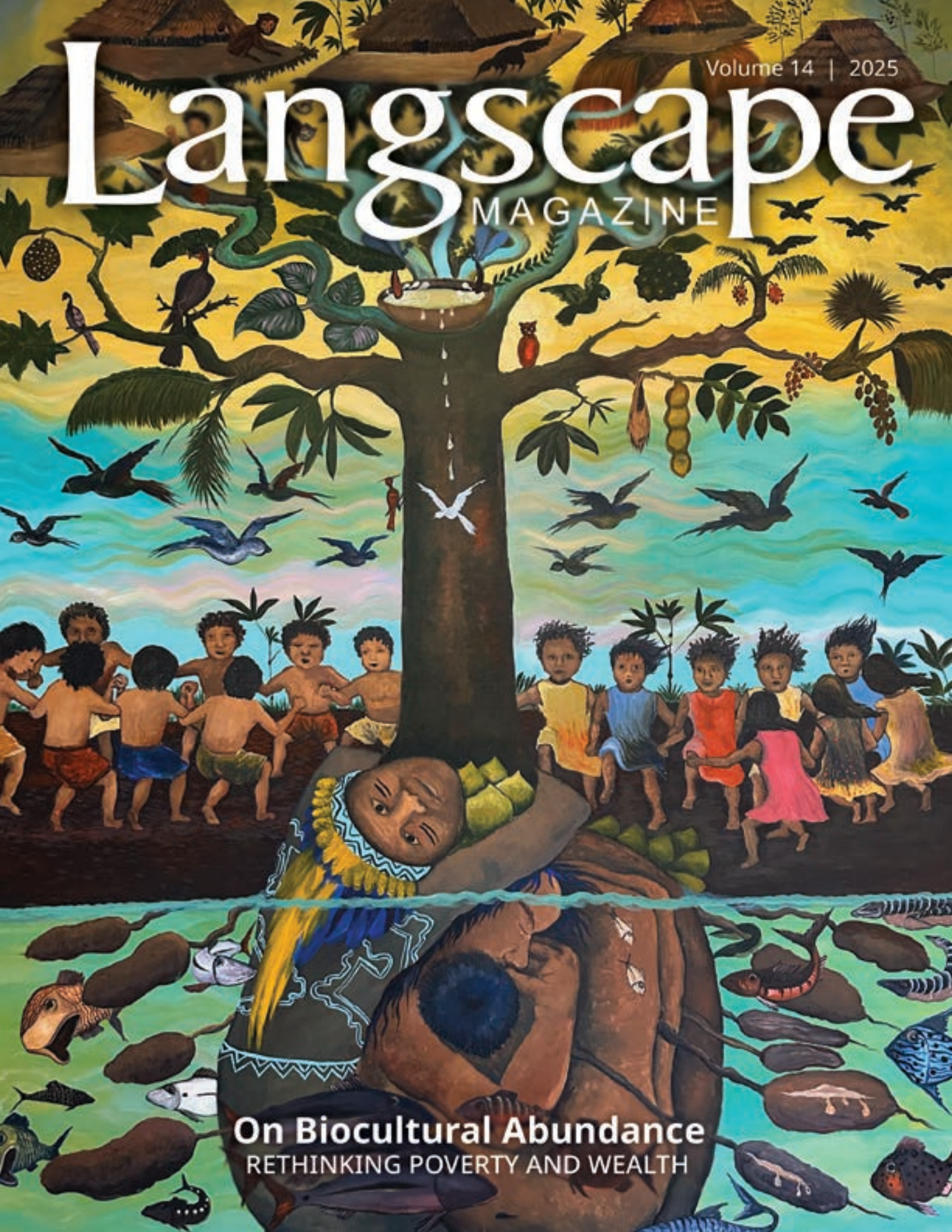




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Langscape

MAGAZINE

On Biocultural Abundance
RETHINKING POVERTY AND WEALTH

Langscape Magazine is an extension of the voice of Terralingua. Through the power of stories, images, and art, it supports our mission to educate minds and hearts about the vital value of biocultural diversity for the thriving of all life on earth.

ABOUT THE COVER PHOTOS

Front: *Flourishing Diversity*, acrylic on canvas. The branches of this tree of life lead to different communities, all of which contribute to the flourishing of life. Children dance in celebration. Representing the creative force of life, a young mother with her baby are the roots of the tree, the source of life. A shaman protects it all from collapse. Art: Bruce Rubio Churay

Back: Salome Gatumi and Brennie Muthoni walk through a field. For the Tharaka community of Mount Kenya, reviving traditional agricultural practices has increased abundance and autonomy over nutritional security. Photo: Andrew Pilsbury

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TABLE OF CONTENTS

EDITORIAL

IN PRAISE OF TRUE WEALTH

Luisa Maffi 5

VALUES

FROM SHARING TO HOARDING, FROM ABUNDANCE TO SCARCITY

An egalitarian community in Central Africa that has been sharing its forest's bounty for millennia faces change as outsiders view the forest as a scarce commodity.

Jerome Lewis 8

THE TRUE WEALTH OF THE ZAPOTECOS

Inspired by Oaxaca's biocultural diversity, a Mexican researcher realizes that only through community can we achieve prosperity.

Alex Ventimilla 15

MOUNTAINS, RITUAL SHARING, AND CLAN BONDS

In the Eastern Himalayas, sharing among people, with deities, and with other living beings has been a way of maintaining social and ecological abundance.

Vanessa Cholez 21

REVISITING ABANDONED FOOTPATHS AND VALUES OF SHARING

A quest to document the Feast of Merit in her homeland leads a young Naga woman to rediscover a cornerstone of her people's worldview.

Küvethilü Thülüo 28

WALKING THROUGH BIOCULTURAL ABUNDANCE

An arduous hike along ancient trails in Greenland reveals a wealth of long-term relationships between people and the land.

M. Cecilia Porter and Chris Lundy 34

WHAT WE NEED IS *BUEN VIVIR*

For farmers in Costa Rica, wealth resides in quality of life, well-being, and connection to land, not in economic growth.

Felipe Montoya-Greenheck and Ana María Martínez 42

GLASS HALF EMPTY OR HALF FULL?

Reflecting on life's journey through an Ojibway cultural lens reveals that living with good values and gratitude creates abundance and balance on earth.

Darryl Whetung 49

ACTIONS

WEAVING ABUNDANCE AND RESISTANCE IN THE TERRITORY

Indigenous peoples in Southwest Colombia defend their threatened agricultural system as a repository of collective biocultural heritage, wisdom, and wealth.

Rowan Glass 50

A JOURNEY TOWARD HEALING, ROOTED IN ABUNDANCE

Against the onslaught of Western exploitation, the Shipibo people in the Peruvian Amazon strive to retain the wealth of their spiritual and healing traditions.

Tanya Kammonen 57

ON BIOCULTURAL ABUNDANCE AND ANCESTRAL RESILIENCE

An ethnobotanist's African ancestors survived and thrived in Barbados through a wealth of plant resources and traditional knowledge.

Sonia Peter 63

REGENERATING ABUNDANCE WITH PERMACULTURE

Learning from both ancient traditions and contemporary approaches, a farmer cultivates biocultural abundance by following nature's processes.

Peppi Gauci 70

REVIVING TRADITION FOR FUTURE ABUNDANCE

The Tharaka community of Mount Kenya is reclaiming its biocultural wealth by revitalizing traditional knowledge.

Simon Mitambo with Rory Sheldon 76

MILLET AND THE WEALTH OF TIME

In the mountains of Japan, a researcher learns how communities reclaim both ancestral millet cultivation and the treasure of time.

Saori Ogura 84

CULTIVATING (BIO)CULTURE WITH FIRE

In California, the North Fork Mono Tribe hosts cultural burns to promote biocultural abundance.

Annabelle Law 92

REFLECTIONS

NATURE IS ABUNDANCE, AND WE ARE NATURE

Art that celebrates nature's abundance and invites us to reconnect with, respect, and revere the existing natural balance.

Hobbs and Borton..... 99

OF PLANTS, HEALTH, AND WEALTH

In a biocultural hotspot in the Indian Himalayas, local communities offer an alternative view of abundance, rooted in interdependence with nature.

Shriya Malhotra..... 106

LEARNING FROM FLOWERS

With nature as his teacher, a scholar pauses to appreciate the abundance surrounding him.

Mark Turin..... 114

ALL OUR RELATIONS

Living a childhood dream, a Japanese woman weaves into her baskets the biocultural abundance of her adopted First Nation home.

Hiroko Takaya..... 116

FELTING ABUNDANCE TOGETHER

Healing her matriline through the ancient craft of dollmaking, a wool artist discovers that abundance is a feeling of belonging and connection.

Coreen Boucher123

WINTER COAT

A very small intruder leaves a very big impression in this poetic meditation on abundance and scarcity.

Chang Liu (劉長亭)..... 130

FOR A WORLD OF ABUNDANCE

WHAT IS A GOOD LIFE?

Gift economies and biocultural abundance offer hope for a future of solidarity, reciprocity, and sacred relationships with the living world.

Valiana Aguilar, Samar Awaad,
Ysa Calderón, Brijlal Chaudhari, Joanne Cheung,
Kamasa Dorothy, Mai Thin Yu Mon, and
Dawn Morrison.....132

SEED ECONOMICS

Learning from seeds, the kernels of life, we can reimagine an economy founded on abundance and reciprocity.

Sinéad Fortune with Amber Hayward138

SHARING ABUNDANCE THROUGH INDIGENOUS-LED PHILANTHROPY

Indigenous practices of gifting can be modeled in the philanthropic space.

First Peoples' Cultural Foundation and Kw'umut Lelum Foundation 145

FLOURISHING DIVERSITY FOR AN ABUNDANCE OF LIFE

Only a diversity of place-based solutions can restore biocultural abundance on earth.

Jerome Lewis, Ameyali Ramos, and Jessica Sweidan 152



In Praise of True Wealth

Luisa Maffi

In *Mother of Many Children*, renowned Abenaki filmmaker Alanis Obomsawin's first documentary (1977), Sally Skead, a young Ojibway woman, recalls growing up on the land. Wearing moccasins for shoes and rabbit skins for socks, she followed her grandparents, who would take her with them wherever they went—"fishing, trapping, everywhere." Hard on her? Not a bit. "It was a good life," she avers. "I never felt like I was poor. I was just happy."

Those simple yet profound words strikingly resonate with me. No, I didn't grow up wearing moccasins and rabbit-skin socks—although, had I been born a couple of generations earlier, I might have been wearing wooden clogs fashioned by my clogmaker great-grandfather, Francesco, in his home village of San Zenone in the Po Valley of northern Italy. Born in Rome in the early post-WWII era, I wore "regular" Western shoes instead, and my childhood wilderness (to which I did take with a passion) was merely the garden in the back of the house, where the grass, which my parents left uncut, was almost as tall as I was! I never "fished" more than a few frogs out of a nearby marsh to see them hop or "trapped" more than a few lizards to study their dinosaur-like features. Like Sally, though, I was happy and never wished for more.

That's why I can deeply relate to the sense of both "enoughness" and "plenty" that Sally's statement poignantly conveys: enoughness because you just don't need or wish for more, and plenty because "just enough" is in fact a lot! It's the plenitude that comes from a sense of connectedness—of being one with your family, your human community, and the larger community of all your non-human relations. It's a miraculous abundance that never gets depleted no matter how much you share it—in fact, the more you share it, the more abundant it becomes.

Since coming across Sally's words, I noticed many more similar statements made by members of Indigenous and other place-based communities around the world. Again and again, the gist seemed to be: if you are intimately connected to people and place, and if you recognize the wealth of nature as a priceless gift to be cared for and shared—so that everybody has enough while also nurturing natural abundance itself—then your life is rich and fulfilled in a way that no material wealth could provide.

I started thinking of the meaning of "poverty" and "wealth" a lot—indeed, *rethinking* the meaning of "poverty" and "wealth" altogether. And the idea of "biocultural abundance" as true wealth began to

emerge—along with the question: given how good a bioculturally abundant life can be and is, how did so many of us go wrong, choosing a disconnected, impoverished material quest for more?

Indeed, in our increasingly materialistic, profit-oriented world, being "wealthy" has become inextricably associated with having an abundance of money and material goods. Lured by this chimera—you are what you own—more and more people around the globe define themselves by their ability to acquire ever more material wealth. The voracious accumulation of that kind of "abundance" by the few dramatically depletes the world's richness in nature and culture, leading to scarcity for the many. And ironically, this often does not even result in happiness and contentment for the "haves" but instead in a sort of acute "accumulation anxiety." Arguably, this dominant yet unsustainable and inequitable idea of a "good life," rooted in capitalistic systems of various stripes, is a fundamental driver of the social and ecological predicament we face globally today. What hope, if any, is there of seeing the world change course from the current destructive (and ultimately self-destructive) trajectory?

The answer, I believe, largely depends on whether we—meaning "we in the Western[ized] world"—can make a radical shift in how we perceive ourselves and the relationship between economy and ecology. That is, it depends on whether we can stop seeing ourselves as apart from and dominant over nature and quit treating the web of life as a mere pool of resources to be scavenged in the service of an almighty economy that self-perpetuates by creating endless wants; and whether we can instead begin to view ourselves as a part of and totally dependent on nature and start reimagining the economy as a tool for meeting basic human needs while also serving the thriving of all life.

Again, such alternative ways of thinking do exist, enshrined in the worldviews of many communities around the globe, both Indigenous and not, who define a "good life" in terms of collectively sharing the abundance of nature within a context of flourishing social and cultural relationships. So, what if we all shifted toward those other ways of thinking about abundance and replaced "more and more for the few" with "just enough for the many," fulfilling everyone's needs without undermining our world's biocultural wealth? How might life on the planet be different if a biocultural abundance outlook were embraced by all? This issue of *Langscape Magazine* delves into these momentous questions.

In the first section, we contemplate the enduring and changing values of “abundance” and the tensions between worldviews centered on abundance and those that, in contrast, foster scarcity. **Jerome Lewis** eloquently lays the groundwork with his opening story about the BaYaka hunter-gatherers, living in the forests of Central Africa. For millennia, the BaYaka, a highly egalitarian people, have been sharing their forest’s bounty according to strict moral principles, thus maintaining abundance for all. They now face an existential threat, however, from outsiders—be they loggers or conservationists—who view the forest as a valuable resource to be fenced off and hoarded. This creates scarcity and disconnects the original inhabitants from the wealth of the forest and therefore from their entire way of life, leaving the BaYaka with an uncertain future.

Around the globe, many communities have similarly upheld values of caring for and sharing biocultural wealth for generations, thereby ensuring ecological abundance and social prosperity, but today confront outside pressures that threaten their ability to sustain the thriving of life in nature and culture. In the southern Mexican state of Oaxaca, **Alex Ventimilla** tells us, the Bën za (Zapotec) people have managed to maintain self-governance, communal land tenure, and a worldview of responsibility and care that, together, have allowed them to preserve their biocultural prosperity to this day. Likewise, the Bugun people of the Eastern Himalayas, among whom **Vanessa Cholez** has lived and worked, have retained social and ecological abundance through cultural practices centered on sharing among people, with deities, and with other living beings. In both cases, however, market forces are knocking at the door, leading the authors to wonder how long those resilient communities will be able to resist the encroachment.

In some cases, those enduring biocultural values may be somewhat hidden from view, yet if you scratch the surface, their traces can still be found. In her Northeast India homeland, **Küvethilü Thülüo**, a young Naga woman, follows ancient paths in search of the menhirs (upright stones) that stand as witnesses to her people’s tradition of “radical giving,” or sharing of wealth. Suppressed by colonizers, who saw it as “wasteful” and promoted “sensible hoarding” instead, sharing is making a comeback, although Elders worry that its spirit may no longer be the same. It is now up to the younger generations to raise awareness and help revive ancestral values.

In turn, archeologist **Cecilia Porter** and her husband **Chris Lundy** trek along ancient paths in Greenland, dispelling common misinterpretations of that vast land as a barren and empty mass of rock and ice. Quite to the contrary, they find themselves walking through unmistakable signs of biocultural abundance past and present, born out of millennia of interdependence between the territory’s hardy Kalaallit (Inuit) inhabitants and its surprisingly rich flora and fauna—a shared abundance that Greenlanders proudly hold on to in the face of outside threats.

Proudly holding on to shared abundance is just what campesinos (farmers) in the Brunca Region of southern Costa Rica do, as well. In **Felipe Montoya-Greenheck’s** and **Ana María Martínez’s** story, both Indigenous and non-Indigenous farmers in the region emphasize that wealth does not reside in economic growth and material accumulation; it resides in quality of life, well-being, and connection to land. That’s their idea of *Buen Vivir* (a good life)—and there’s nothing they would exchange it for!

Darryl Whetung’s “glass half empty or half full?” musings wrap up this section. How we perceive life, he reminds us, depends on our perspectives and choices. Reflecting on life’s journey through an Ojibway cultural lens, guided by Mother Earth’s teachings, reveals that living with good values and gratitude—never taking too much, always leaving enough for others—creates abundance and balance among people and within the natural world.

When ways of life that foster abundance and balance are put at risk, or when abundance and balance have already been compromised, people and communities worldwide take defensive or restorative action. That’s the topic of the next section. **Rowan Glass** introduces us to the Kamëntšá and Inga Indigenous peoples in Colombia, who strive to defend their threatened agricultural system as a repository of collective biocultural heritage, wisdom, and wealth. Living among the Shipibo people in the Peruvian Amazon, **Tanya Kammonen** witnesses their struggle to protect the wealth of their spiritual and healing traditions, which sustain true abundance: the connections between environmental, social, and individual well-being. Forcibly transported to Barbados during the slave trade, **Sonia Peter’s** African ancestors were wrenched away from their rich biocultural heritage, yet drew from both traditional and newly acquired knowledge to learn how to survive and thrive in an unfamiliar land thanks to a wealth of food and medicinal plants found there.

In places as different as southern Europe, Kenya, Japan, and California, community activists are rebuilding biocultural abundance through farming and other land-based practices. **Peppi Gauci**, a permaculture expert from Malta, recounts his life’s journey as he learns from both ancient traditions and contemporary approaches how to regenerate abundance by following nature’s processes. **Simon Mitambo**, along with **Rory Sheldon**, tells the story of how his Tharaka people, a community of farmers living on the slopes of Mount Kenya, are reclaiming their biocultural wealth by revitalizing their traditional knowledge, earth-centered wisdom, spiritual beliefs, and governance systems. **Saori Ogura** returns to her native Japan to learn how farming communities are consciously bringing back ancestral millet cultivation and, in the process, rediscovering the wealth of time. Finally, in northern California, **Annabelle Law** takes part in and learns from the North Fork Mono Tribe’s efforts to reintroduce the ancestral knowledge and practice of cultural burns as a way of promoting biocultural abundance—that is, not only ecological

regeneration through fire but also social and cultural regeneration through “community work, sharing, and joy.”

And it's not only whole communities that are reclaiming and recreating biocultural abundance. Reacting to the widespread sense of disconnect and perceived scarcity that afflicts contemporary society, more and more individuals from all walks of life are engaging in healing and transformative reflections on interconnectedness and true wealth. Several such reflections, expressed through art and poetry that celebrate abundance, grace the next section.

The South African creative duo of **Hobbs and Borton** showcases the riotous diversity and abundance of fungi in their “artwork with a message”: we should stop trying to [artificially] *make* abundance and start recognizing and embracing the natural abundance of which we are a part. In her ancestral homeland in the Indian Himalayas, artist and researcher **Shriya Malhotra** finds health, solace, and artistic inspiration in the “principle of abundance” and the habit of sharing that have traditionally governed every aspect of her maternal community's life. Scholar **Mark Turin** takes a pause from a busy life of thinking and doing and, opening to feeling and being, expresses in poetry his learnings from the “abundant dignity and glory” of nature.

Having moved from Japan to the interior of British Columbia, Canada, **Hiroko Takaya** realizes her childhood dream of living off the land—and weaves into her baskets the biocultural abundance of her adopted First Nation home. Through the ancient art of wool dollmaking, **Coreen Boucher** reclaims her maternal Scottish ancestry while rooting herself in the biocultural history of her place of birth, British Columbia, and in so doing discovers that abundance is a feeling of belonging and connection. Lastly, in a poetic meditation on abundance and scarcity inspired by a humble mouse, **Chang Liu** proves that no creature is too small or insignificant to convey the deep teachings of nature.

Together, the wealth of stories I have introduced so far should more than begin to answer the question I posed earlier: what hope is there to see the world change course, shifting away from a self-destructive worldview of scarcity and back to a life-giving one of abundance? Our last set of stories delves deeper into the question.

A multicultural group of grassroots storytellers—**Valiana Aguilar, Samar Awaad, Ysa Calderón, Brijlal Chaudhari, Joanne Cheung, Kamasa Dorothy, Mai Thin Yu Mon, and Dawn Morrison**—contemplates the meaning of a “good life.” From their diverse perspectives, they decry the colonial mindset that has disconnected human beings from the living world and has created the false dichotomy of poverty and wealth and suggest that returning to gift economies offers hope for a future of solidarity, reciprocity, and biocultural abundance. **Sinéad Fortune**, writing with **Amber Hayward**, offers a similar view, focusing on the recovery of “seed economics”: an economy of gifting and sharing that embraces the

intrinsic generosity of nature and teaches us to “reciprocate through a system that serves life.” The lessons of Indigenous practices of gifting and wealth redistribution, argue members of the **First Peoples' Cultural Foundation** and the **Kw'umut Lelum Foundation**, can be successfully applied to domains such as philanthropy, shifting away from a “competition for money” mindset that creates and reproduces scarcity and toward a perspective in which the purpose of gifting is to “acknowledge and demonstrate responsibility for a shared mutual existence.” Also operating in a philanthropic space, **Jerome Lewis, Ameyali Ramos, and Jessica Sweidan** point out that “biocultural diversity is not just a sign of a thriving world; it is a fundamental requirement for one,” and issue an urgent call for cultivating a “flourishing diversity” of place-based solutions as the only way to restore biocultural abundance on earth.

As the respected Tla-o-qui-aht Elder and master carver Joe Martin puts it, what we need is not “sustainability”—which, he thinks, only amounts to keeping things on a lifeline for as long as we have a use for them. Instead, we need “abundability”: a way of being and acting in the world that ensures abundance for all for generations to come. Arduous and challenging as the path toward abundability may be, individuals and communities around the world are hard at work to bring about that change from the ground up. And that is where hope lies.

Bioculturally yours,
Luisa Maffi



FLOURISHING DIVERSITY FOR AN ABUNDANCE OF LIFE

Only a diversity of place-based solutions can restore biocultural abundance on earth.

Jerome Lewis, Ameyali Ramos, and Jessica Sweidan

If the challenge of our times is to pass on a livable Earth to future generations, then what will it take? “Flourishing diversity” is not just a concept; it’s a fundamental truth about how life evolves and persists. Nature thrives by generating diversity—of species, cultures, and ways of being. Sexual reproduction itself is an evolutionary strategy to ensure genetic variety, reducing the risk of collapse from any single crisis. Even dinosaurs survived through diversity—some took to the skies, becoming the birds we know today.

But today we are seeing the opposite. Industrial capitalism has fostered an alarming monoculture—of landscapes, economies, and even ways of thinking. This erosion of diversity, both biological and cultural, is not just a tragedy—it’s an existential threat. The more we homogenize and standardize, the more fragile we become.

And yet, our dominant response remains narrow: quick technofixes such as geo-engineering, carbon capture, payment for ecosystem services, or carbon trading are being hailed as solutions. But solutions to what? These interventions barely scratch the surface of the deeper issues: our broken relationship with the earth, one another, and the species we share the planet with. The expansion of industrialized societies continues to strip the earth of its natural abundance, forcing landscapes and communities to uniformity. And as we push farther down this path, the consequences become more severe: rising temperatures, extreme weather, and instability in the very systems that sustain life.

The challenge before us is not only about reducing harm; it’s also about restoring what has been lost. It’s about embracing complexity, protecting the web of life, and recognizing that our resilience—our very future—depends on the flourishing of diversity in the world around us.

Some call the current period the Anthropocene: the age of humans, an epoch where human activity is reshaping the very fabric of the earth. But not all humans bear equal responsibility. This crisis is not the work of humanity as a whole; it is the product of a dominant economic model, built on unchecked resource extraction, endless consumption, and the pursuit of profit at the expense of life itself. Some have aptly called our time the Capitalocene, in reference to a system that prioritizes short-term financial gains while externalizing the costs onto ecosystems, species, and the communities least responsible for the destruction.

The consequences are staggering. In the race to meet the ever-growing demands of modern urban economies, we have replaced thriving, bioculturally diverse landscapes with agricultural monocultures and cultural homogeneity. The loss is not just a statistic; it is the unraveling of the intricate, interdependent systems that sustain life. We are now witnessing a mass extinction event, not caused by an asteroid or natural disaster but by our own hands. The disappearance of species is accelerating at a rate seen only five times before in Earth’s history—each of those extinctions bringing a profound transformation in the story of life.

But unlike past extinctions, this one is not inevitable. It is not beyond our control. The question is: will we recognize our role in this moment and choose a different path? Will we have the courage to challenge the system that brought us here and commit to restoring the balance we have so carelessly disrupted?

To understand where we are, we must look back. The Holocene—officially our current epoch, unless we accept the informal notion of the Anthropocene—began twelve thousand years ago at the end of the last Ice Age. As glaciers receded, life flourished in their wake.

Opposite: *Flourishing Diversity*, acrylic on canvas. The branches of this tree of life lead to different communities, all of which contribute to the flourishing of life. Children dance in celebration. Representing the creative force of life, a young mother with her baby are the roots of the tree, the source of life. A shaman protects it all from collapse. Art: Bruce Rubio Churay

Species moved into new landscapes, adapting and evolving as they formed intricate, interdependent ecosystems. Anthropologist Anna Tsing calls this process “Holocene resurgence,” the slow, dynamic rebuilding of diverse living environments. Forests, wetlands, and meadows were not just passive backdrops to human existence; they were, and still are, some of the very foundations of our survival.

By contrast, Tsing notes, the Anthropocene—or Capitalocene—has been marked by a starkly different phenomenon: plantation proliferation. Designed for the relentless demands of urban economies, plantation systems reduce landscapes to their most profitable components. Forests become timber farms, and biodiverse lands become endless rows of cash crops. Anything that does not serve an economic function is erased. These systems do not just simplify nature; they alter it in dangerous ways. They intensify the spread of pathogens, weaken ecological resilience, and create the conditions for collapse. In her article “A Threat to Holocene Resurgence Is a Threat to Livability,” Tsing wryly puts it, “Welcome to the Anthropocene, in which alienated and disengaged organisms, including humans, multiply and spread without regard to multispecies living arrangements.”

The signs of emergency are everywhere: climate breakdown, biodiversity loss, disappearing languages and cultures, accelerating

wealth inequality, disappearance of crop diversity, emergent zoonotic diseases, and political polarization and conflict. The language of crisis has become unavoidable. Vanessa Machado de Oliveira describes this moment as “hospicing modernity,” ushering in the unraveling of a system that no longer serves life. What comes next remains uncertain. But one thing is clear: if we continue to uphold values that reward monoculture—whether in our economies, our landscapes, or even our ways of thinking and being—we will leave little chance for a livable future.

The alternative is already here, waiting for us to recognize it. It is in the diverse cultures and ecosystems that still hold the knowledge of how to live well within nature’s limits. It is in the thousands of place-based solutions already being practiced by those who have long understood that true resilience comes not from control but from interconnection and relationship. If we are to build a flourishing future, the task begins with recentering diversity—of life, knowledge, ways of thinking and being—not as a problem to solve but as the foundation of everything we hope to sustain. At the heart of that transformation lies the understanding that life thrives through diversity. Every thriving ecosystem, resilient culture, and truly sustainable solution is rooted in variation, adaptation, and interplay of countless unique expressions of life.



Urban expansion and land use conversion threaten ecosystems and biodiversity the world over. Here, Indian blackbucks graze in the grasslands near the Thol Bird Sanctuary in Gujarat, India, facing the loss of their grassland habitat. Photo: Vicky_Chauhan/iStock



Large-scale deforestation to make room for industrial agriculture and plantations has been another major source of biodiversity loss. In Malaysian Borneo, natural forests have been cleared massively and replaced by lucrative oil palm monocultures. Photo: Hutan

As decades of research by Terralingua and others have shown, biocultural diversity is not just a sign of a thriving world; it is a fundamental requirement for one. In industrialized societies, we often overlook the deep connections between cultural and biological diversity. But they are inseparable. Through their unique ways of living, many Indigenous and local communities sustain biodiversity by spreading ecological impact, using different resources, and holding different relationships with the land. Their presence enriches the ecosystems they inhabit, reinforcing the truth that diversity—when allowed to flourish—creates abundance.

If we are to navigate our way through this moment in history, we must take our cues from life itself. Evolution has always favored diversity, complexity, and collaboration. It is not homogeneity that survives—it is interdependence. We need to cultivate an abundance of approaches to caring for the earth and support the people already doing this work. Only by doing so can we restore an abundance of life.

Ensuring a thriving future requires us to reimagine our societies at the most fundamental level. What does a flourishing world look like? How do we shift from extractive models of dominance to ones of reciprocity, relationship, and deep care? As thinkers like Arturo

Escobar, Ashish Kothari, Luisa Maffi, and others have long observed, the most compelling visions for the future are not emerging from institutions that created this crisis but from the diverse, living experiments in alternatives—biocultural communities across the world who are already embodying other ways of living. These models are especially important because they emerge outside modernity, producing and sharing the knowledge most likely to inspire the search for postcapitalist, sustainable, and plural models of life. The question is, will we listen? And if we do, how will we act?

Arturo Escobar speaks of a pluriversal world: a world where many ways of knowing, being, and thriving can coexist, rather than being forced into a singular, dominant model. Ashish Kothari's *Global Tapestry of Alternatives* reminds us that countless solutions already exist; they just don't always fit within the mainstream narratives. Luisa Maffi's *Terralingua* has long documented the deep connections between cultural and biological diversity, demonstrating that the two cannot be separated. A flourishing future depends on fostering, protecting, and celebrating diversity at every level—ecological, cultural, economic, and philosophical. Many who engage with such pluriversal, alternative, and biocultural visions are already living this truth, quietly shaping new possibilities for the world.



Unlike industrial agriculture, Indigenous small-scale agriculture has been creating abundant agro-biodiversity for millennia. Here, a Quechua resident of the peasant community of Tircus in Ayacucho, Peru, proudly displays a diversity of potatoes. Photo: Chris Scarffe

Flourishing Diversity, then, becomes an informal movement, an invitation to recognize and honor these countless biocultural explorations. Small actions may feel inconsequential in isolation, but collectively they produce a powerful shift. Every choice to safeguard diversity, every effort to restore ecosystems, and every refusal to conform to a monoculture of thought or practice is part of something bigger. Change does not come from a single sweeping solution, but from a mosaic of actions, voices, and perspectives woven together.

Societies that have endured across generations have done so not by imposing control but by aligning with the rhythms of life itself. Resurgence—of landscapes, languages, and life—can only be possible when diversity is nurtured rather than suppressed. The modern obsession with progress and growth often erases this wisdom, reducing everything to a linear trajectory of expansion and extraction. But to ensure a livable future, we must shift our focus—from conquering to coexisting, from consuming to creating, from imposing solutions to listening to those who have long lived in harmony with the earth.

In the Anthropocene, our best hope lies in learning from those least entangled in the logic of industrial capitalism—the cultures, communities, and ecosystems that have not yet been consumed by a system that values profit over life. This is not about looking backward; it is about recognizing the wisdom that has always been there and choosing to carry it forward into a future where many worlds—not just one—can truly thrive.

As Arturo Escobar emphasizes, the most transformative and inspiring models for the future are not emerging from usual places. They are coming from Indigenous communities, landless movements, Black or feminist activists, and others who have long been marginalized. These are the people who are actively shaping the alternatives we need—not through theory but through lived experience, resistance, and deep-rooted relationships with land and community.

To protect human cultural diversity, we must recognize that it is not an abstract ideal; it must be defended, empowered, and upheld through action. It is tied to territory, autonomy, and the right to exist

Flourishing Diversity is not an abstract ideal but a lived practice—one that asks us to cultivate a world where many worlds can thrive.

on one's own terms. Without space and territory—physical, cultural, and political—many ways of being that enrich our world and hold the wisdom necessary for our collective future risk disappearing.

Predicting the future is always a precarious endeavor. History has shown us that the most unexpected shifts often redefine what is possible. Yet, one thing remains certain: diversity—biological, cultural, ecological—is life's most profound strategy for resilience. If we want a flourishing planet, we must embrace and nurture the vast symphony of life that sustains us.

Flourishing Diversity invites us into a different way of seeing, one that acknowledges that the health of our planet is inseparable from the diversity of its species, cultures, and ways of knowing and being. It is not an abstract ideal but a lived practice—one that asks us to listen deeply, learn from Indigenous and local wisdom, and cultivate a world where many worlds can thrive.

The question is not whether we have solutions but whether we are ready to commit to them with our whole hearts and beings. Flourishing Diversity thrives on the actions of those who listen deeply, dream boldly, and act with care. There is no single blueprint; there has never been one. The beauty of nature, and indeed of human ingenuity, lies in the richness of our responses. Flourishing Diversity dwells in the small everyday choices we make, how we hold space for different perspectives, and our courage to imagine alternatives to the systems that have brought us to the brink.

This is an invitation. An invitation to recognize yourself as a part of this beautiful, living, evolving, interwoven web of life. To take action in the places where you hold power and influence. To champion diversity in every form—not just as an idea but a daily practice. Your voice, your creativity, and your commitments matter. Because when we commit to the flourishing of the earth, we are also committing to the flourishing of our own lives.

The future is not fixed; it is something we create, together. Whether through storytelling, conservation action, cultural revival, or daily choices, each of us holds a piece of the puzzle. So, Dream—



Asháninka people from Apiwtxa during the Selvagem Living School Exhibition, 2023. The photo is a glimpse of the circle of Elders, youths, and Knowledge Holders from each of the Living Schools supported by Selvagem. During the event, schools exchanged knowledge and showcased how they continue to cultivate the wisdom of their ancestors. Photo: Grace Iara Souza



Participants at the 2019 opening ceremony of the Flourishing Diversity Summit, a collaboration between University College London and Synchronicity Earth. Representatives from 19 Indigenous groups from across the world came to share their concerns and message to the people in London. Photo: VivoBarefoot

of what is possible. Share—your experience, your ideas, your hope. Plan—with those around you. And Act—with the knowledge that every step toward diversity is a step toward a flourishing future.

Let us choose, with intention and love, to build a world of abundance—where all life, in its endless diversity, has the chance to flourish.

Support the Cause: If you recognize yourself as a “flourisher,” you are warmly invited to identify as part of the Flourishing Diversity Coalition. This is not an organization but a movement to restore biocultural diversity, building itself locally from wherever you are.
Be creative: Dream. Share. Plan. Act.

Jerome Lewis teaches anthropology at University College London, is a co-founder of Flourishing Diversity, and is an adviser to Synchronicity Earth. He has been working with hunter-gatherers in the Congo Basin since 1993.

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Terralingua
Unity in Biocultural Diversity

Terralingua *n* 1: the languages of the Earth, the many voices of the world's diverse peoples. 2: the language of the Earth, the voice of Mother Nature. 3: an international nonprofit organization that works to sustain the **biocultural diversity of life** — a vital heritage to be valued, protected, and nurtured for generations to come.¶ From Italian *terra* 'earth' and *lingua* 'language'

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"Wealth is so much more than money changing hands; it is all around us, and it is shared."

— First Peoples' Cultural Foundation and Kw'umut Lelum Foundation

"True wealth is found in mutual aid, collective reciprocity, and sacred relations between us and the living world."

— Valiana Aguilar, Samar Awaad, Ysa Calderón, Brijlal Chaudhari, Joanne Cheung, Kamasa Dorothy, Mai Thin Yu Mon, and Dawn Morrison

"When we commit to the flourishing of the earth, we are also committing to the flourishing of our own lives."

— Jerome Lewis, Ameyali Ramos, and Jessica Sweidan