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:

- **Inclusive life**
- **Plentiful life**
- **Harmonious life**
- **Sublime life**

### History

- **Suma Qamaña**
- **Sumaq Kawsay**

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

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

**Vivir Bien 1990 - 2000**

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

**Constitutionalization 2007 - 2008**

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

Controversy

Vivir Bien is an alternative to development.

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

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### Proposals of Vivir Bien

For Vivir Bien the "whole" is the Pacha, which includes the indivisible 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.

Vivir Bien seeks the balance between the contradictory parts of the "whole".

In order to do this, Vivir Bien is 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.

Equilibrium

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".

### Debates and Challenges

- **For Vivir Bien everything always has contradictions. To live well is to learn to coexist in a multipolarity of contradictions:**
  - individual-community
  - humanity-nature
  - "to know how to live"

- **Vivir Bien seeks the balance between the contradictory parts of the "whole".**

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

- **For Vivir Bien the "whole" is the Pacha, which includes the indivisible unity of space and time.**

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

- **Controversy:**
  - Vivir Bien is an alternative to development.
  - Or it is a form of development that claims to be more human and friendly with nature.

- **Vivir Bien is a concept under construction that needs to be complemented with other visions such as ecofeminism, commons, degrowth, deglobalization and others.**

- **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.

- **History**
  
  **1945 -1973**
  The Glorious Thirty
  Strong growth of industrialized countries based on the plundering of natural resources of southern countries.

  **1971**
  Georgescu-Roegen
  Even with the most futuristic recycling methods we won’t be able to recover all the material that has been used.

  **1972**
  Meadows Report, MIT, Club of Rome
  The word degrowth is born, André Gorz
  On a finite planet, the dynamics of exponential growth are not sustainable.

  **1973**
  The word degrowth is born, André Gorz
  1971 - 1973

  **1980**
  Neo-liberal globalization
  The extraction and commodification of natural resources is accelerated in an attempt to recover the rate of profit of capital.

  **1992**
  Earth Summit
  Human beings are the center of sustainable development, they have the right to a healthy and productive life in harmony with nature.

  **1992**
  "Beyond the limits of growth"
  Humanity has already exceeded the carrying capacity of the planet to sustain its population.

  **2002**
  The movement for degrowth is born
  The Institute of Economic and Social Studies for sustainable degrowth was founded in Lyon.

  **2008**
  First International Conference on Degrowth in Paris, France
  The movement for degrowth is born

  **1987**
  Brandt Report
  Satisfy the needs of the present without compromising the needs of future generations.

  **1987**
  Bruntland Report
  1987

  **2002**
  The Institute of Economic and Social Studies for sustainable degrowth was founded in Lyon.

  **2015**
  1°C increase in the temperature of the planet

  **1980**
  Neoliberal globalization
  The extraction and commodification of natural resources is accelerated in an attempt to recover the rate of profit of capital.

  **2015**
  1°C increase in the temperature of the planet

- **Proposals of Degrowth**

  - **Sufficiency**
    - Technological changes, and improvements in efficiency to solve ecological problems.

  - **REDUCE**
    - Production and consumption in the global North to allow the construction of other alternatives in the global South.

  - **DECELERATE**
    - and reduce the consumption of natural resources and energy to respond to biophysical restrictions and the renewal capacity of ecosystems.

  - **REAL DEMOCRACY**
    - at all levels for real political participation.

  - **DECOMPLEXIFICATION**
    - Build autonomous, simple, moderate and convivial societies.

  - **SUFFICIENCY**
    - At all levels for real political participation.

  - **SUFFICIENCY**
    - In the global North, the need to be complemented with alternative views from the global South.

  - **REDUCE**
    - The construction of a real democracy requires concrete alternatives to the current logic of power.

  - **SUFFICIENCY**
    - Degrowth is not possible without overcoming capitalism that constantly seeks more profits to perpetuate its existence.

  - **SUFFICIENCY**
    - The complementarity between degrowth and other visions is essential to forge a new vision of modernity.

- **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.

  - Degrowth is not possible without overcoming capitalism that constantly seeks more profits to perpetuate its existence.

  - Complementarity with other perspectives is essential.

  - The complementarity between degrowth and other visions is essential to forge a new vision of modernity.
The commons are not objects but processes of social management of material, natural or digital elements or knowledge.

- **HISTORY** -

1215 – 1225 “Magna Carta” and the “Forest Charter” They recognize the commons and the rights of access of the commoners to pastures and forests.

1980 Free software and digital commons.

1968 Hardin “The tragedy of the commons” Individuals tend to destroy a common good even if such destruction is not desirable.

1990 Ostrom “Governing the Commons” Communities are capable of generating sustainable management systems of shared resources.

- **TYPES OF MANAGEMENT** -

**Commons**
- Groups of society establish rules and mechanisms to manage the access, use and enjoyment of different elements:
  - Materials Knowledge
  - Natural
  - Digital
  - Ancestral knowledge
  - Scientific advances
  - Free software

**Public**
- The state is the owner and regulates access, use, and enjoyment.

**Private**
- The market defines access, ownership, use and enjoyment.

**Commons**
- The complementarity between the vision of the commons and the rights of Mother Earth can strengthen the perspective of the commons that involve nature.

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

- **DEBATES AND CHALLENGES** -

The challenge is to build societies where social self-management prevails over the logic of the market, the State and power.

The commons need real democracies to flourish.

The commons are not public goods or services that are managed by the State but they can interact with them.

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 different types of management (public, private and commons) have a permanent interrelation and tension. The State and the market are in constant dispute and coexistence with old and new commons.

Individuals tend to destroy a common good even if such destruction is not desirable.

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

The challenge is to build societies where social self-management prevails over the logic of the market, the State and power.

The market defines access, ownership, use and enjoyment.

The complementarity between the vision of the commons and the rights of Mother Earth can strengthen the perspective of the commons that involve nature.

The commons are not public goods or services that are managed by the State but they can interact with them.

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 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 complementarity between the vision of the commons and the rights of Mother Earth can strengthen the perspective of the commons that involve nature.
ECOFEMINISMS

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

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

- Françoise d’Eaubonne

HISTORY

1730
Amelia Davis
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

1978
Lois Gibbs
She led protests after discovering that her New York neighborhood lived near a toxic dump.

1978
Rachel Carson

1987
Bione Ederer

1993
Mary Manz

1998
Ivone Gebara

2011
Alicia Puleo

- DEBATES AND CHALLENGES

-PROPOSALS-

Ecofeminisms of the south

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

Constructivism

The relationship between nature and systems of oppression is based on the idea that women and femininity are the providers of life.

My body, my territory

A defendable and protected body by the multiple visions of attractive capitalism, patriarchy, and androcentrism.

Essentialism

The individual approach that the same is not possible to overcome andr aspatism with attraction capitalism, patriarchy, and with nature.

Essentialism

The radical transformation of power structures requires the feminization of the economy and the rights of Mother Earth.

ECUMENICAL ecofeminism

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

-DEBATES AND CHALLENGES-

-PROPOSALS-

Ecocentrism

The complementarity between the masculinist and other visions is essential to overcome the patriarchy that is the first structure of domination and subordination of history that extends into capitalist patriarchal movements that are in constant dialogue and debate.

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The complementarity between the masculinist and other visions is essential to overcome the patriarchy that is the first structure of domination and subordination of history that extends into capitalist patriarchal movements that are in constant dialogue and debate.
"Nature is a subject, not a collection of objects."

**Indigenous peoples**

“Everything has life.”

**Peter Singer:**

Animal Liberation

1975

**Aldo Leopold:**

Land Ethic

1948

**Arne Næss:**

Deep ecology

1973

**Tom Reagan:**

Animal Rights

1983

**Jurisprudence of the Earth**

Constitution of Ecuador recognizes the Rights of Nature

1900

2000

**Bolivia recognizes the Rights of Mother Earth, Bolivian Law Nº 71**

2008

First session of the International Tribunal for the Rights of Nature

2014

**Laudato Si Encyclical of Pope Francis on care for our common home**

2015

- THE STREAMS -

**Indigenous**

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

**Legal**

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

**Scientific**

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

**Ethical**

We need to rethink the 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.

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

- Indigenous
- Scientific
- Legal
- Ethical

- THE DEBATES AND CHALLENGES -

- More important than the legal recognition of the rights of nature is its compliance and implementation.

- 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.

- 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.

- 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.

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

Systemic Alternatives is an initiative of Focus on the Global South, Attac France and Fundación Solón Bolivia, with the support of CCFD-Fondation Terre Solidaire, DKA and Fastenopfer.

www.systemicalternatives.org // www.fundacionsolon.org

Text: Pablo Solón and José Carlos Solón

Based on the chapter written by Pablo Solón on the book “Systemic Alternatives”

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

**THE ALTERNATIVES**

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.

Decolonize, 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.

- **Harmony with Nature**
  - Restore balance with the Earth System.

- **Real democracy**
  - Radial 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.

- **Asymmetrical commercial rules**
  - Trade and investment agreements have to favor small economies and be more demanding for big economies.

- **Predominance of national capitalisms**
  - Domination of national capitalist economies with strong State intervention.

- **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.

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

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

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

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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Pablo Solón and José Carlos Solón

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