

VIVIR BIEN

The concepts of Vivir Bien / Buen Vivir are incomplete and insufficient translations of *suma qamaña* and *sumaq kawsay*, which have a more complex set of meanings such as:

"know how to live"

"inclusive life"

"plentiful life"

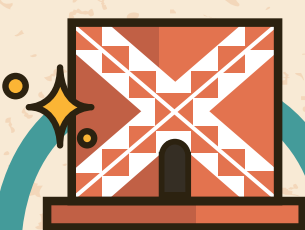
"harmonious life"

"sublime life"

- HISTORY -

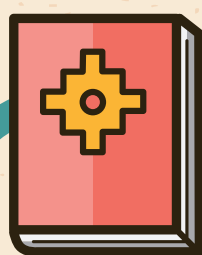
Suma Qamaña Sumaq Kawsay

Suma qamaña and *Sumaq kawsay* arose centuries ago and still continue to exist in Andean communities.



Constitutionalization 2007 - 2008

The governments of Bolivia and Ecuador constitutionalized Vivir Bien / Buen Vivir as main principles of the State.



Vivir Bien is an alternative to development

Controversy

There is a dispute around what Vivir Bien really is. For example, currently there are contradictions between what the governments of Bolivia and Ecuador say and do.

OR it is a form of development that claims to be more human and friendly with nature.



Vivir Bien 1990 - 2000

The theorization and emergence of the concept of Vivir Bien / Buen Vivir began in the last century in response to the advance of neoliberalism.



- PROPOSALS OF VIVIR BIEN -

1

The Whole/Pacha

For Vivir Bien the "whole" is the Pacha, which includes the indissoluble unity of space and time. Within the Pacha, the dichotomy between living beings and simple objects does not exist, there is no separation between humans and nature. Within the Pacha, there is a coexistence between past, present and future. For Vivir Bien, time and space are not linear, but cyclical. This notion of time that moves in spiral questions the very essence of development that is always trying to advance to a higher level.

Multipolarity

2

For Vivir Bien everything always has contradictions. To live well is to learn to coexist in a multipolarity of contradictions: individual-community, humanity-nature. The challenge is not "to be" but "to learn how to interrelate" with the other contradictory parts of the "whole".



Equilibrium

3

Vivir Bien seeks the balance between the contradictory parts of the "whole". It is not an eternal equilibrium, but a dynamic and changing one because the contradictions within the "whole" are always in motion.



Balance is possible through complementarity and not through competition. Complementarity seeks optimization by combining forces. The more one articulates with the other, the greater the resolution of each part and the "whole" will be.



To decolonize is to dismantle the political, economic, social, cultural and mental systems that do not let us see the "whole", nor seek balance through the complementarity of the contradictory parts of the "whole".



4

Complementarity

5

Decolonization

- DEBATES AND CHALLENGES -

- Vivir Bien is a concept under construction that needs to be complemented with other visions such as ecofeminism, commons, degrowth, deglobalization and others.
- Complementarity with the commons can contribute to build alternatives to the logic of power, which has captured progressive movements when they reached the government.
- The complementarity with degrowth may allow to build alternatives to extractivism and productivism, promoting a life caring economy.

Complementarity with ecofeminisms will help to overcome the loopholes of Vivir Bien and strengthen actions to transform patriarchal structures.

Vivir Bien requires to encourage concrete holistic proposals that are able to address current challenges at an economic, political, social and environmental level.

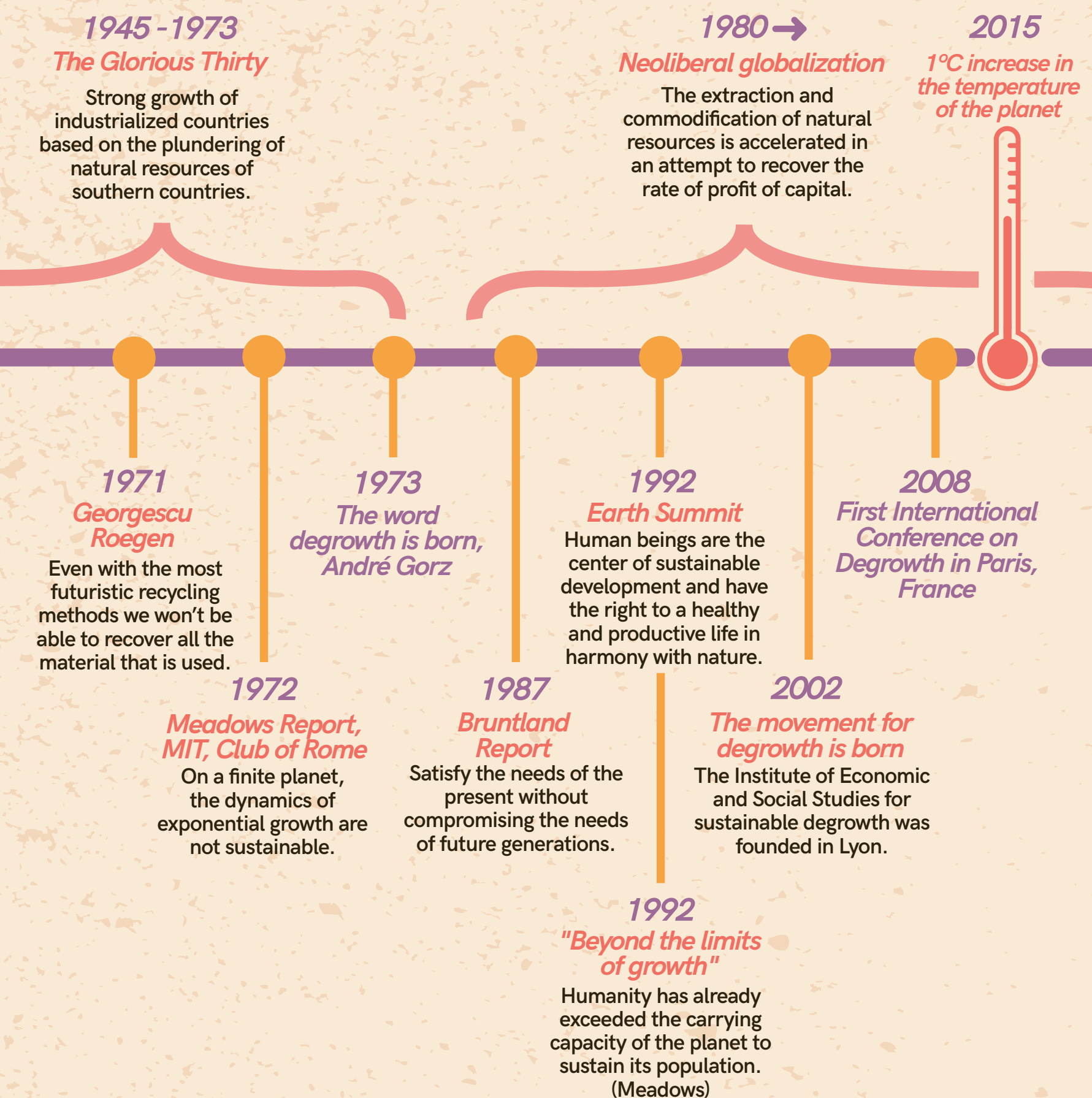
The challenge of Vivir Bien is to move from a rural context to an urban environment, and from a local dimension to a national and global dimension.

DEGROWTH

*Degrowth is not the opposite of growth nor a negative growth.
Degrowth is a matrix of alternatives to stop the productivist cycle of extraction,
production and consumption, and to build autonomous,
simple and moderate societies.*

Infinite material growth is impossible on a finite planet.

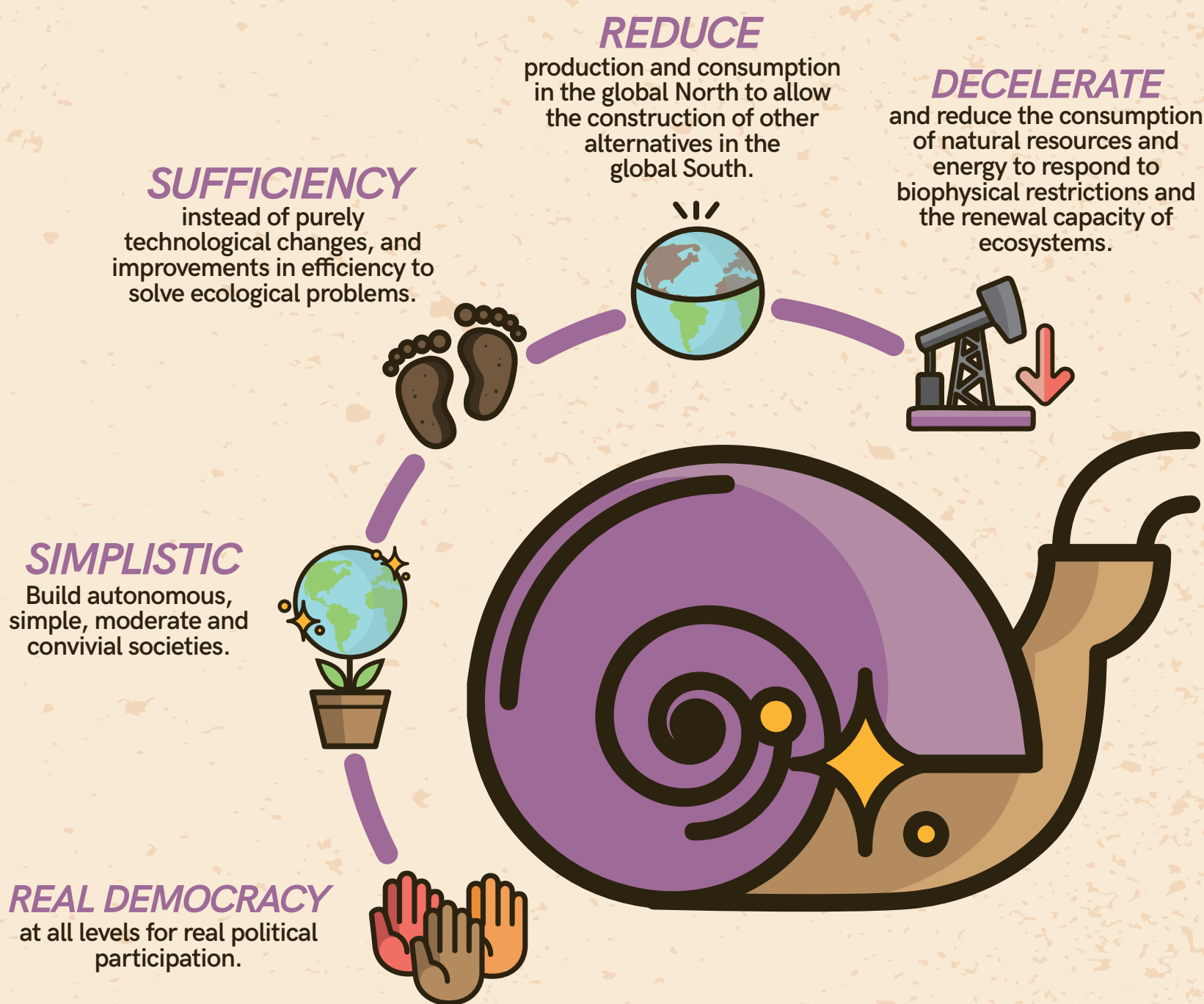
- HISTORY -



- PROPOSALS OF DEGROWTH -

"The snail constructs the delicate architecture of its shell by adding ever increasing spirals one after the other, but then it abruptly stops and winds back in the reverse direction. In fact, just one additional larger spiral would make the shell sixteen times bigger. Instead of being beneficial, it would overload the snail."

- Ivan Illich



- DEBATES AND CHALLENGES -

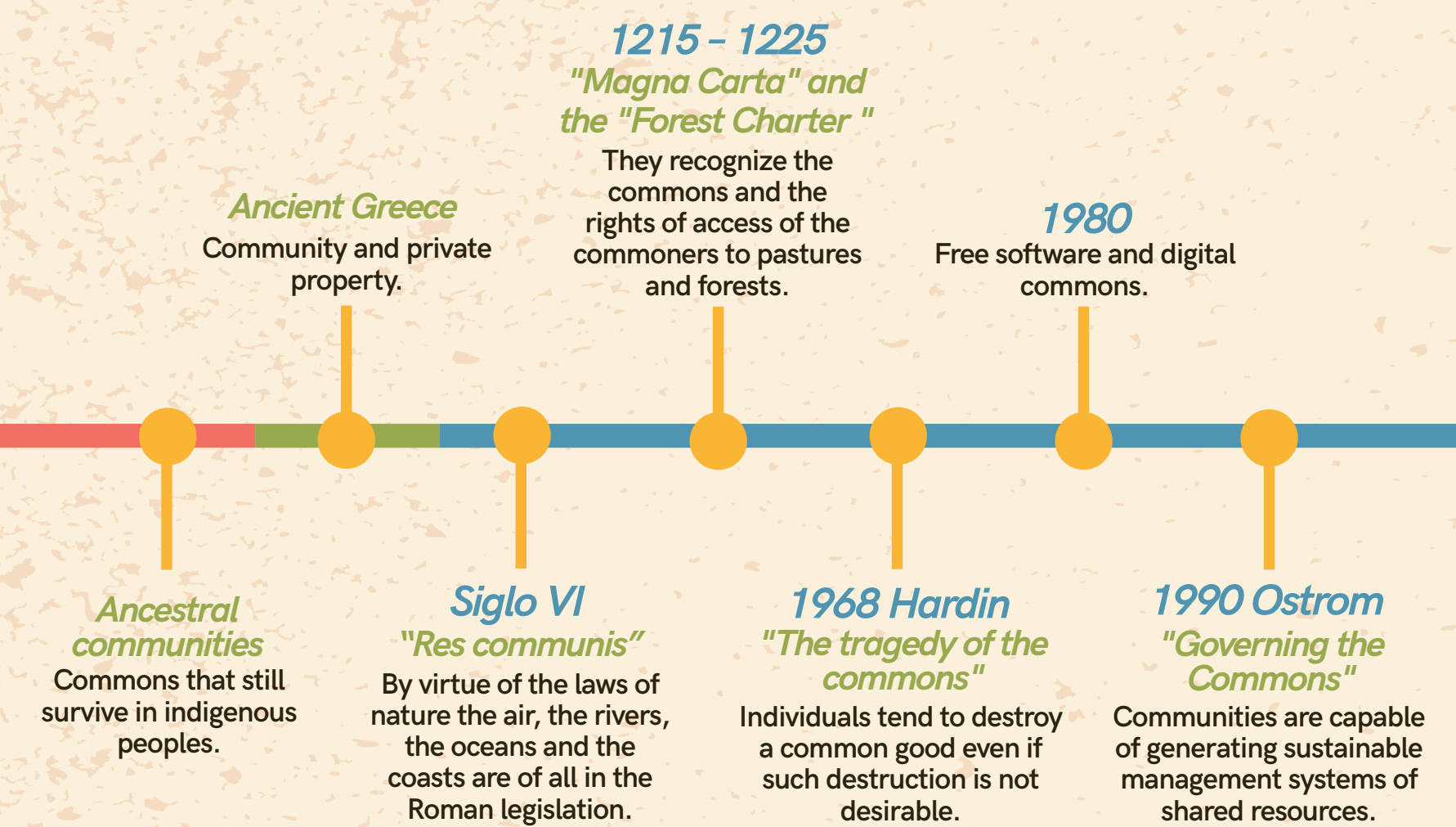
- Degrowth is a plural movement born in the global North that needs to be complemented with alternative views from the global South.
- The construction of a real democracy requires concrete alternatives to the current logic of power.
- The complementarity between the perspectives of degrowth and the search of a dynamic equilibrium proposed by Vivir Bien are fundamental for building alternatives on a finite planet.
- Degrowth is not possible without overcoming capitalism that constantly seeks more profits to perpetuate its existence.
- Complementarity with ecofeminisms is essential to get out of the productivist cycle of extraction, production and consumption, and to promote care economies and life reproduction.
- The complementarity between degrowth and other visions is essential to forge a new vision of modernity.

COMMONS

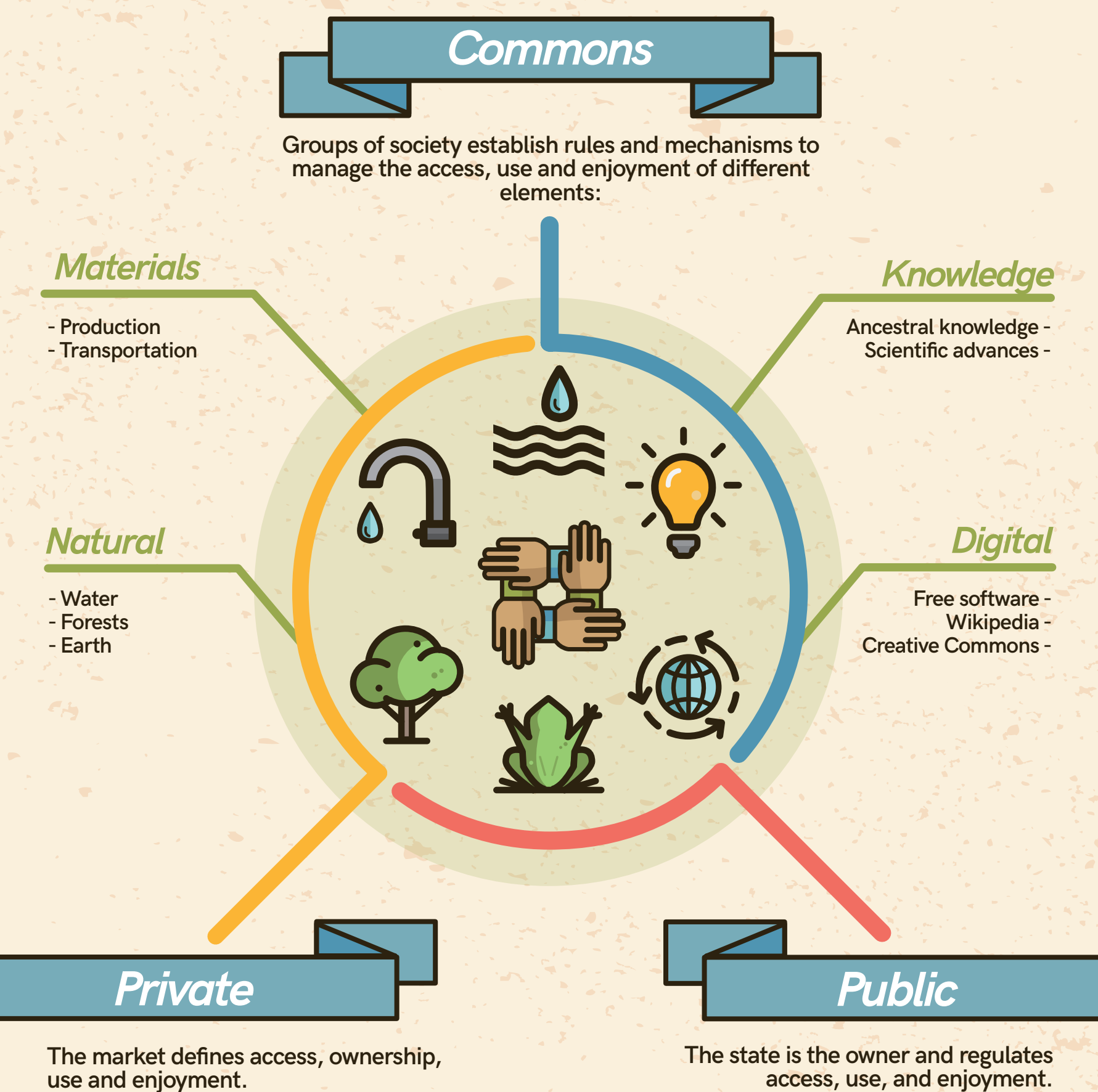
The commons are not objects but processes of social management of material, natural or digital elements or knowledge.

The alternative is not more state or more markets, but more commons.

- HISTORY -



- TYPES OF MANAGEMENT -



When social management weakens, the commons are captured by the State or the market.

- DEBATES AND CHALLENGES -

- The commons are not public goods or services that are managed by the State but they can interact with them.
- The complementarity between the vision of the commons and the rights of Mother Earth can strengthen the perspective of the commons that involve nature.
- Among the different types of management (public, private and commons) there is a permanent interrelation and tension. The State and the market are in constant dispute and coexistence with old and new commons.
- The practice of the commons that was born in local spaces today has the challenge of moving to global spaces such as climate change.
- The commons that involve elements of nature cannot treat them as if they were only "resources". These commons must recognize, respect and subordinate their social management to the processes of self-regulation of nature.
- The commons need real democracies to flourish.
- The challenge is to build societies where social self-management prevails over the logic of the market, the State and power.

ECOFEMINISMS

Patriarchy is not only the domination of man and masculinity over woman and femininity, but is the domination of man over nature.

"If the masculine society continues, tomorrow there will be no humanity"

- Françoise d'Eaubonne

- HISTORY -

1730
Amrita Devi

Together with her three daughters and 363 villagers she sacrificed her life trying to save the trees of the village of Khejarli in India.

1974
Françoise d'Eaubonne

Coins the term ecofeminism in her book "Feminism or death."

1962
Rachel Carson

"But man is a part of nature, and his war against nature is inevitably a war against himself."

1949
Simone de Beauvoir

"One is not born, but rather becomes, a woman."

1978
Lois Gibbs

She leads protests after discovering that her Love Canal neighborhood in New York had been built on a toxic dump.

1978
Susan Griffin

We must recover the contact of women with nature that has been lost by patriarchal domination.

1987
Riane Eisler

Building a Caring Economy and Society.

2011
Alicia Puleo

An environmentalism without gender perspective is not possible.

1998
Ivone Gebara

Critical of the theology of liberation for its anthropocentrism and androcentrism.

1993
Mary Mies y Vandana Shiva

The dominant logic of capitalism is based on a patriarchal vision.

- PROPOSALS -

Ecofeminisms of the south

The "maldevelopment" imposed on the countries of the south exacerbates the exploitation of women and the plundering of nature to benefit the elites.

Constructivism

The relationship of women with nature is the result of a social construction and is linked to the sexual division of labor that sustains capitalist patriarchal societies.

Essentialism

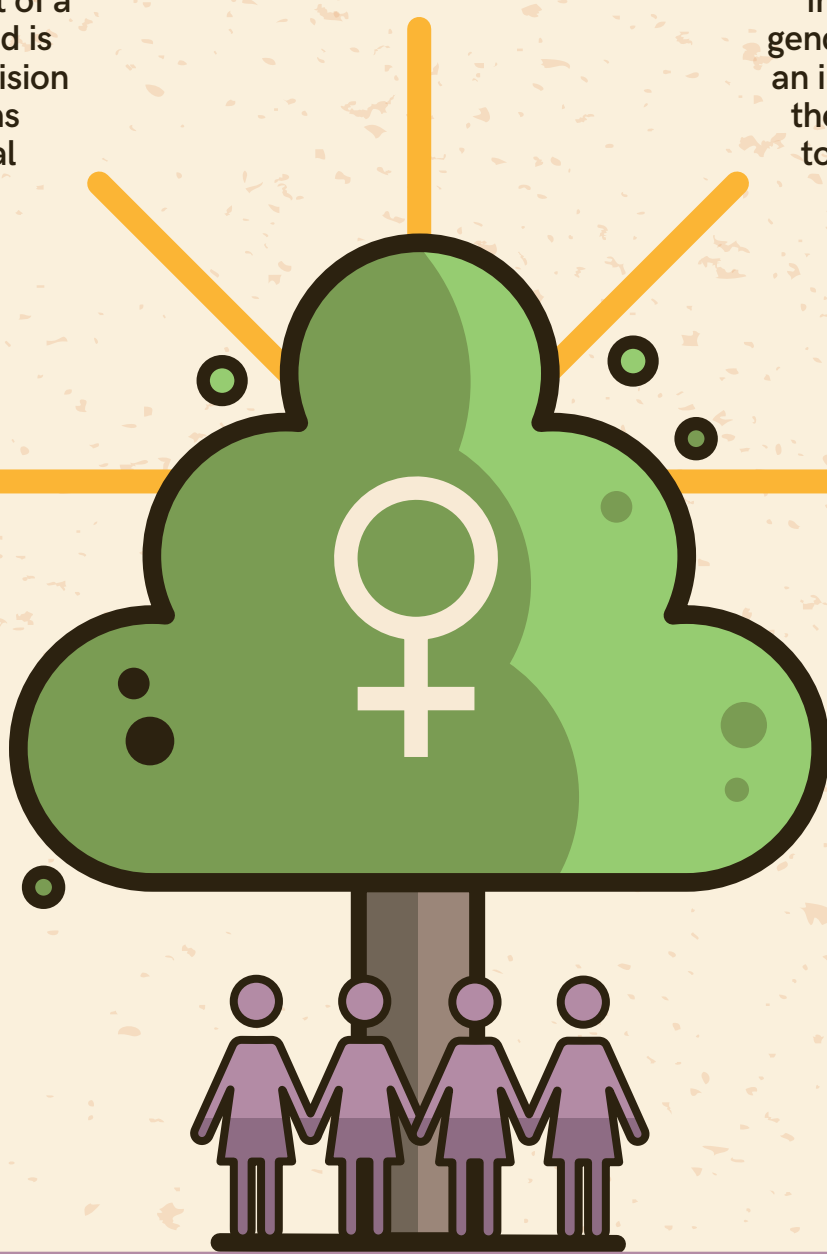
The defense of nature is inherent to the feminine gender identity. Women have an innate ability to challenge the system for their ability to give birth. Women are producers of life.

My body, my territory

A devastated and wounded body by the multiple violence of extractivist capitalism, patriarchy and colonialism.

Ecumenical ecofeminism

The male monotheistic God is a hostile concept that justifies the plundering of the Earth.



There is not one ecofeminism but a diversity of ecofeminist movements that are in constant dialogue and debate.

- DEBATES AND CHALLENGES -

- The complementarity between the ecofeminisms and other visions is essential to overcome the patriarchy that is the first structure of domination and subordination of history that extends into capitalism, including processes of social transformation that raise gender equality and harmony with nature.

- The caring of life is a central element in the relationship between human beings and with nature.

- The ecofeminist approach that it is not possible to overcome anthropocentrism without also addressing androcentrism is essential for proposals such as degrowth and the Rights of Mother Earth.

- The radical transformation of power structures requires their feminization to liberate humanity from systems of oppression and restore the balance between genders and with nature.

THE RIGHTS OF MOTHER EARTH

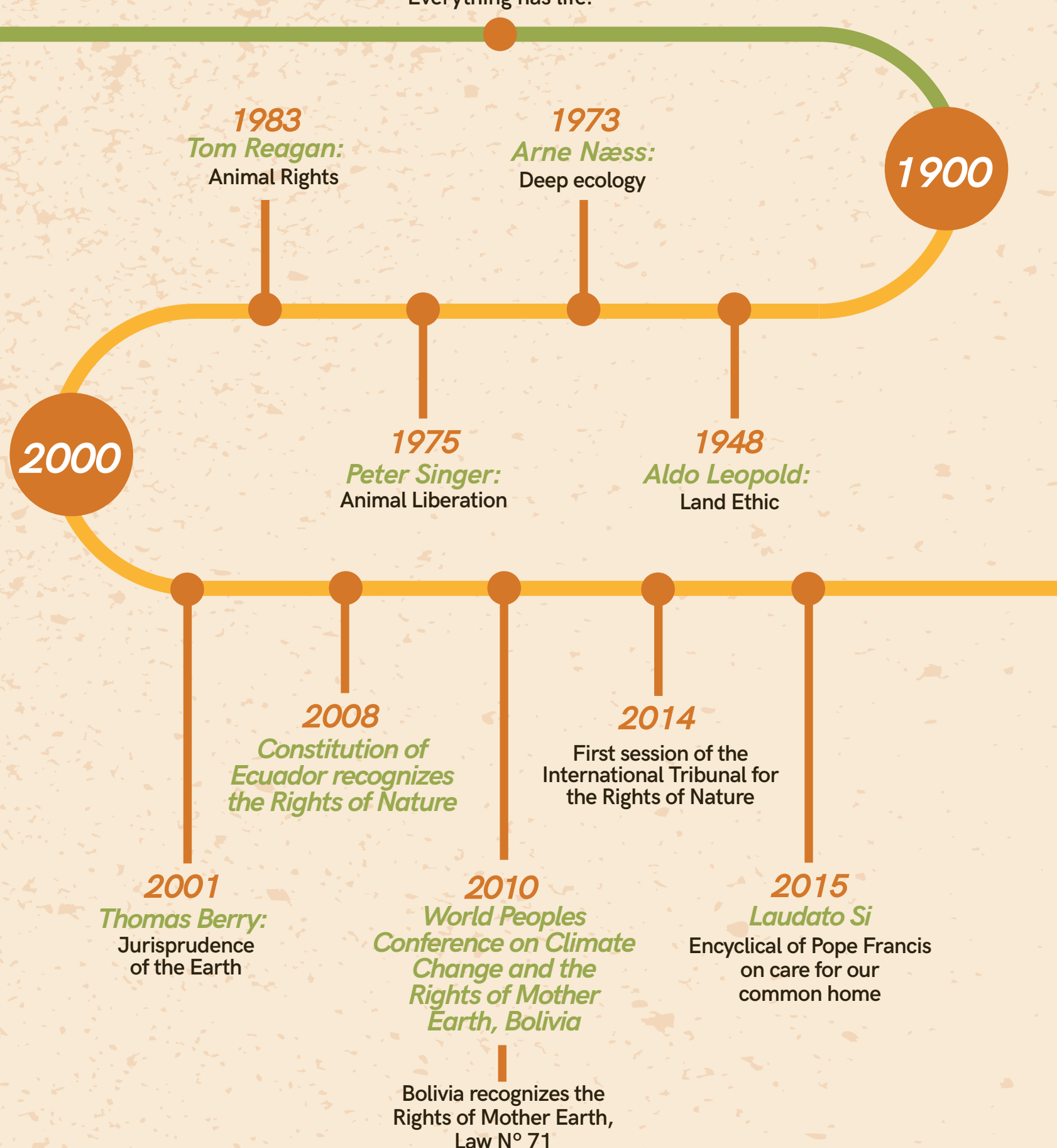
The rights of Mother Earth are a call to overcome the dominant anthropocentrism to build an Earth community of human beings and nature.

"Nature is a subject, not a collection of objects"

-Thomas Berry

- HISTORY -

Indigenous peoples
"Everything has life."



- THE STREAMS -

The rights of Mother Earth are the result of the confluence of different currents:

Indigenous

Legal

Scientific

Ethical



Everything has life. Human beings are only one component of the Earth community and not its owners.



Our planet is a self-regulated system of physical, chemical, biological and human components.



Human beings must act responsibly to protect the vitality, diversity and beauty of the Earth.



We need to rethink our legal system to allow the welfare of the Earth recognizing the specific rights of its non-human components.

The rights of the non-human components of the Earth system arise from the fact that all the members of this system are interrelated, none can exist in isolation and the rights of each of them depend on the rights of others.

- DEBATES AND CHALLENGES -

- More important than the legal recognition of the rights of nature is its compliance and implementation.
- The rights of nature can never be guaranteed through market mechanisms that allow polluting companies to buy "permits" to continue polluting.
- The full application of the rights of Mother Earth requires rethinking the concept of private, state or public property that fragments and transforms nature into things.

The main goal of the rights of Mother Earth is not the legal texts but to advance in the construction of a community of the Earth.

An eco-society requires a real democracy that listens to nature.

The rights of Mother Earth raise the need for a new global governance of the Earth.

DEGLOBALIZATION

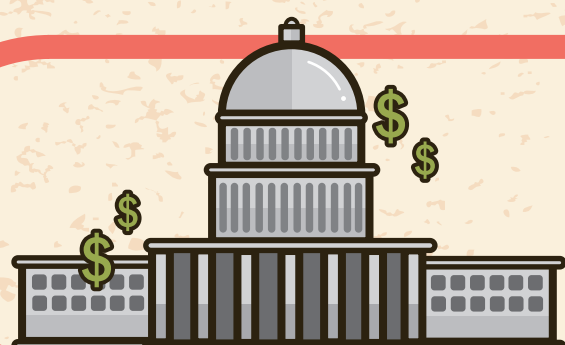
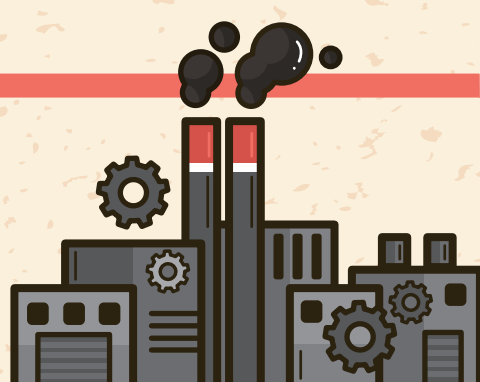
Globalization is a process of world integration of capital, production and markets to increase the rate of profit of capital.

Deglobalization is a call to think and build an alternative global integration that has at its center peoples and nature.

- HISTORY -

1870 - 1914 First globalization

Improvement in means of transport, emergence of a world market, massive migrations on the planet and movements of capital between regions of the world.



1914 - 1980 Predominance of national capitalisms

Domination of national capitalist economies with strong State intervention.

1980 - 2008 Neoliberal globalization

Liberalization of markets for goods, services, government procurement and capital. Supranational agreements that guarantee foreign investments. Decrease of the role of the State, privatizations, labor flexibility and financialization of nature.



2008 → New phase of globalization?

Capitalism is altering the Earth system. Their cyclical crises have become chronic. New technological revolution with automation and biotechnology. Commercial and geopolitical disputes deepen. Emergence of authoritarian governments, xenophobia, misogyny and racism.

To deglobalize

Understand
the evolution of globalization and the different moments it goes through.

Deconstruct
delegitimize, aggravate the contradictions and confront the expansion of globalization.

Build alternatives
at all levels to promote global integration for peoples and nature.

- THE ALTERNATIVES -

Economies for life

Exit extractivism and productivism for export and promote economies that guarantee human rights and the rights of nature.

Free movement of people

Without fraternity between human beings it is not possible a new global integration.

Asymmetrical commercial rules

Trade and investment agreements have to favor small economies and be more demanding for big economies.

Subsidiarity

Any political and economic decision must be adopted by the level of government closest to the problem.

Harmony with Nature

Restore balance with the Earth system.

Real democracy

Radical transformation of power structures and strengthening self-management practices.

Integration of peoples

Deglobalization can not be limited to the actions of states that are functional to the process of globalization of capital.



Deglobalization is essentially anti-capitalist because you can not achieve a global integration for life within the framework of the current system.

- DEBATES AND CHALLENGES -

● Deglobalization does not promote isolation or autarchy, but to seek a different global integration that is not dominated by capital.

Deglobalizing is to embrace diversity, promoting an integration that respects different visions and forms of self-determination. ●

● Deglobalization does not seek to replace the homogenizing model of globalization with another of universal application for all countries and communities.

Deglobalization is far from being a finished proposal and each time it needs to be fed from different perspectives in order to forge an integration for the peoples and nature. ●



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