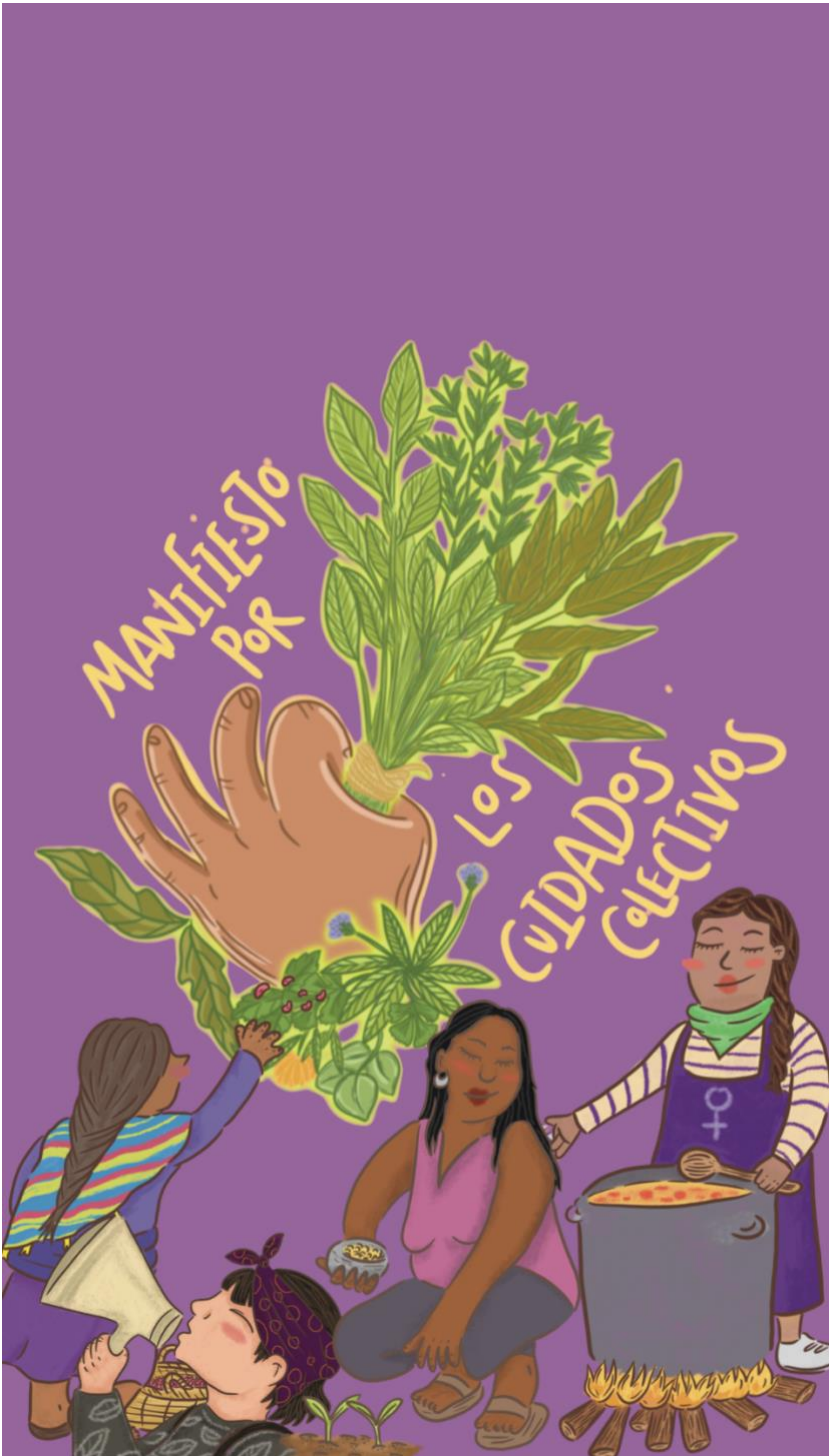




MANIFESTO FOR COLLECTIVE CARE:

A Political Statement

October 29, 2026

The ideas in this text are collective; they have been seeds gathered over two years in various spaces of dialogue and collective creation in Colombia and Mexico. We thank every woman who has inspired and accompanied us.

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Cuidando a Violeta (<https://cuidandoavioleto.org/>) is a feminist organization based in Colombia with a regional scope, working for the recognition of care as a human right and the sustainment of life through research, communication, and advocacy. It has been part of the Global Alliance for Care since 2024.

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All our lives, and those of our ancestors, we have cared from different places, in unequal contexts, without support or visibility. We are carers of life—both human and non-human. The earth sustains us, water flows through every corner of our bodies, the air surrounds us with its melody, and together we feed the fire.

We currently live in political contexts where life seems to hold no value, where our rights are deemed expendable, and where a bleak vision of the surrounding world prevails. These discourses seem to permeate everything violently, but we are a tide, we are resistance, we are collective power, and we are organization from the roots. We live in societies that are sustained thanks to our care, yet insist on making it invisible, precarious, and treating it as a private responsibility of women.

While our rights are neglected, our territories abandoned, and violence threatening our lives multiplies, we are the ones who continue weaving networks, accompanying our communities, and finding collective ways to resist. However, we do not accept that our capacity to care becomes an excuse for the State to evade its responsibilities. In the face of abandonment and inequality, we reclaim collective care as a political force that sustains life, defends dignity, and makes it possible to build other worlds. We are a tide, we are resistance, and we are organization from the roots.

That is why we decided to unite as women, people with diverse sexual orientations, gender identities, disabilities, older persons, racialized persons, peasant women,

indigenous women, trade unionists, human rights defenders, migrants and refugees, victims of armed conflict and violence, searchers for missing persons, and all human expressions that have care as their pillar and seek to defend it.

This proposal arises from collective exercises in Cali, Quibdó, Bogotá, and Medellín in Colombia, and Mexico City in Mexico, where we brought fundamental questions to collectively build a Manifesto understood as a multi-authored political document. In this Manifesto, we set forth the principles we defend and our political and social position to defend care as the sustainment of life.

Thanks to the support of the Enlaza program by Dejusticia and Amnesty International, we were able to reach these cities to collectively write how we understand collective care, why we care for our communities, what networks sustain us, and what policies we need to guarantee our rights as caregivers.

The power of naming: Why a Manifesto?

We reclaim collective creation and community organization as ways to defend our rights and transform the conditions that threaten our lives. Care was not born with the State, nor does it depend on state recognition to exist: care consists of historical and ancestral practices that our communities have woven and sustained across generations long before institutions recognized their value.

We know that life would not be possible without care, yet those of us who sustain it continue to face the invisibility of our work, the precariousness of our living conditions, and the violation of our rights. We reject the indifference, abandonment, and violence of institutions and governments that ignore our needs and fail to respond to our realities. We do not accept that caring implies giving up our own rights, well-being, and dignity.

We offer this Manifesto as a seed to be spread and carried wherever possible. This seed will help open dialogues, make visible what some wish to keep behind closed doors

in our homes, and above all, ensure that our voices are heard and joined by all experiences that see themselves reflected in this path of collective care.

How did we create it collectively?

We wrote this Manifesto with many voices, originating from collective dialogues with women caregivers and people who require care and support.

To truly nourish the essential core of what is legally understood as the right to care, we carried out processes of dialogue and collective construction grounded in our diverse experiences and contexts.

Since 2024, more than 150 women caregivers have gathered in Colombia and Mexico through self-managed efforts and a shared desire to create mirrors of collective consciousness that transcend borders.

We also extend our gratitude to human rights defenders such as Gloria Luna Rivillas, Erlendy Cuero Bravo, Berenice Celeyta, and Olga Araujo, among many others, who gave us their valuable time for in-depth conversations; their ideas form a fundamental part of this Manifesto. We also thank the Legal Clinic and GAPI at Universidad ICESI in Cali for always opening their doors to collaborate with us.

Hands and voices that made it possible

Over two years, Cuidando a Violeta convened *Circles of the Word with Women Caregivers* in Colombia and Mexico, bringing together the voices of women belonging to the following organizations, collectives, and networks with whom we shaped this Manifesto:

- Afrodes
- Asociación de Mujeres Emprendedoras del Municipio de Medio Atrato
- Asociación de Mujeres y Hombres de Triana
- ASOMADERE, Asociación de Mujeres Afro y Desplazadas Edificando Redes de Equidad

- ASOMUBI Asociación de mujeres y jóvenes cabezas de hogar víctimas del conflicto armado en el Chocó
- ASOREDIPARCHOCÓ Asociación Red Interétnica de parteras y parteros del departamento del Chocó
- Club de Leones Chocó
- COCOMACIA
- Colectiva Feminista Resistencia Materna México
- Colectivo Agricultura Popular
- Comité de Mujeres Corteras de la Caña
- Consejo Comunitario Río Chagui Tumaco
- CuidArte Cali
- Federación colombiana de discapacidad
- Fundación Círculo de Estudios Culturales y Políticos
- Fundación Empatía Chocó
- Fundación MEEM Soluciones Integrales Cali
- Guardia cimarrona
- J-PAL (Abdul Latif Jameel Poverty Action Lab)
- Las Violetas Espacio Seguro
- Limpal Colombia
- Mesa Territorial de Garantías para Defensores y Defensoras de Derechos Humanos del Chocó
- Movimiento mujeres por la vida y el territorio
- NOMADESC
- Organización Te acompaño, Mujeres Libres de violencia
- Programa Mujer Cuida de Semillas
- Proyecto Global Jambaló
- Red departamental de Mujeres Chocoanas
- Red El Risoma y las Chuskinas
- Red Juvenil de Mujeres Chocoanas
- Red Vallecaucana de organizaciones de y para personas con discapacidad
- Secretaría de las Mujeres de la Ciudad de México
- Universidad intercultural de los Pueblos
- Yoga Raíz México

Organizations joining the Manifesto:

- Asociación Lola Mora Argentina
- Centro de Derechos Reproductivos
- Colectiva Justicia Mujer
- Comisión Colombiana de Juristas
- DosLatinas Comunidad
- ILEX Acción Jurídica
- Mano Vuelta, Centro de estudios y fortalecimiento comunitario, México.
- Observatorio Equidad de Género Colombia
- Oxfam Colombia
- Sentiido
- Somos Fagua

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To **Amnesty International**, for support through the *Latido Común* Campaign, which enabled us to hold one of the Circles of the Word with women caregivers in Cali.



Cali, April 2025.

Prologue

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Throughout human history—including the history of our struggles for justice and equality—all people have needed care to live, grow, heal, learn, resist, and age. However, societies through their forms of governance have treated care as a private responsibility rather than a common good essential for the sustainability of life. Consequently, injustice has deepened for millions of women and girls—particularly those facing multiple forms of discrimination and exclusion—who have disproportionately borne caregiving work, often under precarious conditions, violence, invisibility, and lack of recognition.

To talk about care is to talk about human rights. It is affirming that all people have the right to care, to be cared for, and to care for themselves under conditions of dignity, equality, and freedom. It means recognizing that care is not a privilege, a commodity, or an individual responsibility falling on a select few. It is a collective responsibility that must be shared by families, communities, private economic actors, and, centrally, the State.

From a feminist and intersectional perspective, defending the right to care requires challenging the patriarchal, racist, colonial, and economic structures that have historically sustained the exploitation of care labor and the unequal distribution of time, resources, and opportunities. It also means recognizing and valuing the community and collective forms of care that for generations have allowed entire communities to resist violence, inequality, and neglect.

This Manifesto for Collective Care is an invitation to imagine and build societies where caring is a shared responsibility and a free decision, not an imposed burden. Because caring is an act of solidarity and humanity. But it is also a profoundly political act. Defending care is defending life, justice, and the possibility of a more equal future for everyone.

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THE PRINCIPLES WE DEFEND

Focusing on collective care means breaking away from the idea that sustaining life, healing, and protecting one another are solitary tasks or exclusive to the private domestic sphere.

Under this approach, this Manifesto understands collective care through the following pillars:

Radical Interdependence: We recognize that vulnerability is not a weakness, but a universal human condition. No person is completely self-sufficient; we all need networks to sustain us materially, physically, mentally, and emotionally throughout our lives.

Deprivatization of exhaustion and healing We understand that physical or mental burnout and the scars of violence are not individual problems to be solved alone. Communities, workplaces, and organizations must assume shared responsibility for preventing burnout and accompanying healing processes.

Care as a trench and political resistance: Especially for those facing structural violence or defending human rights, caring for each other in networks is a survival strategy. Mutual care is the foundation that allows social movements and life to be sustained over the long term.

Networks based on equivalence: We believe that networks are ecosystems of mutual support. This implies creating spaces where time, listening, resources, and invisible tasks are managed collectively. It is not about demanding the exact same resource from everyone, but about understanding that each person contributes the best they can with what they have to uphold the network. Hence, we speak of equivalence.

Transcending marketed "self-care": While the market often sells self-care as individual consumption (isolated therapies, beauty routines, individual leisure, self-love), collective care

proposes shared structures. This translates into community safety protocols, economic emergency funds, group processing spaces, and the reorganization of work schedules. We believe self-care cannot exist without the guarantee of our human rights.

Collective care politicizes affection and survival. It proposes that the only way to sustain life with dignity and confront inequalities is by recognizing that a person's well-being is intrinsically bound to the network that supports them, compelling us to care for one another.

PREAMBLE: OUR VOICES AND OUR ORIGINS

We, more than one hundred and fifty women holders of diverse knowledge and ancestral memories, raise our collective voice in this document released in October 2026.

We recognize ourselves in our diversity and intersections: we are rural women, migrant women, young women, women with LGBTIQ+ identities, impoverished women, racialized women, indigenous women, peasant women, trade unionists, human rights defenders, victims of armed conflict and gender-based violence, academics, and care workers.

We have gathered with a firm and urgent purpose: to dialogue, reflect, and establish an unshakeable stance on the content of the right to care, specifically in its collective dimension. In a special way, we acknowledge the vital work of our allies such as Gloria Luna Rivillas in Quibdó and Erlendy Cuero Bravo in Cali.

This manifesto does not arise in a vacuum, but from a methodology rooted in gathering and active listening. To make the voices of caregiving women visible in structural discussions surrounding the right to care, we set out to conduct multiple Circles of the Word. The goal of these encounters was to build a robust proposal on the collective dimension of care, placing the lived experiences, voices, and real needs of those performing these tasks daily at the absolute core.

These circles were not mere meetings; they served as spaces to weave mutual support networks and generate deep dialogue about the impacts we face as caregivers in a society that ignores us.

We live in a social context where this vital role is unvalued, where care work is automatically assumed to be guaranteed by women, and where legislation and public thought rarely account for the collective.

We live in societies that depend on care, but continue to treat it as a natural responsibility of women, as if our availability to care were guaranteed and our time, bodies, and lives had no limits. This unequal distribution of labor sustains a system that invisibilizes our contributions, precariatizes our lives, and perpetuates gender, race, and class inequalities. Meanwhile, public policies continue to relegate the collective dimension of care, ignoring community networks, knowledge, and organizational forms that have historically sustained life.

Our shared experiences in these spaces illuminate the articulation of gender with other matrices of systemic oppression, such as territorial origin, age, social class, and race. In this regard, our work sought to thoroughly explore the nuances in care practices to approximate the immense contributions we make to the societies and communities we inhabit.

To achieve this depth, our meetings included two core methodological moments. First, we collectively built the "Mural of memories on collective care," capturing our contributions through drawings or text, where each participant represented an intimate memory associated with collective care.



Mural of memories on collective care, Cali Afrodes, April 2025.



Mural of memories on collective care, Quibdo, Choco, August 2025.

Second, we held deep conversations guided by triggering questions about the collective dimension of this right: What is collective care to you? What does this word make you think and feel? What care tasks do you perform in your communities? Do you have a support network in your community or family? And finally, what should the State's role be in supporting us?



Manifesto for Collective Care.

As a result of these spaces of healing and debate, we collectively wrote this **Manifesto for Collective Care** through an exquisite corpse exercise. In every location visited, we carried a template so each woman could contribute her words to this document. We conceive it as an unequivocal political declaration regarding our expectations for national care systems and an inescapable demand for recognizing the collective dimension of the right to care.

PATTERNS WE RECOGNIZE IN OUR CONTEXTS: STATE ABSENCE, VIOLENCE AND THE PATRIARCHAL SYSTEM

To understand why we demand recognition for collective care, it is essential to look at the reality of our territories. In Colombia, as in other countries in the region, one of the most severe challenges to incorporating a territorial perspective into national care systems is the sparse or non-existent presence of the State as a guarantor of economic, social, cultural, and environmental rights.

This absence is felt with particular force in rural contexts, where distances to access basic care services—or healthcare, drinking water, and education—are extremely long and frequently hampered by hostile climate conditions and the presence of armed actors that restrict mobility and put civil life at risk. It is precisely within these institutional deficits that collective care forms organically as the true and only sustainment of communities.

Rural and marginalized populations must travel vast distances simply to access basic survival services, requiring financial resources and public transport that is often scarce, precarious, and time-consuming. In these contexts, collective care networks become the primary pillar keeping communities alive.

The lack of state support for rural processes has had differentially devastating impacts. In Colombia, rural areas tragically coincide with regions featuring high concentration of armed actors and historical violence. It is there, amid crossfire and abandonment, that indigenous peoples, peasant communities, and Afro-descendant populations reside. Therefore, care in these contexts transcends daily maintenance and becomes a direct mechanism of resistance against war and extermination.

Despite possessing these invaluable collective care practices, we endure multiple structural deficiencies: lack of social recognition, zero statistical data quantifying our

labor, lack of targeted state programs, and complete absence of social security, leaving us in conditions of subordination and exploitation. Furthermore, we acknowledge internal community dynamics where hierarchies placing women in subordinate positions still persist, demanding that gender, race, and class violence within communities be rooted out as well.

RECONCEPTUALIZING THE RIGHT TO CARE

In the social and cultural imaginaries of the region, the idea persists that care is an exclusive responsibility of families, as if sustaining life were a private matter unrelated to collective and public responsibilities. This translates into a profoundly unequal distribution of care work, which falls disproportionately on women, grandmothers, mothers, daughters, and nieces, as if caring were an inherent obligation of our condition as women.

This imposition generates, in a systematic and oppressive manner, the automatic and mandatory burden of care to fall upon women. Therefore, with this manifesto, we fundamentally question these deeply rooted ideas, in order to propose a broad and transformative conversation about what interdependence, networking, and the inescapable responsibilities of the State regarding care truly imply.

We know that the public positioning of the care agenda has managed to make visible its immense contribution both to people's lives and the social fabric, as well as to the economy. Thanks to the historical and tireless struggles of feminist movements and movements of persons with disabilities, our region speaks increasingly about care in its various expressions, and above all, about the urgency of a shared responsibility to guarantee it. This responsibility must be jointly assumed by actors such as the State, communities, families, the private sector, and other social actors.

We are aware that academic and legal literature has an extensive development on what care entails. The sustained gender gap driven by the sexual division of care work, the close relationship between impoverishment and unremunerated care, the racialization and labor exploitation we suffer in care work, and the phenomenon of global care chains, among other critical issues, have been extensively documented.

Regarding collective care, some academic conceptualizations point to understanding it merely as that provided by neighboring people, friends, or the community, understanding it primarily as community care. Some research, in an incipient manner, also recognizes that collective care has been fundamental to maintaining the environment, the territory, or the cultural practices of some indigenous peoples.

However, we denounce that the collective dimension of care continues to occupy a marginal place in the academic and legal conceptualizations of the right to care. This omission is not minor: it makes invisible the practices, knowledge, and forms of organization through which many communities have historically sustained life, even in contexts of violence, inequality, and abandonment. As long as these experiences remain relegated to a secondary place, an incomplete understanding of what caring means and of the conditions necessary to guarantee this right will be maintained.

Although it is true that the Inter-American Court of Human Rights made progress by defining care in three main dimensions—caring in dignified conditions, receiving care, and self-care—it left the door open to recognize that in our region collective care dynamics have been the key that has allowed survival in extreme conditions of violence, inequality, impoverishment, or state abandonment. This is the fundamental starting point of our Manifesto and our proposals.

We firmly believe that, in Colombia, in Mexico, and in the Global South, the collective dimension of the right to care must be made visible and theorized not as an add-on, but as the primordial support of life in communities *atravesadas* by multiple crises. Particularly in Latin America, collective cares have a beautiful and potent particularity: they have been created hand in hand with collectives, communities, and networks. These networks go far beyond the limited individual and family spheres and have been created since before nation-states. This is of vital importance because, through different actions and forms of resistance, we contribute to society from an

immensely valuable sphere, yet one systematically made invisible in hegemonic discussions on the right to care.



This vision requires dismantling the obsolete familialist model in favor of a solidarity care model. Public care policy must not merely function as dependency assistance, but as a catalyst for radical cultural transformation: replacing the gendered division of labor with an equitable, co-responsible, and solidarity-based framework.

THE MULTIPLE FORMS OF COLLECTIVE CARE: OUR EXPERIENCES, THE WEAVE, REFUGE, AND NETWORKS

Forms of collective care extend far beyond traditional boundaries. Contributions from Afro-descendant and Indigenous women are paramount, weaving collective child-rearing, ancestral knowledge, and deep connections with nature shaped by ancestral worldviews.

Women across Cali and Quibdó participate actively in collectives, indigenous reserves, Afro-descendant councils, and memory networks. We define collective care as an unshakeable network that sustains us daily and in moments of acute crisis, acting as a seed for enjoying all other fundamental rights.

Collective care is expressed through softness, tenderness, comradery, community pots, artistic interventions in public spaces, neighbor networks, and mutual aid convites that build neighborhoods and dignified living conditions.

Collective Care as a Political Stance: Resistance, Memory, and Safeguarding the Community Care is deeply political work. It involves dedicating time and ancestral knowledge to safeguard rights and preserve community organization. Listening, offering refuge during armed conflict, teaching youth to break cycles of violence, and maintaining collective memory are active forms of political resistance.

We draw inspiration from memory movements across Latin America—such as the *arpilleras* in Chile, the *Mothers of the Plaza de Mayo* in Argentina, the weavers of Mampuján, the *cantaoras* of Bojayá, MAFAPO mothers, and searchers for missing persons.

In urban and rural settings, preserving ancestral customs, artistic practices, and public narratives constitutes collective care, proving to the world that cities and territories are inhabited, defended, and transformed by women.

COLLECTIVE CARE IS POLITICAL STANCE: RESISTANCE, MEMORY AND SAFEGUARDING THE COMMUNITY

We reclaim care as a profoundly political labor, born from community and organization. We understand collective care as intrinsically linked to the organizational processes of our territories. One of its most valuable forms is the selfless provision of our time, our ancestral knowledge, and our labor to guarantee participation in spaces that operate for the collective well-being of everyone.

This is intimately associated with the historical struggle for the recognition of identity and autonomy as part of indigenous peoples, or as part of collective processes aimed at the defense of rights or other struggles. Political care is practiced by actively generating and contributing to the survival of networks, opening and sustaining vital collective and meeting spaces to strengthen critical thinking and collective action in the face of adversity.

In our own words, collective care is a friendly hand that delivers, helps, and shares equally. Amidst state abandonment, we affirm with absolute certainty that collective work is a way of protecting ourselves. We care by creating safe forms of support and listening for other women, because listening heals and saves. We recount that collective care means going into communities to listen to our female companions when there are armed conflicts. Many of us testify with deep gratitude that we have survived the horror of armed conflict solely thanks to the care of other women.

We practice collective care by generously replicating the lessons we have learned from participating in political training spaces or from our own experiences. We name as a primary exercise of collective care the labor of teaching girls and young women to raise children with awareness amidst contexts of violence and drug trafficking, thereby breaking the cycles of destruction.

Caring collectively materializes through daily gestures that are acts of resistance: embracing, cooking, listening, planting, resisting, creating new messages, positioning political discourses, and accompanying other female companions without judgment in violent or adverse situations.

Memory is, in turn, a sublime and vital form of collective care. We integrate a long history of women who have sustained memory exercises, taking as an example the women who resisted the dictatorships of the Southern Cone, the courageous memory tasks of the *arpilleras* in Chile, and the unbreakable dignity of the Mothers of the Plaza de Mayo in Argentina.

We see ourselves reflected in the memory work carried out by women in different parts of Colombian geography, such as the art of the weavers of Mampuján, the women of Sonsón, the sacred chants of the *cantaoras* of Bojayá with their *alabaos*, the unbreakable struggle of the MAFAPO mothers, and the tireless search by women seeking the memory of their disappeared loved ones. Through our multiple forms of resistance, we have sustained not only the community fabric, but also collective memories as an essential part of the emotional support of communities and our entire society.

In the Pacific, and particularly in the urban contexts of Cali and Quibdó, we have kept in mind how preserving memory through our uses and customs is collective care. We recount the safeguarding of memory in Afro-descendant collective territories, which view the commons as everything that integrates the community. In the city, we practice collective care through the preservation of memory via art, transforming urban narratives.

Through our interventions and artistic practices in the urban public space, we build cities, care for specific narratives, and generate indelible footprints that show the world, to women, that the city is inhabited and transformed by us.

CARE OF TERRITORY, THE NON-HUMAN AND ENVIRONMENTAL PROTECTION

Our conceptualization of care radically challenges the vision that centers everything on the human being, expanding toward an integral ethic of life. There is an essential form of collective care that implies the active protection and defense of the earth, the territory, and all the relationships produced within it. This encompasses the different forms of nature: we care for water, we are guardians of seeds, and we work the soils so they remain fertile and plants can continue to flourish.

In the Word Circle held in Quibdó, the central role of women caregivers in the defense of the territory became particularly evident and powerful, revealing how these expressions of care are profoundly ancestral. There, we affirmed with conviction that we care for our territory through ancestral and cultural knowledge, such as medicinal plants.

These statements highlight that, in our forms of collective care, the dominant anthropocentric paradigm is completely broken. We grant immense and sacred value to all non-human life forms; we consider them important not for their mere extractive utility for humans, but as invaluable and intrinsically valuable entities.



In addition to this spiritual and ecological value, through these collective care practices we directly preserve the material livelihoods of individuals, families, and entire communities that make up our territories. This is expressed vividly in practices that, through organic farming or the careful custody of seeds, preserve our food sovereignty, and that, through the conservation of cultural memory via traditional recipes, keep us united with our history.

Human rights and healthy environment defenders—many of us indigenous and Afro-descendant women—constantly reaffirm the vital importance of the territory, a healthy environment, animals, and water. We define this arduous and dangerous environmental defense work as a pure collective expression of care. When we work for a common good such as caring for the creek, or preventing them from cutting down the trees along the creek because we know it will diminish the water flow, we are practicing collective care.

Likewise, the actions of human rights defenders and the specific rights of women, such as sexual and reproductive rights, are, in essence, structural forms of collective care. The defense of a dignified life is inextricably immersed in all these leadership actions. These actions are carried out with the intention of securing guarantees for our rights and reclaiming other denied rights, doing so not out of individual interest or benefit, but in a strictly collective manner for the protection of all. We care collectively when we defend that all rights are for all people.

We are always amidst collectives and organizational processes. This is demonstrated by the tireless work of the sugarcane cutters, the bravery of the *cimarrona* guard, the millenary knowledge of traditional birth attendants (midwives), and the daily, risky work of defenders of the rights of women and girls, and of land and territory defenders. We clearly identify that collective care can only be guaranteed if all our fundamental rights are fully guaranteed: real protection for a dignified life, security guarantees for the exercise of social leadership, and access to the fundamental right to housing. All of this irrefutably

evidences the profound interdependence existing between life itself, care in all its forms, and the exercise of human rights.

The very notion of collective care is disruptive to traditional notions imposed on care, which limit action to the domestic or human sphere. Our notion places at the center of the debate a care practice exercised historically and primarily by us: Afro-descendant, indigenous, rural, and peasant women, understanding it as an active form of resistance to multiple forms of racial, gender, or socioeconomic oppression.

We demand recognition that the community care practices we perform are profoundly anti-racist, collective practices of building vital support networks among racialized, impoverished women, victims of armed conflict violence, or survivors of crimes and gender-based violence.

Our vision contributes an urgent intersectional reflection on the perspective of caring for others (*otras, otras y otros*); we understand them as an absolute act of cultural survival, as an anti-oppressive political act, and as firmly anti-racist.

Through all collective care, we sustain and strengthen community bonds among women experiencing systemic racism and the worst forms of violence, reaffirming every day, with our work, our existence, our strength, and our dignity.

These forms of care have never depended on state, social, or political recognition to exist, but we demand their visibility and real support from the State so it finally provides the material and symbolic elements necessary to keep us alive, protected, and dignified as we deserve.

POLITICAL PROPOSALS FOR ACTION AND DEMANDS TO STATES AND GOVERNMENTS



Comprehensive and binding inclusion in public policies and care laws: Incorporate the collective dimension of care into political, academic, and legal frameworks as a foundational pillar of National Care Systems.

Recognition of care for all forms of life: Abandon extractivist and anthropocentric views, recognizing the care of ecosystems, water, territory, seeds, and non-human life.

Material, financial, and institutional support for grassroots initiatives We imperatively demand support for collective expressions of care such as community kitchens (*ollas comunitarias*), collective organizations that defend inclusive public space free from violence against women and LGBTIQ+ people, and collective expressions of memory preservation and victims' rights, among others, as well as their inclusion in local and national discussions on care policies.

Priority and justice in public financing allocation: We firmly demand ensuring that discussions on financing care societies include and prioritize expressions of collective care, thereby recognizing their social, political, and economic value. Collective care work cannot continue to subsidize the country's economy for free.

Direct participation in decision-making spaces:

We advocate and demand that permanent mechanisms for participation and effective representation of civil society and grassroots organizations working on the collective dimension of care be ensured in spaces for national and regional dialogue on care, to guarantee their representativeness and inclusion in dialogues on the human right to care.

Decentralization and territorial relevance: Care policies must mandatorily challenge the centralist and urban vision of the State; therefore, the people who assume the responsibility of working on their design and implementation should come from peasant and rural communities, as care is contextual and can thus take on various forms, contents, and meanings.

Respect for autonomy and free, prior, and informed consent: We require that community participation and real, free, prior, and informed consultation be an inviolable pillar in policy design; we demand that the State proceed with respect for each process and through consultation with our mechanisms, ancestral knowledge, and own projects.

Infrastructure guarantees to end precariousness:

It is an inexcusable obligation that the State guarantee the necessary infrastructure and its sustainability, in order to put an end to the conditions of subordination, exploitation, and non-recognition of these forms of community work.



<https://cuidandoaviolela.org/>

We offer this Manifesto as a tool for collective dialogue to strengthen and make visible the importance of community organization.

We call upon all organizations wishing to join from anywhere in the region to write to us at cuidandoaviolela@gmail.com.

Follow us on Instagram [@cuidandoaviolela](https://www.instagram.com/cuidandoaviolela)