruction of Nature. All in large part due to the unrelenting exploitation of nature for profit. Diversity has been systematically eroded due to industrialized agriculture being based on models of uniformity, monoculture, agrochemicals, and wild land clearing. The more uniform the products, the easier they are to control, sell, and trade, only serving the profits of large companies. The richness of nutrients, stability of ecosystems, natural beauty, and the diversity of tastes fall by the wayside. Life does not belong in the hands of chemical companies but in the hands of peasant ecologists and farmers whose millennia-old expertise is being lost.



The critical state of the climate crisis along with the interconnected and catastrophic outcomes of soil degradation, desertification, polluted waterways and oceans, loss of species, and greenhouse gas emissions are all grave symptoms of a global society that has lost its way. The world is rapidly growing more dependent on artificial inputs and artificial solutions, the very solutions that have led us to the crises we find ourselves in today.

### **The Ecofeminist and Indigenous Worldview**

The Ecofeminist worldview seeks to reverse this trend, by upending the hierarchies of power that have become institutional, and begin mending the frayed fabric of life. Ecofeminist and Indigenous epistemology and ontology follow the basic ecological principles of Nature's laws: the interconnectedness, interrelatedness, and interdependence of all facets of creation and life. That Mother Earth is a sentient, living being and not isolated from the whole.

Indigenous knowledge systems arise out of a deep and long understanding of ecological principles of Nature's Law and ecological sustainability. Despite making up only five percent of the world's population and occupying only twenty percent of the planet's territory, indigenous people protect eighty percent of Earth's biodiversity. Indigenous people have preserved and ensured healthy living systems and the survival of their people down through the ages. This preservation comes from a vision of interconnection that recognizes that all humans are part of nature, not separate from it. Nature and women are not objects to be exploited or used by hierarchies of power, and no human is superior to another, irrespective of their gender, culture, work and livelihood. Instead, this worldview holds us all as one Earth Family of sentient beings, who have the right to live and evolve through love and care.

The Ecofeminist paradigm calls for a transition to local, biodiverse, ecological systems that work in harmony with nature, in order to heal ourselves and the Earth. From the soil microorganisms, to plants and animals, to food and microbiomes, all are connected through biodiversity. Diversity in food systems, diversity in seed, diversity in food and economies are needed. Just as the biodiversity of life connects all, so does cultural diversity, linguistic diversity, and the diversity of struggles. Diversity is the thread that connects us all.

### **Embracing Biodiversity in the Face of Multiple Crises**

The Earth is an interconnected web of life. Biodiversity, the variety of all life on the planet, sustained by Earth's ecological system of communication, is the outcome of Nature's true intelligence. Nature's laws and knowledge systems, arising out of deep understanding of ecological principles and sustainability, ensure the continuation of healthy systems. Life creates and maintains life. Living systems have negative feedback loops which keep the conditions of the planet within boundaries that are favorable to life. Climate change is the result of the rupturing of these boundaries and destruction of knowledge and cultures that live in accordance with the laws of ecology.



With more diversity comes more resilience and stability for the whole system. Uniformity in the field supports uniformity on the plate and ultimately uniformity of people. Diversity and creativity do the opposite. Biodiversity then is not just the inherent value of cultivated seeds and breeds in a given area, it is also all the life forms that play a role in the function of an ecological system, including the plants, animals, and fungi that are foraged, fished, or hunted.

Biodiversity is also about the people who contribute their living knowledge to the nurturing and conservation of cultural seeds, foods, and traditions. In particular, women seek biodiversity to nourish their families and herds, while they engage in creative crafting to sustain their households. Biodiversity in our forests, our farms, our food, and our guts make the planet and her diverse species, including humans, healthier and more resilient to pests and diseases.

The biodiversity crisis and the climate crisis are one planetary crisis. The biosphere and atmosphere are intimately coupled systems of the Living Earth. Nature's laws and knowledge systems, arising out of deep understanding of ecological principles and sustainability, ensure the continuation of healthy systems. Climate change is a result of the arrogance that has led to the destruction of the biodiversity of the Earth and her ecosystems, the rupture of planetary boundaries, of land, seas, waterways, and atmosphere, and displacement of the diversity of indigenous cultures that have trodden lightly on the planet over thousands of years, leaving no destructive signs of violence against the earth.

### **Health of the Earth and Human Health are Interconnected**

Climate change and ecological destruction also have a direct tie to human health. The health of the planet and human health are non-separable. The world is facing a planetary climate crisis and a health crisis, which is largely the result of the globalized industrial agriculture system. The multiple crises reach from the soil, water and seeds, to the production, processing and distribution of food. Transitioning away from industrial agricultural systems toward ecological systems is not only essential to deterring further emissions and mitigating climate change, it means food and water security, improved livelihoods and jobs, the protection and regeneration of biodiversity and of critical ecological systems, animal well-being, human health, and more equitable societies.

Faithful to its mechanized mindset, Industrial agriculture is further re-inventing its future based on "fake food" and "fake farming", along with agrichemicals and GMOs, surveillance drones and spyware. Having reduced food to a commodity that can then be constituted in the lab. Although these products market themselves as 'eco-friendly', 'healthy', and 'sustainable', they do little to truly address the root problems of industrial agriculture and its environmental, and health consequences.



Synthetic foods are made from lab-produced proteins which include meat, fish, dairy and egg-like foods, produced with plant raw materials grown with GMOs and herbicides and supplemented with minerals, vitamins and fats (plant-based) – or through cell culture and scaffolding – cells from a live animal (by harmless biopsy) in bioreactors. The claim is to produce proteins free of animal suffering, while lowering land and livestock greenhouse gas emissions. However, energy use of cultivated meat releases more greenhouse gasses than traditional farming and even water consumption is higher than livestock operations.

## **Economies of Care**

A shift from violence to non-violence has become a survival imperative. It is also an ethical and ecological imperative. The word *ahimsa* or nonviolence does not mean just the absence of war but is a whole new way of living in harmony with each other, with all of creation, with Mother Earth. Gandhi wrote, "The principle of nonviolence necessitates complete abstention from exploitation in any form." Nonviolent economies are based on recognizing and respecting the creative contributions of the earth, women, indigenous cultures, farmers and workers.

An Economy of Care is the Economy of Life. The word Economy derives from the Greek word 'Oikonomia' – *Oikos* meaning Home – people and the Earth are placed at the center of how we run our home, humanity's home, Mother Earth and all her sentient beings. Economics is about living in harmony with others in mutual reciprocity. It is not an instrument of competition or power which leads to enmity and war. It is about living in peace, care, and mutuality. Economics is about life's generosity and the joy of the present and of the natural world. Economy is not an instrument of extraction or of separation; it is the act of Mothering, innate not only in the woman but also in the caring, compassionate man.

Ecofeminist Economy is about freedom – the freedom of every person, man, and woman, to mother and care for their children, their families, and communities, and to pass on their knowledge and love of one another and of the Earth, in harmony with the rhythm and cycles of all sentient beings on our planetary home.

The creation of scarcity, the globalization of spiritual and material poverty and the destruction of cultures and species are essential expressions of a parasitical centralizing market system which denies the gift-giving logic of mothering and are emblematic of a wealth-creating system. Planetary boundaries must be recognized and respected. We must reinstate the ecological laws of nature including ecology-honoring diversity, sharing the commons, caring for Mother Earth, and respecting her creativity.



Economies of care are now a social, political, ecological imperative. Sowing the seeds of the future demands that we participate in democratically shaping our economies and how and what we produce and consume. Economy is about our home. Globalization has stolen our power and right to choose how we run our Home. We must reclaim that power, decentralize, and put our home economy into the hands of caring people.

We need to remind our leaders that the laws of nature take precedence over the self-interested rules of the profit-based competitive corporate economy and that it is only by replacing competition with cooperation and respecting the rights of Nature and of people that we can hope to guarantee a more equitable and caring future for all Humanity.

### **Making Peace with the Earth**

Making peace with the Earth comes from caring for the health of the planet, her biodiversity, her people and her systems through investment in the Economy of Care, which is about life's generosity and the joy of sharing in the gifts of the natural world. Economy should not be an instrument of extraction or of separation, as is the basis of corporate economies and globalized markets. The Economy of Care is an economy based on gifting as a law of nature. Gifting is the holistic model of abundant lifeways which needs to be embedded into the economy of life.

Care and mutual support are the currencies of life both in nature and society interacting together as a whole, sharing intrinsic values and inherent rights. Care protects biodiversity; it protects water; and it protects land. Care implies a shared mutuality between each of us, which extends to the Earth, including the commons.

Life cannot be traded or bought; its value cannot be quantified. We need different markers to define economic values. The rights of nature and Nature's Laws must take precedence over the laws of profit and competition. It is only through radical transformation to an economy of reciprocity and care that humanity can build a future for the generations to come.

The evolutionary role of women in shaping a world where justice, health, sharing, harmony and social equity prevail over individualist actions and short-term profits must be reflected globally in government and policy making bodies as a matter of priority. Peace with the earth begins with cultivating non violent ways of knowing and living, of listening to nature and learning from species who have been here long before us. The first chain in this contribution is the protection, conservation and renewal of Seed of Freedom.

Seeds are alive and are the most essential foundation of life, health, and nutritional security. Seeds are the building blocks of a resilient community. Seeds exist as physical entities, but seeds also exist as knowledge, seeds of wisdom. Seed holds the memory and gift of the living soil, the sun, and the knowledge of our ancestors.



Seeds are preserved to preempt disaster and when disaster strikes are shared amongst and between communities. Seed varieties cannot be lost forever; they can be found with wisdom and knowledge. Seeds should be free to be exchanged and shared among the farming communities without any restrictions. Seed is self-organized complexity in permanent renewal, regeneration, and interconnectedness. How we relate to seed will determine the quality and richness of the future of all life on Earth.

When we manipulate and monopolize seed for the profits of corporations, we create monocultures and make biodiversity disappear. We contribute to greenhouse gas emissions, and we create hunger and suicides. When we co-create with living seeds, we increase biodiversity and reverse climate change. Seed is the first link in the food chain and the repository of life's future evolution. Healthy seeds produce healthy food, whereas seeds bred to respond to chemicals or genetically modified seeds contribute to disease and ill health. Seed freedom is Food Freedom.

It is important to actively renew and regenerate the planet by participating in ecological processes of reciprocity and restoring biodiversity. For this to happen, the act of eating must once again become an ecological act. Eating should be the first step in stopping the false solutions pushed by advocates of synthetic foods, which in effect do nothing to counter the polluting ways of the agri-food industry.

The future of food and the future of life on earth, as well as the solutions to the ecological collapse cannot be found in the logic and hands of those who caused it in the first place. Solutions are in the hands of women, agroecological farmers, social movements and networks that are resisting the disruption of nature and society.

Solutions to our global crises already exist, and they come from building cultures of interconnection and regeneration as well as healing our relationships with food, nature, and community. We need to become aware of connections that give us the opportunity to regenerate the earth, our health, our food economies and food cultures through a real agriculture that cares for the earth and health of people.

The next step of our evolution is shedding anthropocentrism and the mechanical view of the world, living together in the democracy of life and of the Earth. In the democracy of the Earth, there are no privileged species. The Earth itself is intelligent, and every being on the earth is self-organized and intelligent.

Seeds are not machines. Plants are not machines. Animals are not machines. We are not machines. We are biological beings, ecological beings, earth beings, inter beings, spiritual beings. We are one Earth Family.

Intelligence is not exclusive to humans, nor is it exclusive to men. Life is intelligent. And as conscious, intelligent, and caring beings we envision and cultivate a future of peace and nonviolence, of abundance and wellbeing for all humanity. We do this by consciously shifting our mindset to one of diversity.

The fight for truth is not just our right as free citizens of free societies. It is our duty as citizens of the earth.

In this evolutionary moment, we commit ourselves to reclaiming our future in caring relationships with the biodiversity of life on earth and the cultural diversity of humanity, based on the pillars of living intelligence, mutuality, non-violence and care.



Image credit: *Enclosures and Recovery of the Commons*, Navdanya



# Call to Action to Make Peace with the Earth

## Seed Freedom

Seed is the source of life. It is the self urge of life to express itself, to renew itself, to multiply, to evolve in perpetuity in freedom. Seed is the embodiment of biocultural diversity. It contains millions of years of biological and cultural evolution of the past, and the potential of millennia of a future unfolding. Farmers rights to save, exchange, evolve, breed, sell seed is at the heart of Seed Freedom. Seed sovereignty is threatened by the deliberate transformation of the seed from a renewable, self generative resource to a nonrenewable patented commodity. Sharing and not appropriation should apply to biodiversity and genetic resources as well as to their associated knowledge.

We shall continue promoting participatory breeding, seed saving, and seed sharing, in the name of Seed Freedom. The only option to develop resilience in the face of climate change, is to cultivate diversity. Modern-day industrial seed breeding seeks consistency of plant production, meaning the same plant variety must produce a uniform crop. Farmers, and local and small breeders, especially women, have been plant breeders and seed producers throughout agricultural history. And have bred for consistency through time to build resilience to ensure successful harvest throughout the generations. Therefore, agrobiodiversity for seeds must remain in the hands of small farmers, free to exchange, grow, revitalize and evolve living seed.

Seed Freedom and Biodiversity is the foundation of Food Freedom and Climate Resilience. We commit ourselves to defending seed freedom as the freedom of diverse species to evolve, in integrity, self-organization and diversity.

## Climate Resilience

The climate crisis we are facing today is being exacerbated by the industrial food system which is both very vulnerable to climate change and a significant contributor to it. We are witnessing today the attempt by agri-corporations, in conjunction with the World Economic Forum, to hijack the narrative of transition, by manipulating the vocabulary, and propose greenwashed or techno “silver bullet” solutions. We do not accept Industrial Agriculture as a solution to the climate crisis and hunger. We do not recognize false solutions to climate change such as geo engineering, “climate smart” agriculture, genetic engineered “improved” seeds, or “biodiversity offsets”.

A global transition to biodiverse and local food and farming systems is key both for mitigating and adapting to climate change and for ensuring food sovereignty, the overall health of ecosystems and people, the generation of livelihoods and healthy economies, the creation of equity and justice. Millions of farmers, seed savers, gardeners, and local communities are already building this alternative rejuvenating the planet, one seed at a time, building the health of ecosystems, generating livelihoods and healthy economies and creating equity and justice.



## Health

The Earth is an interconnected web of life. The health emergency we face as a global community is connected to the health emergency the Earth is facing through its steady degradation, the extinction of species and the climate emergency. We call for a holistic and integrated response to the current health emergency. Biodiversity richness in our forests, our farms, our food, our gut microbiome make the planet, her diverse species, including humans, healthier and more resilient to pests and diseases. This means making a transition away from the fossil fuel intensive, chemical intensive, industrialized and now digitized paradigm of agriculture and globalized trade. Such a vision stands as the root cause of our current health crisis and only serves to increase our separation from the Earth. Instead we call for the imperative transition to local, biodiverse, ecological systems of producing and distributing food in order to heal ourselves through healing the Earth.

## Food

Food is the source of nourishment and life, not a list of isolated nutrients. Many of us know our food only through numbers: how many calories, how many grams of cholesterol, protein, and fat. But food is more than this. Grown organically, in living soils, with methods that support biodiversity and the health of our environment, nutrient-rich, chemical-free food is the basis for our health, and the basis of our food cultures. Food is not just fuel for our machine-like body. Living food nourishes our minds, connects us to our ancestors, and brings meaning to our lives. We use four of our senses before we lift a utensil. Flavor has the power to remind us of our histories and our relationships. Everyone should be able to be proud of their roots, of their regional specialties, of their unique tastes. We shall work to change the way we think about food in order to put an end to the uniformity of taste. Food is a pillar of our diverse identities, part of our cultures and relationships with Nature. Eating is political. Eating is an ecological act.

## Earth Democracy

We commit ourselves to creating participatory living democracies and resist all attempts to hijack our democracies through powerful interests. We will organize on the principles of sharing, inclusion, diversity and the duty to care for the planet and each other. We make a pact to live consciously as Earth Citizens recognizing that the Earth Community includes all species and all peoples in their rich and vibrant diversity. We will plant gardens of hope everywhere, and sow the seeds of change towards a new Planetary Citizenship and for a new Earth Democracy based on justice, dignity, sustainability and peace.



## **Diversification and Intergenerational Responsibility**

We embrace traditional practices which will allow us to diversify our foods and our production systems without raising energy inputs. We will continue to encourage animal husbandry practices and seasonal foods, we can look to examples like “kacchi ghanis” cold pressed oils and the four ways to produce jaggery, respectively. Working within seasonal parameters and working in partnership with animals will allow us to diversify. We will endeavor to transmit intergenerational knowledge around food preparation by inviting our children, partners, friends, and elders into the kitchen. It is in this space that lessons on food seasonality, medicinal spices, and the delicate flavor balances home-made remedies and recipes are passed from grandmother to mother to daughter.

## **Youth**

Youth are valuable contributors to diversity. We recognize the need for alternative flows of information and communication. Our mission to self-organize requires that we are able to communicate our values not just within an echochamber, but to a new generation of women, farmers, climate activists, and citizens of the world. Another way to facilitate the intergenerational sharing of food wisdom is by developing institutions of ecological teaching and learning. From creating a food garden of hope, to cooking a meal, to cultivating a diversity of seeds across and within species. It is important to get young students of all ages involved in learning about food and agroecosystems from seed-to-table.

## **Festivals**

We will collect and communicate our traditional knowledge and stories of creation. Storytelling and celebrations are valuable means of re-embedding ourselves in Nature. In India, many traditions or festivals occur at a seasonal turning-point, which allows us to locate our daily work, in a sacred and cosmic context. In other parts of the world there are ecologically-rooted traditions as well, such as the many agricultural folk festivals in Italy, and these are the stories we are committed to continue telling. Youth can be inspired and excited through the revival of songs, celebrations and festivals having to do with agriculture, and part of welcoming youth into the conversation is encouraging them to sing their songs and dance their dances as well.

## **Biocultural Stewards**

Women and farmers keep systems of biodiversity alive. It is necessary to preserve the communities that allow biodiversity to thrive by recognizing and supporting these stewards. Farming communities must be recognized as collaborative guardians and managers of ecosystems. Through the use of holistic, agro-ecological technologies we may bring about a more equitable, more sustainable, and healthier planet. To fight hunger, we need a fair distribution of food, land, and wealth. There is enough food in the world for everyone; unfair ownership, competitive conditions, monopolies, man-made conflicts, lack of infrastructure and education, are the root causes of world hunger.

In order to begin to reverse the urgent biodiversity extinction crisis, it is fundamental to recognize that the biodiversity of our planet is inextricably linked to the traditional knowledge and regional practices that make up our bio-cultural heritage. Once biodiversity is recognized as the biocultural heritage of indigenous peoples, women and small farmers we will understand that it is only through the perseverance of these peoples, their languages, their knowledge and wisdom, and their practices that the degradation of biodiversity can be avoided. We as a collective gathering of women see sharing, cooperation, non-violence, and holistic education as the path to a hunger-free and abundant world.

## **Economy of Care**

Local living economies of Care protect the Earth, create meaningful work and provide for our needs and wellbeing. Care of the Earth regenerates Nature's resources, biodiversity and economy that provide us with life and sustenance. Economies of care are based on circular economies, of giving, reciprocity, sharing and mutuality – the Law of Return. Economies of care are based on reclaiming the commons and public goods – care of the Earth and sharing of the Earth's common resources: the commons of seed and biodiversity, of water and land, of food and nourishment; and the public goods and services that societies have evolved through common responsibilities and common rights: knowledge, democracy, health, education, energy, transport, and shelter. Privatization, patents and enclosures of the commons are a failed system of a colonial process based on extraction and greed and have no place in economies of care. We endeavor to create producer-consumer networks that localize food systems and encourage coexistence, self-sufficiency, loving care, and enable rural economies to thrive. We look up to our Japanese sisters with the Seikatsu club who, every day, organize the purchasing of diverse, clean and GMO-free produce for 420,000 households. Local living economies of care are based on reclaiming, recovery, and rejuvenating through localisation and decentralization to reduce the ecological footprints, increase economic opportunities and wellbeing of people and communities, and enhance community cohesion. We will not participate in production and consumption systems, including industrial food and agriculture, that destroy the Earth's ecological processes, her soils and biodiversity and displace and uproot millions from the land.

## **Rights of Nature**

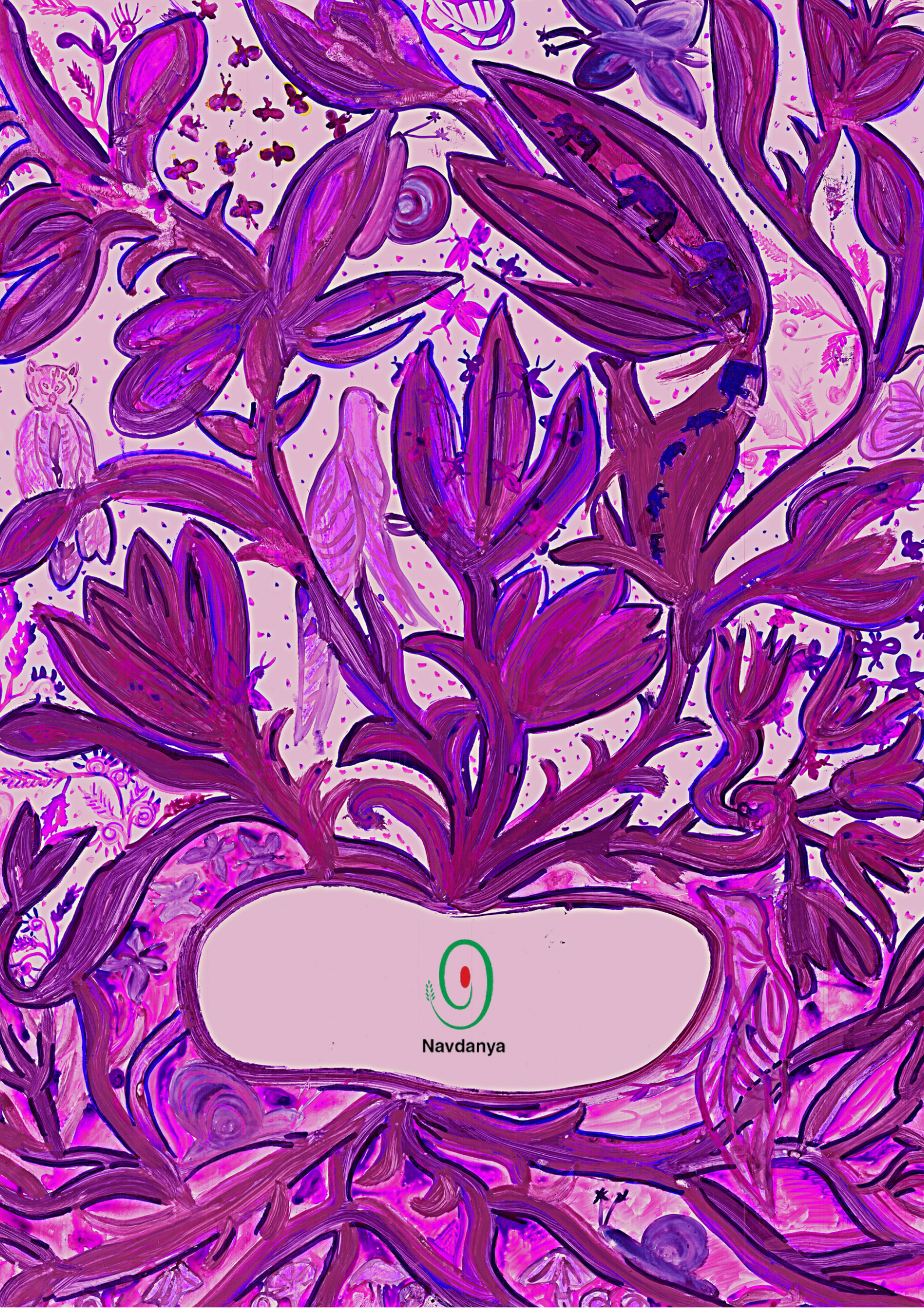
Mother Earth intrinsically has rights. We have to recognise and live according to her laws. The denial of Nature's rights has led to destruction of Nature and now threatens the very conditions of human survival. In an ecologically interconnected world, denial of the rights of Nature translates into denial of human rights, as the same constructs that lead to violence against Nature and her destruction, are the basis of violence against fellow human beings. One of the most destructive allowances of extraction based economies is for man to treat Nature like a storehouse of resources. We must recognize that Nature's rights are People's rights, and we have a duty to protect both.



## Oneness vs Separation

There are two ways to see the human relationship to the Earth. Through a vision of interconnection that recognizes that all humans are part of Nature, not separate. That sees that Nature and women are not objects to be exploited or used by hierarchies of power, and that no human is superior to any other, irrespective of their gender, culture, work and livelihood. We are one interconnected and interdependent humanity living on planet Earth. Or we can fall into the trap of separation and domination, as is the basis of capitalist and mechanistic thinking which rules us today. Mechanistic knowledge sees the world as a machine, not as a self-organized living system. Machines are assembled and controlled externally. Their function is given from outside, such as the production of a specific output. Acting as if the world were a machine leads to a world in which living processes and systems are undermined and destroyed. We must instead recognize that we are a single Earth Family, united in diversity, oneness and the duty to care for the Earth.





Navdanya



