

Well-being beyond development

Buen Vivir in Latin America



Regional Document

This publication is part of the regional project “Voces de Latinoamérica por el Buen Vivir más allá el Desarrollo”, executed by the Plataforma de Organizaciones Copartes and the Red Juvenil Latinoamericana, in articulation with the Latin American Regional Office - ORLA, of tdh Germany; from March 2021 to March 2022. If you wish to reproduce its contents please contact the authors or the publisher.

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The document was prepared in three stages: from the 10 countries, national documents were prepared that collected the expressions of children, young people and adults, in relation to the effects of the development model on our lives and on nature; they identified elements that should be at the base of alternative proposals to development and Buen Vivir; and recovered experiences that raise other forms of relationship between human beings and nature. These documents were presented in a virtual regional dialogue meeting, in which we collectively identified regional trends in development impacts, as well as our practices and reflections in each territory, which were finally systematized by a commission made up of representatives of the three Latin American voices.

“This publication should be read as a handmade fabric, made from patches, textures and colors, organized and systematized in a text with multiple voices. Everything that is read here comes from that collective framework.”



Con el apoyo de:

 **terre des hommes**
Apoyo a la Niñez

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I. Background

The hegemonic model of development that prevails in the world is based on capitalist accumulation relations, on anthropocentrism and the destruction of nature: “the capitalist model based on the exploitation and appropriation of nature by men is unsustainable for our own existence¹”. The neoliberal logic is sustained by the existence of a patriarchal domain, the colonialist exploitation of the countries of the North to the countries of the global South and the destruction of nature². The central paradigm of development -which has adult-centric, patriarchal and racist characteristics- presupposes economic growth at all costs, at the expense of indigenous peoples, Afro-descendants in Latin America, women, the poor, people with disabilities, cultural diversity and non-human living beings. Capitalism structures societies in a utilitarian way, to satisfy the needs and whims of a system that is sustained by a permanent intensification of unbridled and unsustainable consumption³, which allows for a few an “infinite” accumulation of financial resources, thanks to the exploitation of millions Worldwide.

The children are the ones who have the most rights violated by this system. In this sense, it is convenient to look at some legal frameworks of these rights. The Convention on the Rights of the Child⁴ of the United Nations innovates precisely by guaranteeing children all the rights and freedoms set forth in them, without distinction, for reasons of race, color, sex, language, religion, political or other opinion, national or social origin, economic position, birth or any other condition.

The guiding principles of the Convention must be highlighted: non-discrimination; adherence to the best interests of the child; the right to life, survival and development; and the right to participation. Those principles serve as the foundation for each and every child’s right to become a reality. And that is the case of living and existing in a development model that respects them.

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1. Contribution document from Brazil
 2. All the countries of the region are affected by the extractivist projects of companies from the global north: “interventions by foreign companies which have bought our national assets, over-exploiting them” Contribution document from Chile.
 3. “Nossa sociedade deve modificar urgentemente sua relação com o consumo, desatrelando o paradigma de que consumo e o desenvolvimento andam juntos (...) Esse debate acaba sendo utópico quando pensamos que a maior parte da população não têm acesso aos direitos básicos de sobrevivência e também sofrem diretamente os impactos da degradação do meio ambiente.” Contribution document from Brazil
 4. NNUU, Convention on the Rights of the Child, available at <https://www.ohchr.org/SP/ProfessionalInterest/Pages/CRC.aspx> (accessed on April 19, 2021)

Environmental rights are an essential part of that respect for children's rights. Although at the moment a right directly related to a healthy environment is not explicitly incorporated, many articles of the Convention point a way to the States Parties and society in general. The right to life (article 6) makes explicit the roles of the States Parties to guarantee "to the maximum extent possible the survival and development of the child". Already the rights to health (article 24), to an adequate standard of living (article 27) and to education (articles 28 and 29) bring broad understandings of essential elements for the full enjoyment of those rights that, to a great extent, are related directly with a healthy environment.

Beyond the Convention, the United Nations Sustainable Development Goals⁵ are directly related to the need for an alternative model of development. They contain structural elements and concerns of the 2030 agenda.

From a regional perspective, Article 11 of the Optional Protocol to the American Convention on Human Rights (San Salvador Protocol)⁶ guarantees the right to a healthy environment to all persons and, to the States Parties, "shall promote the protection, preservation, and improvement of the environment". And the Escazú Agreement, which entered into force on April 22, 2021 -on Mother Earth Day- aims to "guarantee the full and effective implementation in Latin America and the Caribbean of the rights of access to environmental information, public participation in environmental decision-making processes and access to justice in environmental matters, as well as the creation and strengthening of capacities and cooperation, contributing to the protection of the right of each person, of present and future generations, to live in a healthy environment and to its sustainable development."⁷

5. <https://www.un.org/sustainabledevelopment/es/>

6. OAS, San Salvador Protocol, available at <http://www.oas.org/en/sare/social-inclusion/protocol-ssv/docs/protocol-san-salvador-en.pdf> (accessed on April 19, 2021)

7. The Regional Agreement on Access to Information, Public Participation and Access to Justice in Environmental Matters in Latin America and the Caribbean, (Escazú Agreement), is an international treaty signed by 24 Latin American and Caribbean countries regarding to protocols for the protection of the environment. It currently has twelve ratifications: https://repositorio.cepal.org/bitstream/handle/11362/43595/1/S1800429_es.pdf

II. About the document⁸



8. As detailed in this section, the preparation of this document responds to a collective, participatory and intergenerational process. Its authorship, therefore, is collective: the Latin American Youth Network, the Platform of Partner Organizations and the Latin American Regional Office of tdh Germany (ORLA). The compilation, systematization and final drafting was carried out by a representative commission of the three voices, made up of Olenka Magallanes (on behalf of the Youth Network), Bruna Leite (on behalf of the ORLA) and Martín Passini (on behalf of the Platform of partner organizations) And then it was put to the consideration of the collective, to receive contributions and improvements that the commission incorporated into the final text.

This document called "Well-being beyond development / Good Living in Latin America", rescues collective reflections and communitarian proposals for the upbringing of life in harmony. From our dialogue spaces, we have made progress in recent years, in the recognition of Buen Vivir as a perspective, horizon and vision of life, which gives meaning to the practices and processes we carry out. Based on the legacy of ancestral Andean cultures, a general understanding has been reached that, in the various countries and communities, practices, experiences and reflections are produced that contribute to the idea of forms of coexistence that are critical to the current development model, both in Latin America as in the whole world. Within this framework, this document includes reflections made in 10 countries of the region: Argentina, Brazil, Bolivia, Chile, Colombia, El Salvador, Guatemala, Mexico, Nicaragua, Peru.

It could be said that this document has been written many years ago. It is a text with a history of other texts⁹ and, above all, of conversations, a central social practice in our ancestral and current communities, who gather around a campfire or a table to dialogue, to share knowledge, to regenerate the community, for mutual upbringing –"crianza": the "affective relationship, of affection, between humans, deities and nature that is associated with the verbs: feed, breastfeed and sustain, which express relationships of care, complementarity, cultivation and reciprocal hospitality"¹⁰ Thus, also talking in our group of children, youth and adults meet to raise ourselves. The theme of this text is, ultimately, the central axis of our reflections as a Latin American collective. What we consider in the framework of this document, as background to this group made up of organizations, youth groups, and the Latin American regional office of tdh Germany, (a group we call 3 voices from Latin America), is in itself a long conversation and a long walk of learning, in the common search for more dignified horizons for our children, youth and communities¹¹. And for this very reason, this text is assumed as one more input - and hopefully a contribution as such - to continue talking, also with brothers from other territories and regions.

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9. This brief and incomplete list of documents from our region gives an account of this journey. <https://docs.google.com/document/d/1ZomeTSn8g-DUM0YyNL9dS7BnzYOATO-nmoSMgYu6Gyk/edit?usp=sharing>
 10. Contribution document from Peru
 11. Faced with fear, as a "fundamental content of global development policies" (of not having enough food, resources, collapse, global warming, etc.) and that lead to "the urgency of" formulating solutions as soon as possible, through instruments and procedures alien to reality", to refound serenity and long-term challenges, as well as incremental actions that overcome "time limits", are starting points for alternative experiences to development. Document from Peru.
 12. "The participation of children and youth means living and relating differently, recovering inner and outer freedom, learning to listen and share, free from any fear and violence (...) articulating flexible and autonomous networks for children and youth from all the territories of "Deep Latin America." Document of contributions from Bolivia.

This document also responds to a particular moment and its preparation to a specific, participatory¹² and intergenerational methodology. This initiative is part of the regional project “Voices of Latin America for Good Living beyond Development”¹³ and was developed in three stages: first from each of the 10 countries, in addition to the ORLA team¹⁴, which make up the regional dialogue space national documents were prepared that collected the expressions of children, youth and adults, in relation to the effects of the development model in our lives and in nature; we identified elements that should be at the base of alternative proposals to development and Buen Vivir; and recovered experiences that raise other forms of relationship between human beings and nature. Then, with the national presentations as inputs, we held a virtual regional dialogue meeting, in which we collectively identified regional trends in development impacts, as well as our practices and reflections in each territory. Finally, this document is not intended to teach academic exhaustiveness or discursive solemnity. It should be read, better, as a handmade fabric, from patches, textures and colors, organized and systematized in a text with multiple voices. Everything you read here comes from that collective network

13. A presentation of the regional project can be found here <https://sites.google.com/view/voceslatinamericabuenvivir>

14. Latin American Regional Office of terre des hommes Germany

III. Latin America and development: impacts of the current model



The Latin American region has a rich biological and cultural diversity. It is represented in its various ancestral knowledge, in the traditional methods of cultivation and use of herbs, in the relationship with nature. We must highlight the way that community life characterizes traditional Latin American peoples in rural and urban areas, sharing their knowledge intergenerationally. In urban contexts, for example, in favelas and popular neighborhoods, the strengthening of community life becomes palpable as a collective way out, in the face of very unfair and unequal living conditions, largely due to the absence of weakened and dependent States.

At the same time, the history of our region is mixed with the negative **impacts of the development model**: the disastrous effects of colonization and a logic of development that focuses on a few interests, and not on the collective. Contrary to this wealth and biological, cultural and knowledge diversity, the current development model -which we have already described as capitalist, colonial, individualistic and selfish¹⁵- breaks the ties of the community and affirms individualism (decommunalization), has disenchanting (desencantado) the world and its spirituality (desacralization), has broken man's ties with nature (denaturation), as central elements of modernity that deepen with the unbalanced acceleration of development imposed since the middle of the last century¹⁶. Thus, the model requires the overexploitation of natural resources, until they are depleted, and of the majority, (especially the most vulnerable populations), for the benefit of the accumulation of capital and resources for a minority. The system of economic and political domination is based on a patriarchal and racist culture, which leads to policies of discrimination and control of people, especially women, young people from poor neighborhoods, Afro-descendants, migrants and native peoples.

The historical promise of the development model was that modernization, understood as a socioeconomic process of industrialization and modernization, would lead to an improvement in the quality of life (material well-being) by satisfying economic needs. The central countries of capitalism followed this path, which managed to achieve a degree of development and well-being for their populations, thanks to projects of colonial exploitation in countries of the global south.

Throughout almost 70 years, after the Second World War, this model was consolidated with the intention of imposing by force (with different methods) an economic system (capitalism), political system (democracias representativas dependientes y subordinadas al concentrado mercado

16. Contribution document from ORLA

financiero internacional) and cultural (globally publicized as the American way of life). After all this time there are countless failures, disasters and negative impacts for humanity and the planet. Looking at Latin America, it is necessary to highlight a series of phenomena and conflicts in very different spheres (environmental, social, economic, political) that, however, have their causes in the global development crisis as a model:



Deepening of historical inequalities¹⁷ in the various dimensions of life. Economic and social gaps are exacerbated through privatization, denial of rights and all kinds of violence (gender, institutional, structural, racial, etc.). As a consequence, most of the world's population remains outside the system in unworthy living and working conditions (informality, forced labor, lack of access to housing¹⁸, child labor in exploitative conditions, etc.), with concentration of wealth and enormous inequities.



Commodification of life: in the context of the inequality gap, the development model operates by transforming common goods and social rights, such as health, education or communication into merchandise and placing them in function of the reproduction of capital. rather than in the emancipation and improvement of the living conditions of the communities. Patents on scientific knowledge, but also on ancestral knowledge dispossessed by industries (for example, pharmacology) or on nature itself, produce effects as obscene as the hoarding by some of the richest countries in the world, of most of the the available vaccines against Covid-19, also preventing possible production in other countries after the release of their patents. Capitalism expands its spheres of what is appropriated towards the green economy, commercializes ecological functions, water, or deforestation¹⁹.



Hegemony of the **ideology of individualistic meritocracy and normalization mandate**, a political production that, while making people's living conditions precarious and eroding the solidarity bases of community life, holds the subjects responsible for their "failures"²⁰ As a product From this system of ideology, hyper-consumption and materialism propagate, in an unsustainable

17. The contributions of all the countries and organizations coincide -as well as during the working day- in visualizing, along with the various expressions of violence, and the environmental disasters produced by the different forms of extractivism in the region, inequality as the more evident effect of the development model in the economic and social sphere in Latin America.

18. With effects also on environmental protection areas: "In cities, due to the lack of housing policies and the need for a large part of the population without dwelling and in a situation of vulnerability to occupation of environmental protection areas and sources of water." Document of contributions from Brazil.

19. Contribution document from Colombia

20. From the Chilean document it is contributed: "the State offer (providing basic services of access to rights) is precarious, inefficient and standardized, a situation that exacerbates the development of sectoral differences. Responsibility is given to the person for their situation. Said success is equivalent today to "having" and not being part of a community to which one can contribute to achieve the development of each and every one, satisfying with dignity the basic needs of each member, respecting our environment".

logic of garbage production, exploitation of nature and unworthy working conditions. It is the alienation of people through a throwaway culture and technologies.



Reproduction of **lifestyles far removed from nature and traditional knowledge**, which lead to its deterioration and eating habits based on the consumption of ultra-processed products. In relation to this phenomenon, there is a devaluation of small agriculture²¹, loss of biodiversity and greater vulnerability to peasant families.



Aggravation of mental health conditions and addictions. And the responses to divergent bodies and behaviors are punitive, confinement, pharmacological, discrimination and segregation.



Support and perpetuation of **racism**, as the ideological foundation of the system of systemic exploitation throughout the world.



Reproduction of **patriarchy**, as a way of domination and control of bodies through gender violence, sexism, exploitation of the female labor force and complete inequality of opportunities in all dimensions of life.



Dissemination of **conservative ideologies -and even fascists-** that emerge in the rural and slave-owning bourgeoisies, which deploy agro-industrial logics²², (monocultures, use of transgenic seeds, etc.), forcibly displace peasant populations and traditional groups -including murders in many cases- and they destroy nature through clearing and poisoning of the soil.



Worsening of the phenomenon of **forced displacement** for economic reasons or armed conflicts: in our region entire towns are forced to migrate to urban centers or to other countries to save their lives or survive in the face of so much poverty²³.




Installation of paradigms of **domination of nature**: utilitarian, consumerist and predatory model of nature. Amazonia and other regions deforested for purposes of benefiting agribusiness²⁴, which is imposed through the use of pesticides.


21. "Small farmers, in the absence of policies for the sector, seek to become more efficient through the incorporation of improved seeds and technological packages that make them more dependent on the market and at the same time reduce their autonomous capacity to reproduce their life systems. The great cultivated diversity, supported by the knowledge and practices of silent breeders, which made possible the reproduction of ways of life in the high Andean communities and the Amazon, is inevitably diminishing". Document of contributions from Bolivia.

22. Document of contributions from Nicaragua

23. Mentioned among others in the contribution documents of Mexico, Guatemala and Nicaragua.

24. "The agribusiness is destruction". Contribution document from Brazil

 Deepening of the global **climate crisis**, and the destruction of nature by unbridled extractive activities²⁵. Original and ancestral cultures lose territories and are on their way to extinction, since the system considers them inferior and backward in their lifestyles of intimate relationship with nature. Water is scarce, it generates conflicts in use and access, or it is turned into merchandise.

 Effects on **human health from ecological imbalance**: the health problems of populations in territories devastated by mega-mining, industrial environmental contamination, or fumigation with pesticides show daily examples of the serious effects that the development model has on health. But in addition, the pandemic evidenced the link between zoonoses and socio-ecological crisis²⁶. As an effect of capitalism, humanity has been suffering from the global deployment of zoonotic viruses, with the consequences that we have been experiencing since March 2020.

In the context of Covid-19 (and the next pandemics)

The increase in epidemics, diseases caused by viruses and the recent COVID-19 pandemic, is a sign of crisis. A limit was reached, (a “sanitary limit”), to which the conception and human use of nature as a mere source of resources threw us; and demonstrating the need to understand that humanity is part of the web of life, of nature, whose imbalance and degradation inevitably impact human physical and mental health.

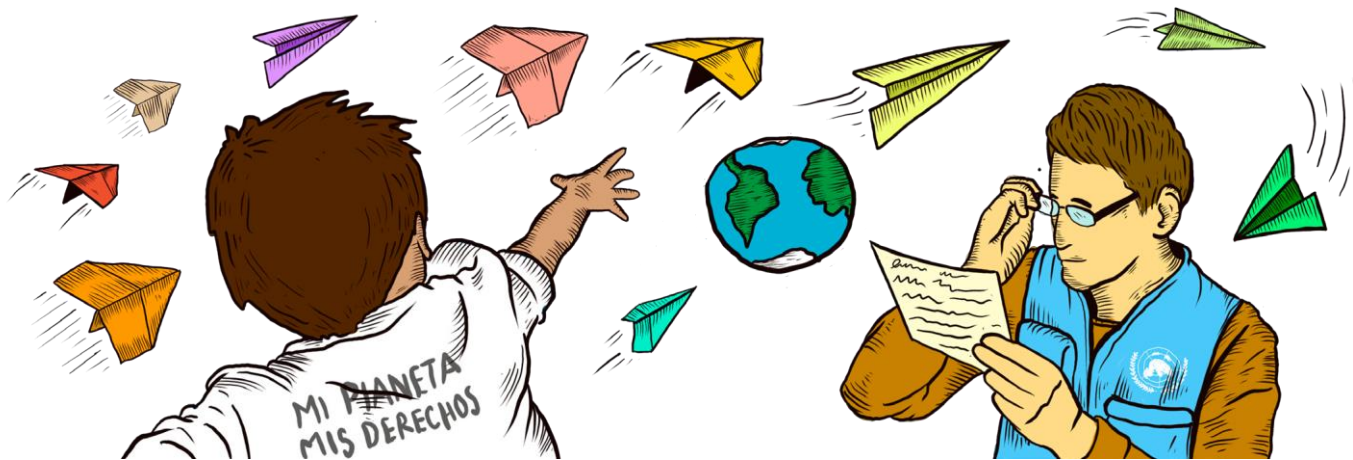
In addition, the COVID-19 pandemic has made use of historical inequalities such as hunger, work in undignified conditions, the precariousness of basic services and access to health to cause all the damage it has caused so far.

The covid-19 pandemic has shown with all its force this central feature of the problem: inequality. It is almost elitist, mercilessly attacking the most disadvantaged, those who do not have drinking water, those who cannot be confined because they are hungry, those who cannot be isolated because their condition is overcrowded. This pandemic cruelly reminds us that what we call a development model is a model of production of misery, domination and pain.

25. “Climate change has effects on the poorest populations, mainly on children and youth, who are forced to migrate to the cities” Document of contributions from Bolivia.

26. Document of contributions from Argentina

An emblematic example of the effects of the pandemic and the disaster of the capitalist model was Brazil. The country with the “strongest” economy in the region, in April 2021, had the largest number of cases (more than 14.5 million), deaths (more than 400,000) and even mutations in local strains of COVID -19. In this scenario, the most vulnerable population is the one that suffers the most: more than 19 million people have been affected by hunger and 55.56% of the population (approximately 116 million) are in conditions of food insecurity. In the same pandemic period, 20 new billionaires emerged in Brazil²⁷.



27. Document of contributions from ORLA

IV. Proposals for good practices in Latin America



*“Viver é partir
Voltar e repartir
Partir, voltar e repartir”
 (“É tudo para ontem” - Emicida)*

From Latin America (as from the other regions of the world), the peoples, the urban popular sectors and the rural communities, have a great diversity of practices, knowledge, experiences and learning that are rooted in their historical and ancestral memories; that are renewed and reworked on a daily basis, also critically incorporating technologies, knowledge and processes typical of Western society (which likewise continues to dominate human relations and contemporary social organizations) recoding them in a logic of logo knowledge; that also connect with critical voices and alternative positions from other territories and political and social movements (such as feminism, the ecological struggle, movements for human rights, etc.); that make up formats and networks of life and produce social meanings and collective identities. But that requires greater visibility and strengthening, given the continuous subjugation of neoliberalism and its logic of eliminating the diversities of the world and imposing a single way of life (or perverting diversity in merchandise). The promotion, strengthening, articulation and dissemination of these experiences also has an impact on the uprising against racism, machismo, ableism and in the face of the global climate crisis, through the rescue of knowledge of traditional life²⁸.





In this scenario, from Latin America, Buen Vivir has been deployed and re-elaborated from the diversity of contexts and territories (countries, rural and urban territories, diverse cultures, etc.) Buen Vivir is the link that articulates being in community with a social being. Recognizing the negative impact of the neoliberal/capitalist development model on people and Mother Nature, we promote respect for Human Rights and harmony with all beings that are part of Mother Earth from our communities. From there we promote the right to equality among people, access to common goods in balance between the needs and the right of nature to continue recreating itself and to be considered a subject of rights²⁹.

28. “We propose calling people for those who think of a new model of society that values human diversity, a life free of violence, the fight for the autonomy of territories and bodies, as well as access to culture and non-alienating technologies. It is necessary to include the debate on racial issues, gender issues and social inequalities so that we can really achieve the Buen Vivir”. Document contributions from Brazil.

29. Document of contributions from Chile.

Buen Vivir promotes local production, esteems nature and recovers/rescues the principles and knowledge of communal coexistence, present in the knowledge of traditional and ancestral peoples. We consider it an alternative to development and not alternative development, because it is not an adaptation of the current economic model. Neither should it be understood as an unequivocal and closed model³⁰, nor as a pre-given recipe³¹. Instead, it is an invitation to build community life experiences in each territory from the principle of equality and social and environmental harmony, from respect for ancestral memory, as a legacy for future generations³².

In this sense, the following proposals are at the base of alternative modes of development, linked to Buen Vivir:

-  Propose the recognition of rights, individually and collectively, promoting processes and policies for the restitution and expansion of rights. Also for future generations: particularly the recognition of the right to a healthy environment as a human right; as well as the rights that must be recognized to nature³³.
-  Practice the promotion and strengthening of intercultural relations and mutual learning between different cultures.
-  Strengthen communities (traditional in rural or urban contexts), their practices and cultures, from a socioeconomic and political perspective; who manage to influence as active political agents who prioritize people and nature, not capital.
-  Incorporate the recognition that we all require care and support, as well as the need to transform the historical unequal allocation of roles and care tasks with women and feminized identities. In addition, care as a human practice that unfolds between human and non-human bodies and with nature in general³⁴.

30. From the contribution document of El Salvador, it is contributed about Buen Vivir: "it implies the questioning of the inequalities derived from the different forms of oppression, discrimination, exploitation, marginalization and subordination, mainly in the most vulnerable sectors."

31. "diverse proposals that emerge (they have been emerging for a long time) from the communities that think and create themselves and that want to weave more just, dignified and lively worlds." Colombian document

32. "Buen Vivir, as an approach, is not finished, it is in fact in constant construction and with its variations depending on the context in which it is taking place" Document from Guatemala.

33. In this line, from the contributions of Bolivia, it is even exhorted to "rethink the need to generate new agreements with nature. New agreements and social contract with nature, in which nobody and nothing is less"

34. Document of contributions from Argentina



Returning to nature, recognizing the importance of caring for the environment, healthy eating, valuing resources and raising awareness of the risks of misuse of water and land, make us look back at our ancestors, not only from access to resources but from the very relations of our society with its environment (sky, earth and subsoil).



Promote food sovereignty, through the decentralization and demonopolization of food production, recovery of biodiversity and the distribution of seeds for organic and sustainable production.



Promote local economic relations, in the form of solidarity economy chains and encouragement of small producers. Promote urban agriculture³⁵.



Promote the transition to renewable energy sources.



Treat water as a common good, essential to life, which deserves care from its sources.



Project a way of life of complementarity between peoples and the forces of nature, cultures and spiritualities.



Carry out Good Living and relations with nature in cities, through the decentralization of large urban centers based on sustainable policies so that this can be achieved.



Evolve the urban mobility matrix, with progress towards environmentally sustainable models.



Generate work and fair income in urban contexts, based on a sustainable energy matrix.



Stimulate production chains that value people and do not perpetuate sexist, racist, ableist and sectarian logics.



Approximate the discussion of Buen Vivir with the themes of gender, racism, ableism.



Stimulate alternative models of economic organization (associations and cooperatives) and consumption of goods and services.

35. As the Bolivian document says: "...dressing nature in urban and rural territories with a green poncho"



Generate funds to finance the transition for a sustainable way of life based on social and racial justice and gender equality, through a tax reform that achieves the decentralization of wealth.



Propose a dialogue of knowledge, that is to say that it does not exclude any way of feeling-thinking (senti-pensar) and cosmo-experiencing (cosmo-vivenciar) the world. Dialogue between tradition and modernity, between diverse and changing worlds



Consider the following principles:

Principle of parity, which shows the necessary correspondence between entities and actions, since their two counterparts form an integral whole;

Principle of community service, of a participatory democracy, in which every member of the community has the obligation to provide positions and services to the community; and of reciprocity, of human beings with others, with nature and with the tutelary spirits of the territory.

Of sufficiency as a response to rampant consumerism and the logic of unlimited needs.

All these proposals are articulated from the following approaches transversally to each of the practices³⁶.

Diversity: we live in a powerful biological, cultural, ethnic, social, bodily, sexual and gender diversity. Diversity and encounter define us, it is an attribute that distinguishes the history and present of our region, the possibility of futures of dignity in our territories is also tied to the promotion of this approach.

Transversality/continuity between Respect and Rights: ours is a region that upholds respect as a fundamental value of human relations and with non-human entities (natural, spiritual). At the same time, the exercise of human rights (of human persons contemporary, of those that were before, of those that will come in the future) and of nature, responds to social conquests that promote relationships of dignity and solidarity. The fight for rights runs through our proposals and experiences, not only in the demand that rights not be

36. Based on contributions from the document from Peru

violated, but also promoting and demanding policies and social processes that expand them, that incorporate more violated social groups, and nature to the exercise of rights.

Cultural affirmation: Linked to respect, our practices also foster the recognition and appreciation of our own roots. The exercises of social, popular and historical memories also point to this approach.

Interculturality and intergenerational dialogue: learning between different communities and ages to continue weaving community from all perspectives and actors.

Dialogue of knowledge: faced with the history of colonization of our territories, the dialogue of knowledge recovers the conversation, in the diversity of forms, as a practice to develop culture and is based on equivalence and equality, as a form of learning in dignity and respect. It is sharing experiences and knowledge to continue co-existing in community.

De-learning and re-communalization: understanding that what has been learned by the hegemonic system is necessary to recognize that we must relearn our knowledge and join the community to continue creating better spaces for harmony and coexistence.



V. Experiences for a life of well-being and harmony



Following our history of conversation from our regional space of three voices, in the process of collective construction of this document, we decided to share our experiences in the diversity of contexts and territories where we regenerate our projects. We exchange experiences, chores and learning. We invite ourselves to revisit and rescue traditions, and to reinvent new ideas. And above all to think of ourselves as a regional community, based on our common searches. The text that follows is only one possible tour of these experiences. It is a flight over our diverse territories, over our communities and over Latin America. A flight that invites us to raise ourselves and create alternatives to development for another possible world.

We highlight the importance of having a biological and cultural diversity, where ancestral knowledge and traditional methods stand out in the various communities throughout our territories. This fact is not only reflected in the rural area, it is also possible to visualize it in the urban area. **The diversity approach** encompasses cultures, genders, ways of life, communities, ethnicities and biodiversity.

We have promoted processes that allow us to recognize ourselves as children, youth, and adults, defenders of **ecological and environmental rights**, social actors who watch over the rights not only of people, but also of Mother Nature. Where we must accept our differences and similarities to continue building community.

Within diversity, it is essential to seek the vindication of the ancestral practices of our cultures. Where the **participation of children, young people and adults** is achieved, with a meaning of living and relating differently, recovering inner and outer freedom, learning to listen and share, free from any fear and violence.

Likewise, we identify the various forms of practices in our territories, including **political, public and spiritual advocacy**, which is part of the processes of partner organizations and child and youth networks. This allows us to guarantee **leadership in participation**³⁷ and **the exercise of rights**. Voices and feelings of children and young people, articulating from the perspectives of diversity and equality³⁸.

Recognizing that the advocacy processes are adapted to the contexts of each territory, in recent years we have had examples in countries such as Argentina, Chile, Bolivia, Colombia, Peru, among others, in the face of different social crises. In various places, young people and women stood out with an important role in the face of confrontations and repression in peaceful marches and convocations, confronting the different contexts of violence and violation of rights.

37. Expressed among others in the contribution document of Mexico

38. Document of contributions of Argentina

The **cultural affirmation approach** understood as self-recognition of our practices and knowledge. It is important to recognize that the biocentric view, a view that we have forgotten about our cultures, allows us to resume actions of **care and regeneration of nature** as a responsibility of all. The decontamination of bodies of water, soil and air, or the treatment of garbage are urgent tasks that we cannot continue to delay, which must be carried out from community practices. For this reason, we have taken initiatives to recover water sources in urban and rural spaces to mobilize and sensitize the population, promoting the planting of native trees, or the recovery of the Pachamama ritual and celebrations that allow us to maintain our bond of harmony with her

Likewise, we are committed to a dialogue to defend Mother Nature, against the extractivist system and the power of large corporations that overwhelm through the exploitation of territories.

In recent years, we have allowed ourselves to explore the magnitude of **Buen Vivir in the urban space**. In which, it has allowed the process of recognition from traditions to take place in cities. With this, affirm our cultures and knowledge to assume the urban area as **convivial cities**³⁹. This generates a scenario to prevent violence of all kinds, but also to nurture communal areas. In this way, recovering community areas in cities seem viable.

From **knowledge dialogue practices**, paths are opened allowing us to recover and recreate the practices of our rural, coastal, Andean and Amazonian communities, as well as urban ones. We have put into practice spaces for exchange and dialogue of knowledge between different cultures and territories. The **upbringing of agro-biodiversity** in family, community and school settings is carried out in the production of orchards which, in turn, encourage healthy eating. The recovery of traditional festivities in urban and rural areas, seek to celebrate the community itself and recover our relationship with Mother Earth: recovery of ritual practices, as a symbol of spiritual connection between people, the community and Mother Earth.

We recognize and appreciate that a large part of our territories is inhabited and raised by what modernity has called migrants. For this reason, **interculturality** is present in each of our actions. Our traditional cultures have roots that developed in walking, in the freedom of not establishing borders but paths.

39. Document of contributions of Perú.

From our practices we have learned from the cycles of harmony with nature, seeking the recovery of knowledge about medicinal plants, with the aim of promoting health. Faced with the context of the COVID-19 pandemic, knowledge dialogue processes began between the biomedical, ancestral, and alternative systems. Families have shared knowledge with children and young people. It has allowed oral traditions and medicinal knowledge to continue.

Another important fact within the practice of Good Living is that it has generated processes of **un-learning and re-communalization** in the face of the hegemonic system that has broken all links with our community, Mother Earth and with our deities. Therefore, there is an urgent need to sensitize the population about environmental violence. The topics range from the promotion of responsible consumption, ecological and agroecological production, respect for the rights of Mother Earth and the need to mobilize to reverse the mistreatment that we exert on her; to the **promotion of solidarity urban-rural communities**.

Thanks to this, we have generated **educational proposals based on popular, environmental and intercultural education**, with new forms of coexistence from a biocentric perspective, guaranteeing mechanisms for collective action with children, youth and communities. These training processes are adapted to the different contexts that are experienced in each territory. Such as it can be in the face of social outbreaks, political crisis, social crisis or health crisis.

In our region, we currently have initiatives that are framed in this aspect. Such are the **schools of Buen Vivir or Vivir Bien** within the framework of community and popular education, inter-learning circles, collective mapping for environmental education and volunteering.

We encourage **natural organic construction and community water management**, strengthening community aqueducts as a mechanism for totally sustainable use cycles and consistent with our harmonious relationship with Mother Earth.

It is important to encourage the search for consensus through community work, decision-making that aims to improve the common good. In recent times, after the problem of the pandemic, consensus and community work have been reactivated, especially in urban areas. All this is due to the fact that, after the state of health emergency, many families were financially affected and did not have access to purchase food. This forced immediate responses such as community pots, the exchange of products, community purchases to lower costs. Even the **solidarity economies were in support of the local economy** where popular and solidarity own funds were encouraged.

We have worked on the **transformation of the cities**, improving the quality of life for communities from the perspective of **the right to the city**. Among others, the initiatives have focused on the experiences of urban vegetable gardens in their homes, with the aim of promoting a healthier and more sustainable diet.

Our experiences and practices flow in daily life, in the joint search for common solutions to problems, injustices and needs. The practices are related to each other, refer to different approaches (for example, rights, gender, diversity, dialogue of knowledge) and disarm the claims of finished schemes, rather they are a source of energy that allow us to dream of new horizons.





VI. Horizon / Conclusions



Throughout this document, the 3 voices of Latin America look to the past to have clues about the paths for the future, taking a look from childhood, adolescence and youth and their rights. With a critical reflection on the imposed system, in force, and the harmful elements that it brings to the populations of the region. A critique of a system that does not respect (violates) rights, that discriminates – based on gender, race, culture, corporality, social origin – and considers the environment as a commodity, a product that is used for the accumulation of capital for a few. The logic of colonization, domination and control of bodies from past centuries is still very much alive in the coloniality of power. This context, marked by inequalities, a crisis of access to rights and a climate crisis exacerbated by the pandemic, was the starting point for this document. The pandemic and the economic crisis opened the door for violations of rights that in recent years were not as current –such as hunger and food insecurity– giving space for governments and policies that flirt with fascism and bow down to the United States. Children are the ones who suffer the most from the negative effects of this current system, who have rights guaranteed in legal frameworks, but not realized.

For this reason, an important element of this view is to mainstream criticism and proposals based on this alternative, to the access of children to guarantee their participation in this process. With contributions from children, young people and adults from 10 Latin American countries, we talk about the rights of future generations and a necessary dialogue of intergenerational knowledge, with contributions from the cultures and the people who live them at the center, without losing the look at an alternative that is not patriarchal, racist or fascist.

There is no pretense of offering a unique alternative to this model. We present the Latin American plural ideas of Buen Vivir, Sumak Kawsay, Utläj K'aslemal⁴⁰

So there is no recipe for an alternative model to development. We try to capture the criticism of those who suffer every day, and value traditional knowledge, proposing applications both in rural and urban areas. Through this rescue of cultures, nature and other ways of life, we seek to contribute to the political certainty that another world is possible, and is being built every day, in neighborhoods, rural communities, territories, in the peoples that recover from their roots and build futures of dignity.

40. "A way of being and co-living of the human being in the world, posed as the «Utz or utläj K'aslemal" which means "buena vida, vida buena, o vida en bien-estar, o bien-estar de vida" ó Raxaläj K'aslemal that "fresh life or life in enjoyment", in some of the Mayan languages that are spoken, such as Kiche', Kaqchikel and others." Document of contributions from Guatemala.



VII. Documentary and bibliographic annex

-  Document of contributions of México - <https://bit.ly/documentoMexico>
-  Document of contributions of Guatemala - <https://bit.ly/documentoGuatemala>
-  Document of contributions of El Salvador - <https://bit.ly/DocumentoElSalvador>
-  Document of contributions of Nicaragua - <https://bit.ly/DocumentoNicaragua>
-  Document of contributions of Colombia - <https://bit.ly/DocumentoColombia>
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-  Document of contributions of Perú II - <https://bit.ly/DocumentoPerú2>
-  Document of contributions of Bolivia - <https://bit.ly/DocumentoBolivia>
-  Document of contributions of Chile - <https://bit.ly/DocumentoChile>
-  Document of contributions of Argentina - <https://bit.ly/DocumentoArgentina>
-  Document of contributions of ORLA - <https://bit.ly/DocumentoORLA>
-  Record of the agreements presented by the working groups in plenary during the regional discussion day. - <https://bit.ly/RegistroJornadaBV>
-  Folder with background documents, articles and consulted bibliography - <https://bit.ly/CarpetaBibliografiayDocs>
-  Albert Recknagel, "Alternative forms of well-being: protection of the rights of future generations and the rights of nature" - <https://bit.ly/ArticuloRecknagel>

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