

Patriarchy feeds the processes of colonialization and intervention and is strengthened by violence and oppression of the marginalized of the planet.

Capitalism can not exist without different kind of colonialisms that exacerbate the processes of accumulation of profit taking advantage of the crisis.

Violence on women's bodies is similar to the violence that is exerted on nature. Both are deemed objects of exploitation and commodification.

Capitalist globalization sharpens fossil fuel extraction, excessive production and the global circulation of commodities deepening climate change.

Systemic Crises

The economic, social, political and environmental crises are closely intertwined and form a whole at a planetary level. Capitalism, extractivism, productivism, plutocracy, patriarchy and anthropocentrism feed these systemic crises that endangers the future of humanity and life as we know it.

1% Concentration of wealth in the hands of increasingly powerful elites that monopolize the main sources of life on the planet.

\$ Capitalism that seeks the accumulation of profit at the expense of the exploitation of human beings and nature.

Free trade and free competition between extremely unequal countries and economic sectors to facilitate the expansion of capital.

Producing to export by overexploiting natural resources, deconstructing local economies and promoting transnationals.

Extractivism of all kind of resources for export that generate dependent and destructive rent-seeking states that destroy nature.

Industrial agriculture and agrotoxics that promote monocultures, concentrate the land and natural resources, and destroy biological diversity.

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Fossil fuels that heats the planet, pollutes nature and is one of the greatest sources of concentration of economic and political power.

Nuclear energy that is highly expensive, polluting, dangerous and has already caused disasters of great impact.

Dangerous technologies. GMOs, biotechnology, synthetic biology and geoengineering that play god with nature causing serious imbalances and dangers.

Megaprojects, mega dams, mega airports, mega stadiums, mega highways and other mega that have multiple impacts.

Deforestation that destroys nature and indigenous territories contributing to climate change, drought and vulnerability.

Commodification and financialization of nature to create new markets and businesses in which capital can obtain new profits.

Climate change as a product of the burning of fossil fuels, deforestation and the agribusiness that drive the capitalist system.

Pollution of water, the atmosphere, the soil and the subsoil that deteriorate human and Earth health.

Sixth mass extinction of life on planet Earth.

Oppression at social, gender, cultural, economic and political level that leads to the dehumanization of those who are different.

Sexual discrimination, homophobia, intolerance and violence against LGBTQI people and communities.

Patriarchy and the degradation of the feminine condition at the levels of power, economy, law, morality, violence, domestic work and other areas

Xenophobia and growing racism against those who are foreigners, migrants or have a different culture or have another skin color.

Fortress states that seek to preserve certain privileges that were obtained at the expense of others who now they want to exclude.

Wars and interventions. Looting of natural and human resources to impose geopolitical hegemonies.

Restricted Democracy. People only vote every 4 to 6 years and do not effectively participate in political life and decision making.

Colonialism at ideological, cultural, political and economic levels to dominate and control other nations, nationalities and social sectors.

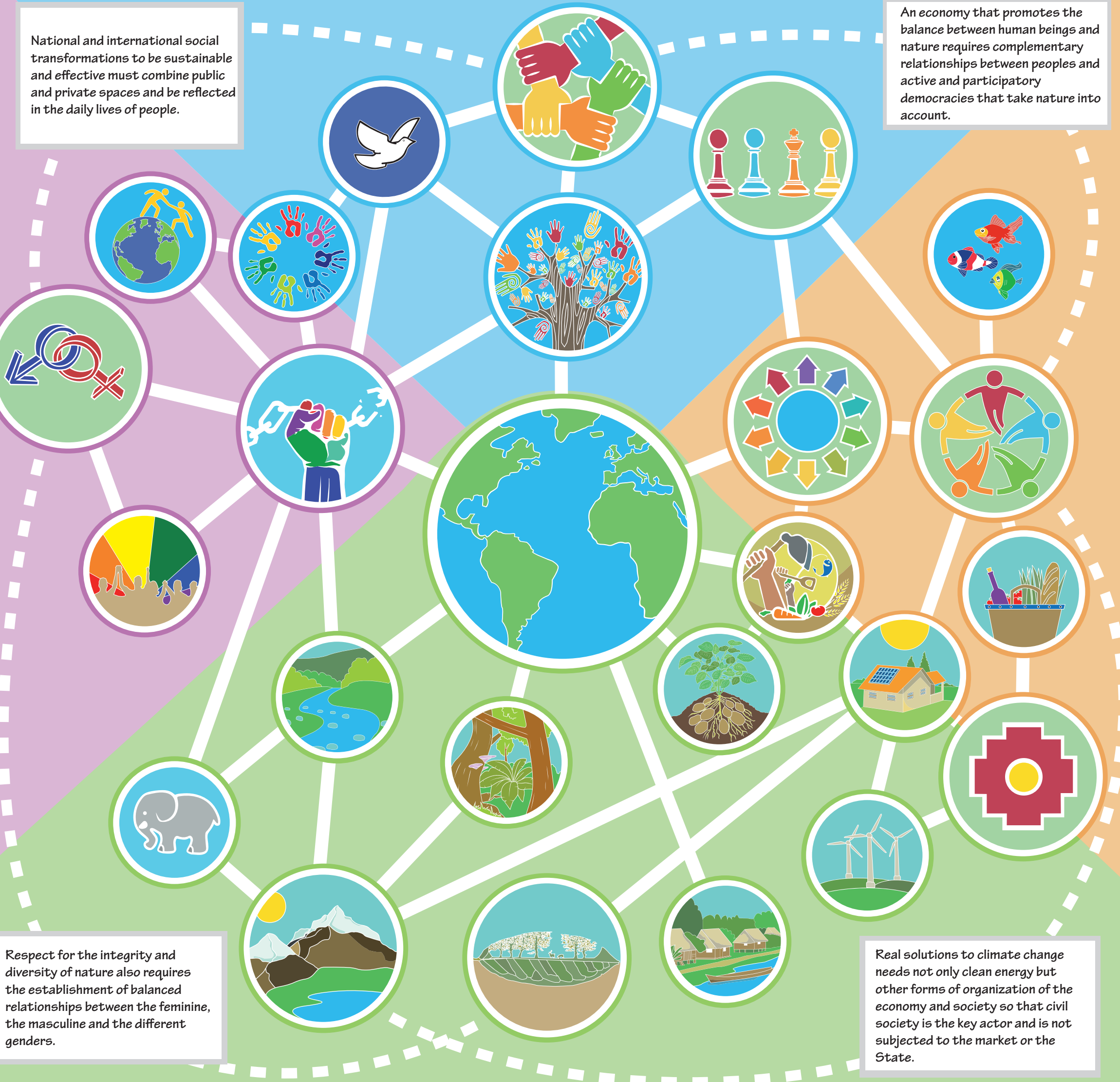
Increasing authoritarianism. Promoting totalitarian, dictatorial and fascist regimes to guarantee the interests of those who hold power

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National and international social transformations to be sustainable and effective must combine public and private spaces and be reflected in the daily lives of people.

























An economy that promotes the balance between human beings and nature requires complementary relationships between peoples and active and participatory democracies that take nature into account.



Respect for the integrity and diversity of nature also requires the establishment of balanced relationships between the feminine, the masculine and the different genders.

Real solutions to climate change needs not only clean energy but other forms of organization of the economy and society so that civil society is the key actor and is not subjected to the market or the State.

Systemic Alternatives

<p> Redistribution and sharing of sources of life so that all human beings and countries can satisfy their essential needs.</p> <p> Economy for life that promotes complementarity and harmony between human beings and nature.</p> <p> Economic complementarity and asymmetrical exchange rules that favor the weakest and allow the regeneration of nature.</p> <p> Staying Local. Production and local consumption to favor small producers, strengthen cultural diversity and preserve ecosystems.</p> <p> Balance and economic diversification for local populations, to reduce dependence and restore equilibrium with nature.</p> <p> Agroecology that recovers the practices of peasant and indigenous producers, encouraging the redistribution of land and respect for nature.</p>	<p>The overcoming of capitalism is impossible without overcoming the productivism that is deeply rooted in the extraction of nature and in the reproduction of plutocratic, patriarchal and anthropocentric power structures. The systemic alternatives seek to restore the balance of the Earth system and stop the sixth mass extinction of life.</p> <p> Community solar energy to cool the planet, recover nature and empower society against political and economic elites.</p> <p> Community wind energy that does not involve great risks, generates clean energy and empowers communities.</p> <p> Respect the integrity of nature and human beings without attempting to alter or manipulate the ways of life and the Earth system.</p> <p> To co-exist between humans and nature with undertakings suited to social, cultural and environmental realities.</p> <p> Caring for the forest and the jungle to preserve biological diversity, indigenous territories and forge resilient communities.</p> <p> Be Nature. Assume that we are part of nature, caretakers and vigilantes of their ecosystems on which life as we know it is dependent on.</p>	<p> Preserve the life cycles of nature, carbon, water, nitrogen and others above the logic of profit and power.</p> <p> Preservation and recovery of ecosystems restoring the health of the different components of the Earth system.</p> <p> Preservation of life forms that exist in the Earth system.</p> <p> Emancipation, liberation and self-determination at all levels to develop the human potential of all individuals and communities in harmony with nature.</p> <p> Inclusive sexual diversity of the different sexual orientations and gender identities.</p> <p> Complementarity and gender equity at the level of power, economy, law, morals, opportunities, work from home and all public and private spaces.</p>	<p> Unity in cultural and intercultural diversity for the integration and harmonious coexistence of peoples.</p> <p> Solidarity of humanity that assumes that we all live on the same planet and that the practice of humanity involves embracing and not excluding the other.</p> <p> Peace and real conflict resolution through dialogue, respect for sovereignty and guaranteeing the interests of those who are most disadvantaged.</p> <p> Real Democracy. Active participation of all sectors in the management and decision-making and respecting the rights of nature.</p> <p> Solidarity of peoples based on respect for diversity and complementarity of cultures, religions, races, territories and nations.</p> <p> Counter-power of autonomous civil society, self-organized and self-determined to counteract the concentration and abuse of power.</p>
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Alternative Visions

Vivir Bien or Buen Vivir is a vision that states that everything is interrelated and is part of a whole that is the community of the Earth. Vivir Bien is learning to live in this diversity. The challenge is not "to be" but "to learn to interrelate". Vivir Bien poses dynamic equilibrium in opposition to permanent growth, and to the mirage of progress and development. To live well is to decolonize, is to dismantle the political, economic, social, cultural and mental systems that prevent us from complementing each other.

Degrowth states that unlimited growth is not possible on a finite planet. The unbridled growth is aggravated by capitalism but also feeds on productivism, extractivism and anthropocentrism. Degrowth implies the reduction of the consumption of natural resources in order to respond to the biophysical restrictions and the capacity to renew ecosystems. Degrowth proposes to build simple and moderate frugal societies. Degrowth is a social, plural and diverse movement that does not seek an alternative but a matrix of new alternatives and imaginaries.

The systemic alternatives do not emerge in a vacuum, they emerge in the struggles, experiences, victories, defeats and resistance of different social movements. In this process, it is necessary to seek complementarity between different visions and alternative approaches such as Vivir Bien, the commons, ecofeminisms, degrowth, food sovereignty, the rights of Mother Earth, ecosocialism, deglobalization and many others. Each of these visions starts from different epicenters and has different strengths and weaknesses. Each one needs to be complemented with the others to build alternatives capable of dealing with systemic crises.

The **commons** are processes of social management over material or immaterial goods. Natural elements like water or air exist as such and only become common when a human community manages them collectively. The commons propose a "polycentric governance" alternative to private and state management. The main solution to systemic crises should not come from the market or the State, but from the community members who participate collaboratively in the management of the material, digital, knowledge or nature elements. Direct management and the "care" that communities perform are essential for sustainability.

The **Ecofeminisms** affirm that the oppression of women -and of men- and the overexploitation of nature are part of the same phenomenon. The violence that is exercised against women is closely linked to violence against nature. Ecofeminisms denounce the cultural and patriarchal structures that overexploit women, their bodies and nature, invisibilizing, despising and appropriating the care work that is fundamental for the well-being and sustainability of life on the planet. Capitalism makes patriarchy a devastating power, and socialism is not free from these forms and structures of domination.

The **rights of Mother Earth** are a call to abandon the dominant anthropocentric paradigm and imagine a new society of the Earth. This vision affirms that the Earth system is a unique, indivisible and self-regulated community of interrelated beings that sustains all human and non-human beings. To restore the equilibrium of the Earth's system, it is necessary to recognize the rights of nature: to life, to the maintenance of its life cycles, to its integrity free of manipulations, to the preservation of its regenerative capacity, to be free of pollution and to count with a full and prompt restoration.

Deglobalization promotes a global integration that has people and nature at its center. To deglobalize is to allow the free movement of people. Deglobalization is not contrary to trade in products or services, but states that it should not erode local and national communities and economies. Trade rules can not be uniform for all countries. You can not put sharks against sardines. Deglobalization promotes food sovereignty, production for local consumption and affirms that beyond national States and interests is the Earth system.

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