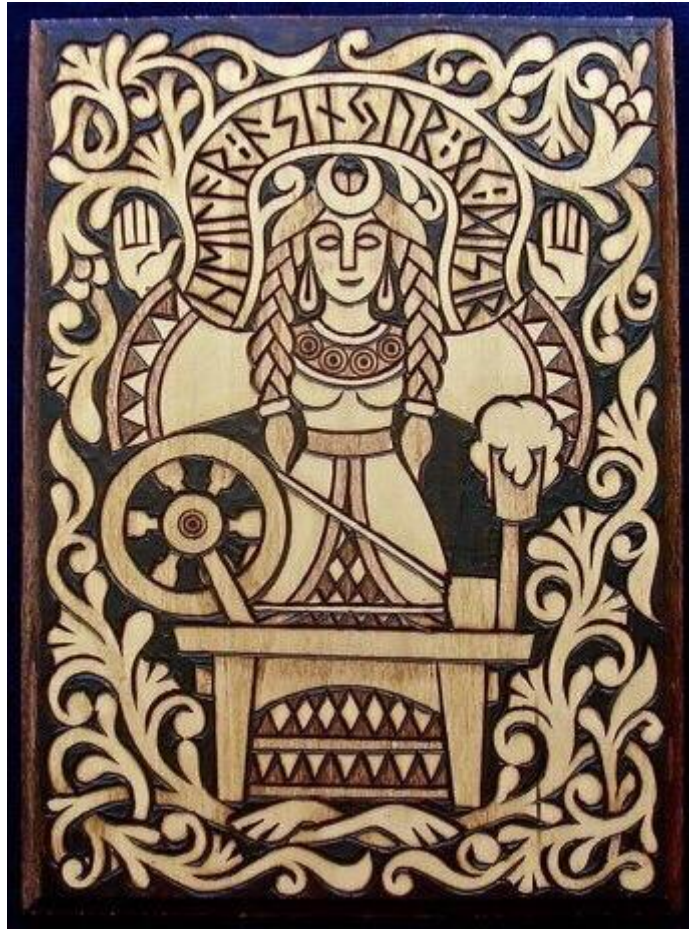




SACRED CIRCLE OF THE INDIGENOUS WOMEN OF EUROPE FOUNDATIONS AND GUIDING PRINCIPLES

August 25, 2018

PREAMBLE

With our roots deep in the Sacred Lands and Waters of Europe, we speak as One, guided by the sacred teachings and spiritual traditions of the Four Directions that uplift, guide, protect, warn, inspire and challenge the entire human family to live in ways that sustain and enhance human life and the lives of all who dwell on Mother Earth, and hereby dedicate our lives and energies to healing and developing ourselves, the web of relationships that make our world, and the way we live with Mother Earth.



Sacred Circle of the Indigenous Women of Europe

16 GUIDING PRINCIPLES ¹

**“Starting from Within,
Working in a Circle, in a Sacred Manner,
We Heal Ourselves, Our Relationships and Our World.”**

STARTING FROM WITHIN

1. We Can Transform our Community and our World

The web of our relationships with others and the natural world, which has given rise to the problems we face as a human family, can be changed.

2. Development Comes From Within

The process of human and community development unfolds from within each person, relationship, family organization, community or nation.

3. No Vision, No Development

A vision of who we can become and what a sustainable world would be like, works as a powerful magnet, drawing us to our potential.

4. Healing Is A Necessary Part Of Development

Healing the past, closing up old wounds and learning healthy habits of thought and action to replace dysfunctional thinking and disruptive patterns of human relations is a necessary part of the process of sustainable development.

WORKING IN A CIRCLE

5. Interconnectedness

Everything is connected to everything else; therefore, any aspect of our healing and development is related to all the others (personal, social, cultural, political, economic, etc.). When we work on any one part, the whole circle is affected.

¹ The Sixteen Guiding Principles for Creating a Sustainable and Harmonious World emerged from a Twelve year Indigenous-led, culturally-respectful, community-based, participatory research process, informed and supported by best holistic, cutting-edge, scientifically-based development thinking and practice we could learn from anywhere in the world.



6. No Unity, No Development

Unity means oneness. Without unity, the common oneness that makes (seemingly) separate human beings into 'community' is impossible. Disunity is the primary disease of community.

7. No Participation, No Development

Participation is the active engagement of the minds, hearts, and energy of the people in the process of their own healing and development.

8. Justice

Every person (regardless of gender, race, age, culture, religion) must be accorded equal opportunity to participate in the process of healing and development and to receive a fair share of the benefits.

IN A SACRED MANNER

9. We are Spiritual and Physical Beings

Human beings are both material and spiritual in nature. It is therefore inconceivable that the human community could become whole and sustainable without bringing our lives into balance with the requirements of our spiritual nature.

10. Morals And Ethics

Sustainable human and community development requires a moral foundation centered on the wisdom of the heart. When this foundation is lost, morals and ethical principles decline and developments cease.

11. The Hurt Of One Is The Hurt Of All: The Honor Of One Is The Honor Of All

The basic fact of our oneness as a human family means that development for some at the expense of well being for others is not acceptable or sustainable

12. Authentic Development Is Culturally Based

Healing and development must be rooted in the wisdom, knowledge and living processes of the culture of the people.



WE HEAL AND DEVELOP OURSELVES, OUR RELATIONSHIPS AND OUR WORLD.

13. Learning

Human beings are learning beings. We begin learning while we are still in our mother's wombs, and unless something happens to close off our minds and paralyze our capacities, we keep learning throughout our entire lives. Learning is at the core of healing and development.

14. Sustainability

To sustain something means to enable it to continue for a long time. Authentic development does not use up or undermine what it needs to keep on going.

15. Move To The Positive

Solving the critical problems in our lives and communities is best approached by visualizing and moving into the positive alternative that we wish to create, and by building on the strengths we already have, rather than on giving away our energy fighting the negative.

16. Be The Change You Want To See

The most powerful strategies for change always involve positive role modeling and the creation of living examples of the solutions we are proposing. By walking the path, we make the path visible.

With the courage and dedication to utilizing the wisdom and guiding spiritual principles of our Elders on the path to a peaceful and equitable future, we will find that we have the power and ability to carefully and lovingly remove any barriers that have limited the development of our full potential as human beings and communities. The higher the difficulty in our path, the even more significant opportunity for our growth and ultimate victory; we can always become more than we have ever been.

We know from our ancient teachings that the Sacred Eagle of Humanity has two perfectly balanced and harmonious wings; one representing women, and the other men. In our relationships as women and men, sisters and brothers, mothers and fathers, we must join together to eliminate all forms of disrespect, mistreatment, or lack of sharing in the responsibility of raising the world's children. May we increasingly recognize and understand that the most Sacred Ceremonies, of all Ceremonies, given by our Creator is the birth of a child! Therefore, everything we can do to provide our children and communities with the best possible future is a sacred gift and responsibility.

Sacred Circle of the Indigenous Women of Europe

CODE OF ETHICS

1. Each morning upon rising, and each evening before sleeping, give thanks for the life within you and for all life, for the good things the Creator (or however we may designate a higher power or source of inspiration) has given you and for the opportunity to grow a little more each day. Consider your thoughts and actions of the past day and seek for the courage and strength to be a better person. Seek for the things that will benefit everyone.
2. Respect. Respect means "To feel or show honor or esteem for someone or something; to consider the wellbeing of, or to treat someone or something with deference or courtesy". Showing respect is a basic law of life.
 - a. Treat all people with respect at all times, from the tiniest child to the oldest Elder.
 - b. Special respect should be given to Elders, Parents, Teachers, and Community Leaders.
 - c. No person should be made to feel "put down" by you; avoid hurting other hearts as you would avoid a deadly poison.
 - d. Leave the belongings of someone else (especially Sacred Objects) untouched. Ask for permission, and create an understanding between you.
 - e. Respect the privacy of every person, create and give space for someone's quiet moment or personal space.
 - f. Provide space and wait to address people who are conversing.
 - g. Speak in a soft voice, especially when you are in the presence of Elders, strangers or others to whom special respect is due.
 - h. Only speak when invited to do so at gatherings where Elders are present (except to ask what is expected of you, should you be in doubt).
 - i. Speak about others in a positive way, whether they are present or not, including yourself.
 - j. Treat the Mother Earth and all of her expressions as your Mother. Show deep respect for the mineral world, the plant world, and the animal world. Do nothing to harm our Mother, rise up with wisdom to defend Her.
 - k. Show deep respect for the beliefs and religion of others.
 - l. Listen with courtesy to what others say, even if you perceive that what they are saying is worthless. Listen with your heart.
 - m. Respect the wisdom of the people in council. Once you give an idea to a council meeting it no longer belongs to you. It belongs to the People. Respect demands that you listen intently to the ideas of others in council and that you do not insist that your idea prevail. Indeed you should freely support the ideas of others if they are true and good, even if those ideas are quite different from the ones you have contributed. With love and compassion, the clash of differing opinions and ideas ignites the Spark of Truth.

3. Once a council has decided something in unity, respect demands that no one speak secretly against what has been decided. If the council has made an error, that error will become apparent to everyone in its own time.
4. Be truthful at all times, and under all conditions.
5. Always treat your guests with honor and consideration. Give your best food, your best blankets, the best part of your house, and your best service to your guests.
6. The hurt of one is the hurt of all, the honor of one is the honor of all.
7. Receive strangers and outsiders with a loving heart and as members of our Human Family.
8. All the peoples and tribes in the world are like the different colored flowers of one meadow. All are beautiful. As children of the Creator, they must all be respected.
9. To serve others, to be of use to family, community, nation, and the world is one of the main purposes for which human beings have been created. Do not fill yourself with your own affairs and forget your most important tasks. True happiness comes only to those who dedicate their lives to the service of others and all Life.
10. Observe moderation and balance in all things.
11. Know those things that lead to your well-being, and those things that lead to your destruction.
12. Listen to and follow the guidance given to your heart. Expect guidance to come in many forms; in prayer, in dreams, in times of quiet solitude, and in the words and deeds of wise Elders and friends.

Sacred Circle of the Indigenous Women of Europe PROPOSED VISION STATEMENT

In consultation with all Members of our Communities, the Sacred Circle of the Indigenous Women of Europe is dedicated to creating a VISION STATEMENT, utilizing the wisdom of the 16 Guiding Principles and our Code of Ethics. We propose:

The Sacred Circle of the Indigenous Women of Europe envision a New Global Civilization, based in the full awareness and consciousness of the Oneness of our Human Family and All Life, in Unity and Diversity, supporting the Awakening and Unification of Indigenous Women everywhere on Mother Earth and their full participation and decision-making in every dimension of human, community, political, economic, scientific, cultural, artistic and spiritual life and development. We embrace the following as our Vision for our Human Family:

1. **Basic Physical Needs** - Adequate nutrition, clothing, shelter, pure drinking water, sanitary waste disposal and access to holistic medical services and Indigenous European Plant Medicines.
2. **Spirituality and a Sense of Purpose** - Connection to the Creator and a clear sense of purpose and direction in individual, family, and community life, as well as in the collective life of our tribes and nations.
3. **Life-sustaining Values, Morals and Ethics** - Adopting our Guiding Principles, Code of Ethics, Vision Statement, Principles of Consultation, and Collaborative Governance Model that informs choices in all aspects of life so that each level of individuals, families, institutions, and whole communities, people know which pathways lead to human well-being, and which to misery, harm, and death.
4. **Safety and Security** - Freedom from fear, intimidation, threats, violence, criminal victimization, and all forms of abuse both within families and homes and in all other aspects of the collective life of the people.
5. **Adequate Income and Ecologically Sustainable Economies** - Access to the resources needed to sustain and regenerate life at a level that permits the continued development of human well-being, as well as processes of economic engagement that are capable of producing ecologically sustainable prosperity.
6. **Adequate Power** - A reasonable level of control and voice in shaping one's life and the environment through processes of meaningful participation in the political, social, and economic life of one's local community, nation, and the international community.

7. **Social Justice and Equity** - A fair and equitable distribution of opportunities for all, and ecologically sustainable mechanisms and processes for re-balancing and resolving inequities, injustices, and injuries that have occurred or are occurring.
8. **Cultural Integrity and Identity** - Pride in heritage and traditions, access to and utilization of the wisdom and knowledge of the past, and a healthy identification with the living processes of one's own culture as a distinct and viable way of life for individuals, families, institutions, communities, and nations.
9. **Community Solidarity and Social Support** - To live within a unified community that has a strong sense of its common oneness and in which each person receives the love, caring, and support they need from others.
10. **Strong Families and Healthy Child Development** - Families that are spiritually centered, loving, unified, free from addictions and abuse, and which provide a strong focus on supporting the developmental needs of children from the time of conception through the early years, and all the way through the time of childhood and youth.
11. **Healthy Ecosystems and an Ecologically Sustainable Relationship Between Human Beings and the Natural World** - The natural world is held precious and honored as Sacred by the people, especially Indigenous Women of Mother Earth. It is understood that we live within the natural world as fish live within the water. The air we breathe, the water we drink, our Mother Earth that grows our food and the creatures we dwell among and depend on for our very lives are kept free from poisons, disease, and all other dangers. Economic prosperity is never sought after the expense of environmental and ecological destruction. Rather, Human Beings work hand-in-hand with nature to protect, preserve, and nurture the gifts the Creator has given.
12. **Critical and Empowering Learning Opportunities** - Consistent and systematic opportunities for continuous learning, development, and improvement in all aspects of life, especially those connected to key personal, social, and economic challenges communities are facing, and those which will enhance empowering participation in civil society.
13. **Adequate Human Services and Social Safety Net** - Programs and processes to promote, support, and enhance human healing and social development, as well as to protect and enable the most vulnerable to lead lives of dignity and to achieve adequate levels of well-being.
14. **Meaningful Work and Service to Others** - Opportunities for all to contribute meaningfully to the well-being and progress of their families, communities, nations, as well as to the global Human Family in a Life-affirming manner.

Sacred Circle of the Indigenous Women of Europe

PRINCIPLES OF CONSULTATION

Purpose

- Create commitment, synergy, and trust among diverse participants, supporting the healing of the collective trauma of the Indigenous Women of Europe.
- Identify opportunities to collectively apply our shared commitment towards the Vision of the Indigenous women of Europe and find collective solutions for our societal problems in Life-affirming ways.
- Determine the best course of action to collectively manifest our dreams, visions, and goals for the Good of the Whole and with the full support of and participation of the young women of the 7th Generation, as prophesied.

Principles for Success

1. Respect each and every Member of our Human Family and appreciate each other's diversity. This is the prime requisite for consultation.
2. Value and consider all contributions. Belittle none. Withhold evaluation until sufficient information has been gathered in an ethical and respectful manner.
3. Contribute and express opinions with complete freedom, in a respectful and loving manner.
4. Carefully consider the views of others - if a valid point of view has been offered, accept it as your own.
5. Keep to the mission at hand. An extraneous conversation may be important to team building, but it is not consultation, which is solution driven.
6. Share in the Sacred Circle's unified purpose - the desire for the success of the mission in a Life-affirmative way.
7. Expect the truth to emerge from the clash of differing opinions. Optimum solutions emerge from a diversity of opinions, thoughts and ideas.
8. Once stated, let go of opinions. Don't try to "defend" your position, but rather let it go. Ownership causes disharmony among the team and almost always gets in the way of finding the truth.
9. Contribute to maintaining a friendly atmosphere by speaking with courtesy, dignity, care, and moderation. This will promote unity and Openness.

10. Seek consensus. But if a consensus is impossible, let the majority rule. Remember, though, that decisions, once made, become the decision of every participant. After the Society has decided, dissenting opinions are destructive to the success of the mission. When decisions are undertaken with total Society support, wrong decisions can be more fully observed and corrected.

STEPS FOR CONSULTATION

1. Define the problem or issue clearly. Make sure everyone has the same understanding of what is being discussed. It may help to write the question or issue down where everyone can see it.
2. Identify the human values or spiritual principles which are related to the issue. It can be helpful to think about both the principles and values which should be part of the solution and the values/principles whose violation has helped to cause the problem.
3. Gather information which might help you make a good decision. This information may be held as common knowledge by the group members and merely needs to be made explicit. Other times research may need to be undertaken by consulting relevant literature or talking to various people of differing expertise (both “experts” and “ordinary citizens”). Do not try to make a decision or to evaluate the information while you are gathering it.
4. Make sure everyone in the group understands all the information that has been gathered.
5. Give everyone the opportunity to express their opinion about what should be done, based on the guiding principles which have been identified. Everyone should have the opportunity to speak once before anyone speaks twice.
6. Avoid taking offense from the point of view put forward by someone else. It is out of the clash of differing points of view that a creative solution is found. In the same spirit, avoid speaking in ways which will be offensive to others.
7. Don’t hold on to your point of view. Once it has been given to the circle, it doesn’t belong to you anymore. You don’t have to keep defending it.
8. After all, the participants have contributed their ideas; the facilitator (or any other group member) should try to synthesize what has been said into a course of action which everyone can agree on.
9. Anyone who feels that an important point has not been taken into consideration and cannot give consent to this synthesis should be given the chance to speak

again. And will be asked to picture the synthesis including the point.

10. Steps 5 to 9 can be repeated several times until a consensus is reached. If, during this process, it becomes evident that a vital piece of information is lacking, be sure to get it before proceeding.
11. If someone cannot give consent, she will be asked if it is an insurmountable objection and is given a last chance to express this point of view. A majority vote is used as a last resort if complete consensus can't be reached.
12. Once a decision has been reached, it is important for everyone to support it wholeheartedly, even if you are not in full agreement. Through this type of united action, any flaws in the plan will be revealed clearly and can be remedied without hard feelings or conflict.

Sacred Circle of the Indigenous Women of Europe ELEMENTS OF AN EVOLVING COLLABORATIVE GOVERNANCE MODEL

Step One – Prayer

Each, in our own way, asks the Creator (or however we designate a higher power or source of inspiration), for guidance and direction so that the Creator's Will can guide everyone involved in the election process. Pray enough so everyone at the election meeting is truly connected heart and mind with the Creator.

Step Two – Consultation

Discuss the qualities of good leaders, and particularly those qualities needed in collective leadership for this time and situation. Do not discuss individual names – only the qualities a leader should have and our collective leadership responsibilities.

Step Three – Reflection, Prayer, and Meditation

Reflect (think deeply) about the qualities needed in those chosen for leaders in the situation. Then think about who best combines those qualities from among the circle and community; consider everyone. Without the least trace of prejudice and with an open and loving heart, ask the Creator to guide you to make the best choice.

Step Four – Vote

Write down the names of the people for whom you have been guided to vote. Do not discuss your choices with anyone before or after the vote. Your choice is between you and the Creator. The number of names you vote for should equal the number of positions on the council. If your ballot has less or more names it will not be counted.

Step Five – Count the Vote

A special committee of four scrutineers (vote counters) is chosen by those at the election meeting. The scrutineers count the number of votes each person receives. The people with the most votes are chosen. This is called a "plurality vote".

For example, if the election is to choose seven council members, then the seven people with the highest number of votes are selected. The person with the most votes has the responsibility to call the first meeting of the council. Beyond that, it is not important how many votes each council member received.

If there is a tie in the voting for the last position on the council, then a vote is held to break the tie. The vote is between only the people who tied. For example, if the election is to choose seven council members and there is a tie between the seventh and eighth number of votes, then a vote is held to break the tie. If there

is a tie between the second and third, or fourth and fifth number of votes, no vote is necessary since it is clear they have been selected.

Step Six – Acceptance and Support

Everyone in the community must now give their wholehearted and unreserved support to the chosen. No one should speak secretly against those elected. Rather, everyone should now rally behind the council, pray for them, share their best ideas and insights with them and cooperate to ensure the success of everyone in promoting the healing and development of the people.

Step Seven – Servant Leadership

The newly chosen council members should show the utmost humility at all times and should approach their work in the attitude of loving service to the community and Life as a whole. They should actively solicit (ask for) the views and opinions of community members, and work very hard to ensure that the real leaders are the people and the council their servants.

Suggested Qualities of Servant Leaders

1. She is Spiritually centered – actively in a relationship with the Creator.
2. She is committed to the development and sharing of our feminine wisdom, within herself, and within her sisters and brothers, for the Good of the Whole. She experiences and expresses a deep sense of care and love for the Web of Life and the Good of the Whole, with a sense of collective responsibility for the Seventh Generation.
3. She is open to her continuous learning and development and welcomes feedback that is provided to her in support of this, with a willingness to also share her feedback in support of the learning and development of our community as a whole.
4. She is inclusive, generative, transformational, and inspiring in the way that she relates, communicates and invites our shared responsibility to bring this Vision to life for the Good of the Whole.
5. She knows where she is coming from, where she is going, and whom she is traveling with.
6. She is morally strong – lives a good moral life, suitable to stand as a role model for our future generations of Indigenous Women (particular attention to the issues of addictions, unhealthy relationships, full transparency, accountability and honesty in all dimensions of her life, including money are encouraged and supported).
7. She believes in the people's capacity to heal and develop, and shows this belief in the way she relates and works with the people.

8. She is engaged in her own healing journey and is a relatively healthy person.
9. She has a good mind, and clearly understands the process of healing and development, and the issues the people are facing.
10. She has demonstrated devotion to the healing and unification of women and the Human Family through a principle-centered, value-based, and culturally and peacefully respectful development process, demonstrated by consistent work and a good attitude over a long time.
11. She demonstrates love, care, and respect for the Creator, our Mother Earth, our Human Family and our Future Seven Generations. Works well with others in a Sacred Circle.
12. She brings forth and sustains the Spirit of forgiveness, Unity, reciprocity, and harmony with everyone, and for the Good of the Whole.

GUIDELINES FOR TALKING AND HEALING CIRCLES

Talking circles are useful when the topic under consideration has no right or wrong answer, or when people need to share feelings. Moral or ethical issues can often be dealt with in this way without offending anyone. The purpose of talking circles is to create a safe environment for people to share their point of view with others. This process helps people gain a sense of trust in each other. They come to believe that what they say will be listened to and accepted without criticism. They also gain an appreciation for points of view other than their own. During the circle time, people are free to respond however they want as long as they follow these guidelines.

- By all means create a physical circle with an open center so everybody will have an equal distance to the middle including the facilitator, avoid tables!
- All comments should be addressed directly to the question or issue, not to comments that another participant has made. Both negative and positive comments about what anyone else in the circle says should be avoided. Just say what you want to say in a positive manner. Speak from the heart.
- Only one person speaks at a time. Everyone else should be listening in a non-judgmental way to what the speaker is saying. Some groups find it useful to signify in some way who has the floor. Going around the circle systematically is one way to achieve this. Another is to use some object (such as a stone or stick), which the person who is speaking holds and then passes to the next person who has indicated a desire to speak.
- Silence is an acceptable response. No one should be pressured at any time to contribute if they feel reticent to do so. There must be no negative consequences, however subtle, for saying “I pass.”
- At the same time, everyone must feel invited to participate. Some mechanism for ensuring that a few vocal people don’t dominate the discussion should be built in. For instance, no one speaks twice until everyone in the circle has been given the opportunity to speak once. An atmosphere of patient and non-judgmental listening usually helps the shy people to speak out and the louder ones to moderate their participation. Going around the circle in a systematic way, inviting each person to participate simply by mentioning their name, in turn, can be an effective way to balance participation.
- It is often better to hold talking circles in groups of five to fifteen rather than with a large group because in smaller groups everyone has time to say what they need to say without feeling pressured by time.

- The facilitator guides the circle by acknowledging contributions in a non-judgmental way (that is, by avoiding comments such as “good comment” or “great” which can be seen as making comparisons between different contributions), and by clarifying comments when necessary, (e.g. “If I understand what you’re saying, you’re...”).
- No comments which put down others or oneself are allowed. Some agreed-upon way of signaling the speaker when this is occurring should be established. Self-put downs include such comments as, “I don’t think anyone will agree with me, but...” or “I’m not very good at...”
- Speakers should feel free to express themselves in any way that is comfortable: by sharing a personal story, by using examples of metaphors, by making analytical statements, etc.
- Some groups have found it useful to encourage participants to focus on consciously sending the speaker loving feelings. In this way, listeners are supporting the speaker and not tuning out so they can think about what they will say when it is their turn.



The **Sacred Circle of the Indigenous Women of Europe** fully supports the global actualization of our Human Family's most comprehensive approach to Climate Change, developed, agreed and signed by Indigenous Representatives from across the Americas and Indonesia and Allies from around Mother Earth.

International Treaty to Protect and Restore Mother Earth.

Mother Earth Day, April 22, 2016

New York City, New York

Sixteen Articles

Article 1. We, the Members of the Human Family, commit to Protecting and Restoring the Sacred. We will remind ourselves and our Human Family, through our sacred prayers, songs, ceremony and our ancient prophecies, that Mother Earth is our holy provider of life, not a limitless dump for our waste here only to satisfy our appetite for the material dimension of life.

Restoring the Sacred includes preserving and protecting sacred sites worldwide and returning holy heirloom objects taken from their rightful owners. We will return to these sacred sites and objects to their original cultural and spiritual purposes.

Article 2. We, the Members of the Human Family, commit to supporting the global emergence of the Seventh Generation, as promised, by fostering youth participation, leadership, and wisdom in all decision-making processes impacting all life on Mother Earth.

Article 3. We, the Members of the Human Family, commit to reducing consumption and waste: This reduction of consumption and waste must start in the wealthy nations, among the wealthy and comfortable, to restore the values of simplicity, respect, and humility. Our Human Family can live much happier and more fulfilling lives with less consumption and not waste any of Mother Earth's Body and Energy.

Article 4. We, the Members of the Human Family, commit to protecting women's rights and to stabilize human population: we've grown past Mother Earth's capacity, and our human population cannot keep growing. Our ancient relatives knew that their communities had to fit their habitat. We practiced natural patterns of creation that resulted in extended families in balance with the natural world. Today, over a billion of our Human Family are hungry daily, and 10 million of these relatives starve to death every year. We must stabilize the population of our Human Family. It's essential to ensure women everywhere have equal rights and respect.



Wherever women have rights over their reproduction, and where contraception is freely available, the birth rate naturally declines. Universal education, social justice, and ecological justice allow communities to limit their population growth.

Article 5. We, the Members of the Human Family, commit to transitioning to ecologically sustainable and renewable energy sources and a zero waste society. We will take every peaceful action possible to reduce, mitigate, and eliminate fossil fuel emissions — coal, oil, gas — and build the renewable zero-emission infrastructure: solar, wind, and hydropower, where it is acceptable and approved through a process of free, prior and informed consent. Conservation and zero-waste will be an important part of any genuine energy transition, using power modestly and carefully, to minimize consumption, including eliminating any natural resource extraction projects like the Alberta Tar Sands.

Nation states everywhere on Mother Earth need to remove all taxes and tariffs on solar technology and other proven renewable energy sources. Also, nation-states must increase carbon taxes, eliminate subsidies to the petroleum industry, and use those revenues to subsidize renewable energy research and installation.

Article 6. We, the Members of the Human Family, commit to restoring and protecting the health and vitality of our planetary ecosystems and ecosystem services by restoring and protecting the biodiversity of our planetary ecosystems on land, water, and air, and by reversing the decline of forests, coral reefs, wetlands and other productive ecosystems. Replanting, restoring and protecting the wild forests to provide natural species diversity to grow again and to supply human communities with materials and renewable energy solutions for modest lives connected to productive ecosystems. To achieve this, we require a paradigm shift in our economic systems, a change from unsustainable growth and extraction to the preservation of the real wealth: our natural ecosystems. Rather than attempt to monetize nature, we must do the opposite and naturalize the economy.

Article 7. We, the Members of the Human Family, commit to permitting only organic and traditional farming by ending the industrial farming methods that have destroyed soils, spread toxins, and harmed our planetary ecosystems. Indigenous Peoples, organic agriculture is conventional agriculture. Through our farming methods, we also aim to protect and restore the biodiversity in our planetary ecosystems, with special emphasis on the protection of organic seeds from GMO manipulation and any other forms of genetic manipulation.

Article 8. We, the Members of the Human Family, commit to building a robust zero-emission infrastructure for public transportation by eliminating the overuse of cars and restoring efficient public transportation systems, light-rail, zero-emission trains, and trolleys. We will rebuild our communities so people can access their needs by walking and bicycling.

Article 9. We, the Members of the Human Family, commit to waging peace with the understanding that war is the highest consumer of oil and energy, the most significant



contributor to ecological destruction and the most destructive force among the Human Family. War benefits only the powerful, the wealthy and the weapons industry. We will make peace a global priority, refuse to fund war machines, refuse to participate in war-making and stop glorifying war. We call to eliminate the weapons industry that lives off the misery of the victims among our relatives.

Through the full realization of the spiritual awareness of the Oneness of the Human Family, the elimination of all forms of prejudice, anything that causes a human being or society to feel superior and oppressive to another, World Peace will be realized.

Article 10. We, the Members of the Human Family, commit to restoring, promoting and protecting the rights of Indigenous Peoples. Industrial economies have consistently pushed Indigenous communities from their productive land. By restoring the rights of all Indigenous communities, indeed of all members of the Human Family who know how to live in harmony with the natural world, we take an essential step forward towards healing our world and Mother Earth.

These Indigenous rights include the full legal implementation of the United Nations Declaration on the Rights of Indigenous Peoples, with particular emphasis on the principle of free, prior and informed consent!

Article 11. We, the Members of the Human Family, commit to cleaning up and redeveloping toxic waste sites. All Nation States and Multinational Corporations responsible for generating dangerous waste - including nuclear, petroleum, chemical, agricultural and any other poisonous waste - must immediately develop and implement a global plan to eliminate those toxins from all ecosystems, air, land, and water, by 2020.

Article 12. We the Members of the Human Family, commit to implementing universal gender equality by realizing that the full equality of women and men is a prerequisite of peace. The denial of such balance is an injustice against half of the world's population and promotes harmful attitudes and habits among males, from the family to the workplace, into political life and international relations. Ultimately, any gender discrimination, including gender violence, leads directly to a negative relationship with Mother Earth. There are no grounds — moral, practical or biological — that this can be justified. Only when women and men have a full partnership, in all fields of human endeavor, will we be able to create the moral and psychological climate to realize fully international peace.

Article 13. We, the Members of the Human Family, commit to facilitating decision-making and leadership that remains beneficial for seven generations into the future, a policy known by Indigenous people as "Seven Generations" decision-making. In the Ihanktonwan Dakota Traditions, the thirteenth tepee pole is the women's pole, around which the hide or canvas is tightly wrapped. After erecting the first twelve poles,



the thirteenth pole is put in place, and the skin of the tepee is unwrapped around the others, covering all. Without this pole, of course, there is no shelter.

Scientific evidence shows that the toxic pollution of industrial culture is poisoning the wombs of womankind, infecting our future generations, causing disease, diabetes, congenital disabilities, cancers and chemical violence. These toxins are breaking the thirteenth pole, harming our women and all women, endangering unborn children so that there may not be the seventh generation. Making decisions to generate money rather than maintaining the health of all members of our Human Family is the opposite of Seventh Generation decisions.

Article 14. We, the Members of the Human Family, commit to establishing and maintaining Bioregional Marine Sanctuaries throughout Mother Earth, as soon as possible.

Bioregional Marine Sanctuaries are named areas of Earth, Water and Air where natural animal populations, protected and restored to more than 50% of historic levels as soon as possible, and water quality and forest biomass levels are preserved and restored to very high concentrations.

Bioregional Marine Sanctuary boundaries correspond to natural features such as watershed topography, vegetation types, oceanic continental shelves, and margins, including all rivers, creeks, lakes, ponds, estuaries, and aquifers.

Article 15. We, the members of the Human Family, commit to reducing the large-scale farming of animals. Despite livestock being the world's leading emitter of methane, the role of animal agriculture in climate change has been ignored during climate conferences. Furthermore, the increased demand for raising animals for human consumption is leading to the destruction of both our rainforests and also the rural land many of our brothers and sisters call home; causing human rights abuses, poverty, and violence.

We will hold the factory farming industry and the governments who shelter them with laws accountable for these tragedies, and we will play our part in protecting Mother Earth from further destruction.

Article 16. We, the Members of the Human Family, commit to holding governments and corporations responsible for making genuine progress to solve the growing challenge of Climate Change. Historically, after 21 years of climate conferences, governments and corporations have accomplished nothing to address the ever-increasing global problem of climate change and have subsidized the petroleum energy industry that increases climate change.

While we will hold governments and corporations responsible for making genuine progress, we will not rely on them to restore the harmony and balance of life. The



majority of the work to protect and restore the sacredness of life remains with every one of us.

We call all members of Human Family of Mother Earth, including, all levels of non-Indigenous and Indigenous governments, citizen organizations, businesses, labor unions, non-governmental organizations and third parties to recognize, support and uphold this International Treaty to Protect and Restore Mother Earth. We invite you to signify your commitment by signing the Addendum to this International Treaty.

Signed by Indigenous Leaders from across the Americas and Indonesia.

Your support is much appreciated

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