

Presencing - Pictures and Stories	22
Edgar Morin: In Favour of a Thinking of the South	24
Second Day's Breakout Sessions	25
<i>1 Who are/could be the drivers of differentiation of development(s)?</i>	
<i>2 Strategies for bringing proponents of Buen Vivir together</i>	
<i>3 What is the relationship between process of democratization and economic outputs?</i>	
<i>4 What is the role of the (Catholic) church regarding Sustainable Development?</i>	
<i>5 What is the prospect of Latin-America or an alliance of countries to go ahead toward sustainability?</i>	
<i>6 How to think and dialogue about Sustainable Development notions?</i>	
Some Final Remarks by Participants	27
Remarks by the Conference Chair	29
ANNEX:	
Participants List	31
Process Support	

Introduction: The Conference and its Documentation

The conference "Diversity of Development(s)? – New Concepts of Sustainability in Latin America" took place at the Institute for Advanced Sustainability Studies (IASS), Potsdam, on January 26th and 27th, 2012. It formed the last part of a dialogue project on "Cultural Conditions for Sustainable Development" the Institute had been hosting, by interviewing and inviting partners from Latin American academia, politics, civil society and the arts.

During the event, more than 25 participants from seven countries (see Annex) discussed aspects of economic, political, cultural and ecological development (or of 'alternatives to development') which seemed most important to themselves. That is to say, both the presentations made during the first, and the discussions held during the second day, were structured 'bottom up', following participants' proposals and wishes. Nonetheless, IASS had provided both a background paper (which summarized thoughts from the autumn 2011 public lectures by Latin American speakers) and some guideline questions which helped to structure the first day. Although not all of them were treated or answered in equal degree during the workshop, they are worth to be repeated for documentation purposes in this place.

Conference Guideline Questions

1. Economic, Political, and Social Integration in Latin America

- 1.1. *Is there a revival of the „Bolivarian Vision“, or can we (at least) speak of partial regional integrations within Latin America?*
- 1.2. *Are there specific dialogue, problem solution and polity models, also locally and regionally (and with special regard to infrastructure projects) which open new ways to include ecological concerns in this integration?*

2. Future Visions regarding Development and Integration Democracy in South America

- 2.1. *What are the positive visions / theories regarding the development and spread of Democracy in South America over the period of the next 20 years?*
- 2.2. *What is the general view on the regional protests taking place against large projects implemented by the State, such as the Infrastructure Development in Bolivia; the mineral exploitation in Ecuador, etc.? (Are they chances or threats for Democracy?)*
- 2.3. *What are the negative visions / theories regarding the spread of dictatorship and other violent forms of power that could emerge in South America?*

3. "Sumak Kawsay" (Buen Vivir / Living Well) as the Motto for a Social Movement towards Climate Awareness and developing a new Relationship with Nature

- 3.1. *What are the Social, Cultural and Political Forces that push this concept forward? (What position does the Cochabamba-Process have in pushing this concept forward?)*
- 3.2. *What are the common factors and/or differences between the regions of Latin America in cultural perception of and societal relation to "Mother Nature"?*

Looking at these Guiding Questions, it seems safe to say that the conference discussions focused mostly on points 1.1, 2.2., and, above all, 3., while other aspects like, e.g., 1.2., were only sporadically touched upon. Some of these 'gaps' are addressed in this documentation's Final Remarks by Participants.

The documentation as a whole is meant

- to remind participants of some main discussion strands we developed here in Potsdam,

- to reflect some exemplary contributions contained in the individual presentations and
- to render impressions from the general and intellectual atmosphere of the event.

In order to do so, it follows the actual course of the event, not trying to re-structure or re-conceptualize it.



It does not aim

- to provide a comprehensive summary of the abovementioned presentations or
- to draw new conclusions, a final summary or something like that.

The latter aims will be pursued by the upcoming IASS anthology on Latin American development perspectives, which will include the final versions of participants' contribution in written form, full lecture texts by Latin American guest speakers (2011), as well as an IASS introduction and summary. The anthology is scheduled for the end of the year 2012.

Input Presentations and Discussion Rounds:

Discussion Round 1:

Economic, Political, and Social Integration in Latin America



Input Presentation by

Federico Foders: *The Revival of Bolivar's Dream: An Economic Perspective*

The overall goal of the presentation was to assess whether the current economic and social outlook for Latin America and the Caribbean (LAC) is likely to pave the way for Simón Bolívar's famous dream of creating a Federation of LAC States to come true. The presentation assumed that such a federation could be reframed in economic terms as an area of regional integration similar to the European Union. Such an area assumes the existence of common policies, free trade, free capital flows, free migration, a free flow of ideas, a common identity and possibly a common currency. In an attempt to answer the question whether Bolívar's dream has come true, I take stock of selected aspects of economic development: economic growth, income, population, institutional development, foreign trade, regional integration, exchange rate policies and climate and energy policies.

Overall, the presentation drew an optimistic picture of common trends: low average inflation, reduced poverty, increased water and electricity supply coverage, decreasing infant mortality, increasing school

enrollment at all levels, financial stability, etc. However, there still is a temptation for many governments to resort to populist policies to stay in power and corruption is widespread. Furthermore, labour markets are heavily regulated (for example job security regulations). High inequality remains a common denominator in Latin America, with an average Gini Coefficient over .50. The energy mix in most countries is still extremely carbon intensive and Dutch disease symptoms are affecting countries like Venezuela, a real petro state. LAC's biocapacity has been reduced dramatically in several countries; only a few countries still show an ecological reserve.

Table 1 — LAC: Economic Growth, 1970-2010
(average annual growth rate of real GDP per capita, per cent)

Country	1950-1973	1974-1980	1980-1989	1989-1998	1998-2008	2008-2010
Argentina	2.3	1.4	-2.5	3.7	4.9	3.5
Bolivia	1.1	0.5	-2.4	1.9	4.1	1.9
Brazil	3.9	4.7	0.2	-0.6	5.1	2.8
Chile	1.4	1.2	1.4	5.6	5.1	2.9
Colombia	2.2	2.7	1.3	2.0	4.5	1.9
Mexico	3.3	3.5	-0.7	1.5	8.0	-0.5
Peru	2.5	0.9	-3.1	1.6	6.8	3.5
Venezuela	2.6	0.5	-2.5	0.4	4.8	-2.0
Average	2.4	2.0	-1.0	2.2	5.5	1.6
South Korea	5.2	5.3	7.4	6.6	9.4	2.4
Taiwan	6.2	6.2	5.9	5.2	9.3	1.5
Average	5.7	5.7	6.6	5.9	9.4	1.9
Portugal	5.4	1.3	2.6	1.4	5.0	1.0
Spain	5.1	1.0	2.3	1.4	6.6	-0.7
Average	5.3	1.2	2.5	1.4	5.9	0.2
Germany	4.9	2.3	1.8	1.8	5.2	0.4
France	4.1	2.3	1.7	0.8	4.6	-0.1
Netherlands	3.4	1.7	1.3	1.6	6.0	0.1
United Kingdom	2.5	0.9	2.7	0.4	5.4	-1.0
Average	3.7	1.8	1.9	1.2	5.3	-0.2
Japan	8.3	1.8	3.4	2.0	4.0	-0.3
United States	2.2	1.0	2.0	1.2	4.3	0.1

Source: Own calculations; online data banks from the World Bank and the IMF (GDP for Taiwan, GNI for the rest)

However, the bonanza of the 2000s is likely to have strengthened LAC identity and seems to constitute a good starting point for a revitalisation of existing initiatives. If nationalism can be kept at bay, national and international conditions have never been better in the past 100 years for an integration project. It would be desirable, however, to learn the European lesson that a political union is the *conditio sine qua non* for a successful economic and social integration of LAC countries.

Table 11: LAC - ECOLOGICAL FOOTPRINT AND BIOCAPACITY, 2007

	Ecological Footprint of Consumption	Total Biocapacity	Ecological Deficit or Reserve
Argentina	2.6	7.5	4.9
Bolivia	2.6	18.8	16.2
Brazil	2.9	9.0	6.1
Chile	3.2	3.8	0.6
Colombia	1.9	4.0	2.1
Costa Rica	2.7	1.9	-0.8
Cuba	1.9	0.7	-1.1
Dominican Republic	1.5	0.5	-1.0
Ecuador	1.9	2.3	0.5
El Salvador	2.0	0.7	-1.4
Guatemala	1.8	1.1	-0.7
Haiti	0.7	0.3	-0.4
Honduras	1.9	1.8	-0.1
Jamaica	1.9	0.4	-1.5
Mexico	3.0	1.5	-1.5
Nicaragua	1.6	2.8	1.3
Panama	2.9	3.1	0.3
Paraguay	3.2	11.2	8.1
Peru	1.5	3.9	2.3
Trinidad and Tobago	3.1	1.6	-1.5
Uruguay	5.1	9.9	4.8
Venezuela, Bolivarian Republic of	2.9	2.8	-0.1

Source: Global Footprint Network (2010) (see next slide)



Input Presentation by

Manuel Chiriboga: *Territories in Movement – A Lecture on Latin America*

The presentation, having a view on the statistical data on the level of small units of the political administration points to evidence of unequal development in Latin America, stated that the data on the Gross Domestic Product and even on Human Development actually hide enormous differences between territories.

Taking into consideration 11 countries of the region - Mexico, Brazil, Chile, the four member states of the Andean Community of Nations and four countries of Central America – it is just under 12% of the cities and towns with 9% of the population, where a desirable development could be found as regards indicators such as income, poverty and inequality in the decades of the 90s and early 2000s. The vast majority of those who live outside the metropolitan areas have experienced a negative development concerning these indicators and situations where an increase of income is accompanied by more inequality. A deeper analysis of the small number of territories where people are doing well, showed some patterns, amongst which the setting of social coalitions are prominent, where demands, often with contradictory aims, merge to propel a dynamic, inclusive and in some cases sustainable development.

However, this observation of a limited number of cases hides a broader and more dynamic process, in which local and territorial forces in most of the countries in the region, attempt to redefine their relations with the political and economic centres. This general concept embraces campaigns by members of indigenous and Afro-descendent groups, who try to stop the exploitation of natural resources and to renegotiate the distribution of the surplus of such activities with the State and relevant corporations. At the same time, rural populations promote new products related to cultural identities with a strong territorial base, and rural entrepreneurs demand space for their economic activities – in other words, territorial coalitions with various targets and agendas. These territorial dynamics with an important political impact form a substantial part of what makes up the region today.

Cambios entre dos censos 1990 – 2000 en ingreso, pobreza y desigualdad: México, Guatemala, Honduras, El Salvador, Nicaragua, Colombia, Ecuador, Perú, Bolivia, Chile y Brasil

Cambios en el Período intercensal 1990 - 2000								
Tipo	Cambios en el Ingreso o consumo	Cambios en la tasa de Pobreza	Cambios en la distribución del Ingreso o consumo	Población	%	Municipalidades		
1	si	si	si	34,810,814	9%	1,260	12%	
2	si	si	no	60,920,050	15%	2,129	20%	
3	si	no	si	5,512,634	1%	120	1%	
4	si	no	no	32,708,854	8%	736	7%	
5	no	si	si	30,934,332	8%	1,034	10%	
6	no	si	no	9,462,410	2%	395	4%	
7	no	no	si	85,462,336	21%	1,388	13%	
8	no	no	no	139,697,708	35%	3,359	32%	
Total				399,509,138	100%	10,421	100%	

Damianović et al. (2009); Escobal and Ponce C. (2008); Favareto and Abramovay (2009); Fernández et al. (2009); Flores et al. (2009); Gómez et al. (2008); Hinojosa et al. (2009); Larrea et al. (2008); Modrego et al. (2008); Romero et al. (2009); Yáñez-Naude et al. (2009).

Provincias en Perú y Parroquias (una subdivisión de municipalidades) en Ecuador, en otros países, municipalidades y sus equivalentes.

Desarrollo Territorial y Conflictividad Social

- Lo que parece fundamental es la creciente conflictividad entre acción estatal, independientemente del signo ideológico, y las dinámicas territoriales, cuando está en juego el acceso a recursos naturales.
- Esto es particularmente cierto en territorios de mayoría indígena, pero no solamente.
- Predomina cuando el Estado impulsa acciones de extractivismo, especialmente minero, pero también cuando se pone en riesgo elementos de sostenibilidad básica en los territorios.
- En muchos de estos casos son observables conflictos entre el Estado central y los Gobiernos locales

Summary of the Feedback Round¹ 1:

A question was raised from indigenous representatives about terminology, about an analysis beginning with the word "Latin America" followed by "Latin American identity" or "identities". It might be an applicable or viable concept, but the question is to what extent does it imply the indigenous aspect.



Another table discussed the question of energy and the possibilities for renewable energy supply, and the importance of the Yasuní Initiative. A second question was whether there was really a Latin American perspective for change to be seen in the presentations, beyond a mere analysis of the present situation, or the results of the historical development. Is there really a Latin American perspective for change and in what direction?

A clear message from Mr. Chiriboga's presentation was taken up by a third group, namely the need to consider the regional and the local level as such instead of adopting lump sum approaches or false generalizations.

Above all, this refers to the abundance of natural resources or mineral resources which do not guarantee in themselves any quality development. Second, this group clearly stated that, whether you like it or not, politics are key; development directives need political will at different levels.

Others discussed pretty vividly the question of Brazil in Latin American perspective for change, and in particular why Brazil in German or European media receives such special attention and whether this is justified.

Concerning the ecological footprint, some participants looked at it and saw that Brazil has still a large surplus (meaning that the Amazon is up for grabs?), whereas a look at the deficits of Cuba for instance makes clear how small the use of the land there must be... and there comes in play a deficit of the measurement itself, as the footprint excludes the "subsuelo", the mining. Since man has been for the last 10,000 years a "homo minerus" ignoring the ground and the mining might be a major problem.



Mr. Chiriboga's statement that social capital is good for the environment, was questioned in its generality. Do communities which are more equal than dualist really do more for the environment? Don't the big haciendas also have big natural reserves, natural reserves, because they do not rely on them, whereas small peasants might use all the available land for grazing.

Concerning Latin America's "bonanza" during the last ten years, it was stated that the driver for it was massive demand for natural resources from China, meaning a massive destruction of natural resources from consumers. So, Latin America as a whole benefits economically from destruction of nature.

Critique on the ecological footprint concept was expanded in the direction that any human settlement produces waste and contamination, leading, e. g. to a contamination of 75% of rivers below 2.000 m in Ecuador, even when municipalities were very small. So it's not only about consumption, the human consumption or extraction of natural resources in the ground or on the ground, but about what is being produced by cities and human settlements. Urban growth, urban sprawl are already a major problem in Latin America and will continue to be so in the next twenty years.

¹ Feedback Rounds were of summary character themselves, preceded by intense discussions in smaller groups (world café).

Furthermore, it was criticized that the two presentations did not mention something like the social footprint. Negative ecological negative consequence are evident in case of mining. But happens socially, after the mining comes to an end? The topic would be about the consequences of commodity driven growth for the social fabric and the integration of the population in these regions, nations and on the local level.

Discussion Round 2:

Future Visions Regarding Development and Democracy in South America



Input Presentation by

Klaus Bodemer: *Between Optimism and Scepticism: Balance and Perspectives of Democracy in Latin America*

After remembering that Latin America, for decades, had had the image of a continent in crisis, of political instability, economic volatility, an accumulated social debt and an irresponsible political class, the presentation confirmed certain "good news" on the matter, namely:

- (1) For two decades now, most of the countries have democratic systems in place which are broadly accepted by citizens. The highest score in international democracy rankings is obtained by Chile, Uruguay and Costa Rica, followed – with some distance – by Brazil, Argentina, Peru and Columbia.
- (2) Mostly, so are the market economies, although, with more diverse effects. Social stratification has seen a structural change: middle classes have grown, poverty has diminished due to broad social programs, and in some countries, so has inequality and social exclusion.
- (3) Governments – mostly centre-left oriented – have reactivated the state as agent of development, leaving behind its extreme reduction imposed by adjustment programs. Voters tend to an increasing de-ideologization and vote more output-oriented.
- (4) Public finances have resisted two huge international finance crisis and continue to fulfil high criteria of debt control and monetary stability (in most countries).
- (5) New constitutions have been established in some countries which give rights and participatory room to indigenous peoples.

In contrast to these encouraging factors, though, some worrying trends have to be analyzed as well:

- (1) The dissatisfaction with democracy leads to interesting debates about alternatives, but also to nebulous concepts like Chávez' "socialism of the 21st century".
- (2) There is a gap between the promises of renewed constitutions and the often lacking-behind political reality, which might lead to a new mistrust in the democratic process itself.
- (3) Three continuities don't cease to worry: nationalism, populism – both can undermine the institutional bases of democracy – and an economic structure based on the exportation of commodities. These phenomena are complemented, in some countries, by an increasing polarization, a hyper-presidentialism with strong authoritarian features.
- (4) The generally weak position of Latin America within the World Market (exceptions being Brazil and Chile), along with the aforementioned continuity in commodity exports, imposes a danger of instability on these countries.
- (5) The emergence of new middle classes implies new political demands with regard to redistribution

policies, which cannot be easily answered with old recepees – this is more a challenge than a 'threat', though.

(6) Clientelism and corruption still prevail, along with a rule of law as fragile as ever.

(7) Endemic violence, often linked to drug traffic, is dramatically increasing in many countries.

Generally, Latin America can be seen more and more fragmented. Instead of joint efforts, divergent socio-economic tendencies prevail. Integration processes either fail or lose relevance, in spite of renewed intents. But in the face of new international challenges, the failure of neoliberal recepees in the region, the North's economic and financial crisis and China's authoritarian capitalism, the region is also experiencing a new debate – still embryonic – about the region's future course, the profoundization of democracy and the future model of development. This debate is nurtured, in parts, by the European discussion about the survival of occidental capitalism and the "Rhenish capitalism" of the European welfare state in particular – which served for decades as a point of reference for development discourses in Latin America – and about possible alternatives.



Input presentation by

Arnaldo José Gabaldón: *Sustainable Development and Democracy*

The report by the United Nations' World Commission on Environment and Development, published under the title „Our Common Future" has ignored the issue of democracy. Much of it was due to the then prevailing climate of cold war. Apart from the ecological, societal and economic dimensions of sustainable development, which were defined in that report, the author proposes and justifies the inclusion of another dimension: the political one. The basic premise is that liberty and consequently democracy are absolutely necessary to achieve development. This aspect tends to be underestimated by the advanced Western democracies. The presentation addresses the topic of the quality of democracy and then offers some reflections about the ongoing process of democratization in Latin America and the factors that threaten democracy.

In this context, the presentation drew on the definition of development as progress in all dimensions of human well-being finding that liberty is intrinsic to this process (with reference to Amartya Sen). It stated that the kind of regime that has proven to best respect individual and collective liberties, is democratic government. In this context, the rule of law and liberty of expression are seen as prerequisites of the first order of importance. Moreover, governments that are open for demands from the public, which come from an objectively informed society where opinions can be expressed freely, usually give rise to a process of continuous improvement of administrative action and to the emergence of new values that people appreciate as such. This is relevant, because sustainability in its various dimensions will only be achieved when it becomes a social demand, and the corresponding values are shared by the majority. Social demand for sustainability contributes in this way to shape the agendas for administrative action and political scenarios in general.

With reference to a study published by the Konrad Adenauer Foundation and Polilat.com (2010), the presenter stated that, within the different countries of the Latin America, democracy is slowly but progressively maturing, and a strong tendency may be observed towards a system in which the people feel a higher grade of freedom and a continuous improvement in their quality of life can be observed. Major threats to this, however, are imposed e.g. by the uncontrolled growth of poverty, the inefficiency of governments, the deterioration of the physical and natural environment and exhaustion of natural resources needed for development, like water or fossil fuels, and certain tendencies of military circles to exert hegemony over the political agenda.

The presentation erected two basic postulates for the road to Sustainable Development: The first is to create a concept of ethics of sustainable development that appreciates democratic culture as a fundamental value. The second is to have statesmen and leaders with a broad vision to steer the countries on the path of democracy and well-being, whose foresight and vision is guided by sustainability in all its dimensions.

Some participants observed the fact that capitalism, as shown by China, does not really need democracies for maintaining its functions, which is to be seen as a troubling issue. – With regard to the concept of sustainability, it was stated that it required a multi-perspective approach, i. e. several different angles, in order to be very strong, in order to include lots of different perspectives, because otherwise sustainability will not be achievable.

Another issue were the social movements that have sprung up around environmental problems, but whose concerns are not really reflected when it comes to general elections. Elections take place at a level where a disequilibrium exists between the lessons learned from those problems and what is actually fleshed out in policies – which is of course a malfunction of democracy. A better vertical integration of policies was addressed.



Last Discussion Round after the two morning topics:

Manfred Nitsch advised against over-emphasizing the education topic with regard to democracy, bringing to mind those times in which illiterate people were not allowed to vote and thus depreciated.

Eduardo Gudynas stated that, first of all, democracy requires a debate on what citizenship includes. In several countries there are obstacles and filters as to who can claim citizenship and how people can actually actively partake in the public debate. Second point: democracy develops within a historic context. The changes in Europe, for example the English liberalism of Tony Blair really responded to a certain condition that was established during the Thatcher years, or in Germany for example when social democracy as framed by Gerhard Schröder arose as an answer to the conditions set up in the decades previously. In the same way, in Latin America the current situation cannot be seen if not against the backdrop of the neoliberal attempts in previous decades. These decades changed the societies. There are very strong individualistic aspects and there is also a strong yearn for consumerism. So, the governments are catering to this need to stoke consumerism.



Simón Yampara raised the question to what extent the use of natural resources might be democratically controlled or not. – Another dimension he addressed to be reframed within the democratic debate, was the idea of colonialism and a heritage of colonialism and colonial power, inextricably linked to questions of knowledge and power.

Klaus Töpfer added two considerations. First, the tendency, visible in Europe as well, to turn to experts and expertocracy in times of crisis, as people do not trust politicians to solve it. For the possibility to solve problems, politicians need the backing of people. Second, the fact that global structured problems demand an echo on the national basis. He remembers the sentence that nation states are too small for the big things and too big for the small things. So the national frames of action need to be really discussed in depth in order to explore the democratic potentials.

Klaus Bodemer addressed the relationship between democracy and capitalism. Its necessary to keep in mind that the European welfare state model,

with political stability, social peace, growth, social cohesion even to some degree, was also bought through debt and these debts were then passed on to the next generation. And this is a problem we have up to this day. It was part of an agreement between the state and the market, and we have to ask ourselves whether the following upheaval is a natural phenomenon or whether we can overcome it. Second, he supported the diagnosis that in Latin America exist new political articulations, coming from the bottom up via the Internet and the communities. The question really would be to see whether they imply alternatives European democracy model or rather imply a deepening and strengthening of this European model. Of course, this has to be seen with regard to similar debates in Europe itself.

Jorge Jurado takes the idea of democratic representation of the environment and substantiates it with an example. Ecuador enshrined it its constitution the rights of nature. It was the very first country worldwide to do so, the first country that, constitutionally speaking, is defending the rights of nature. The Ecuadorian society, in other terms, achieved to establish a different debate on these aspects. Of course, on a very different page one has to look at the operability of this. But the important aspect is that this debate has been triggered.

Discussion Round 3:

„Sumak Kawsay“ (Buen Vivir / Living Well) as the motto for a Social Movement towards Climate Awareness and Developing a New Relationship with Nature



Input presentation by

Eduardo Gudynas: *Critiques of Development and the Exploration of Alternatives within the Concept of "Buen Vivir"*

The presentation stated that, while a collapse of a development that was based on financed, speculative and indebted economies led to calls for changes in conventional capitalist development strategies and a whole range of alternative economic proposals fore more moderate to more intensive interventions, all these proposals accept the rules of current development as a process of economic growth on a materialist basis and in a market economy. At the same time and especially in South America,

there began a discussion about the strategies of development. This discussion draws on recent historical memory of the ineffectiveness of reforms based on instruments of macro-economic austerity, explores alternatives beyond capitalism and includes pluricultural views. The most distinguished case is the "Buen Vivir", as it is the result of a discussion on development itself, which is very different from what prevails in other regions. Perhaps the best known examples are the discussions around the *suma qamaña* in Bolivia (based on an Aymara concept that refers to a good life defined in a communitarian and environmental context, represented by the *ayllu*) and the *sumak kawsay* in Ecuador (which expresses a *kichwa* concept of Good Life, broader than the aforementioned concept). At present, the approaches to the "Buen Vivir" concept might be divided, for the sake of this presentation into three main strands, namely (1) intellectual problems with a long tradition without a substantial restatement, which are simply 'refreshed' using the label of *Buen Vivir*, (2) a critique of development focused on the contemporary development of capitalism, where the label "Buen Vivir" is used to criticize capitalism and to defend alternatives which in some way are inspired by socialist traditions, and (3) an independent critique of development which proposes alternatives from different strands of opinion, where the introduction of non-Western knowledge provided by the indigenous peoples stands out.

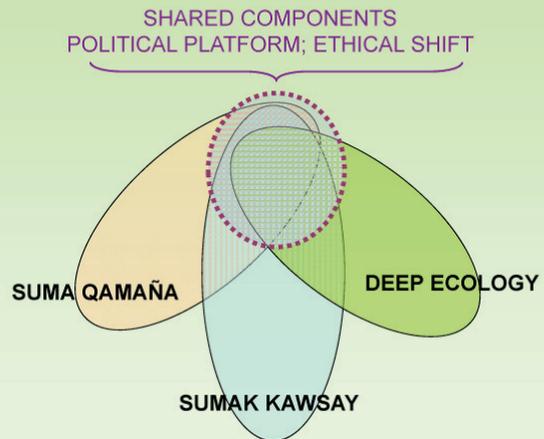
The different concepts of development that are associated with economic growth and material well-being are an expression of one underlying ideology, the ideology of progress. The above mentioned third approach challenges this ideology. This approach to Good Life brings together attitudes as (a) a substantial critique of conventional development in all its representations; (b) alternatives in which one of the prominent and indispensable components are indigenous attitudes to Good Life; (c) alternatives beyond the conceptual base of

BUEN VIVIR: ALTERNATIVES

- Non linearity: multiple historical processes
- Non progressive
- Diversity of knowledges (western centrality displaced)
- Duality society – nature replaced by expanded relations
- Biocentric, intrinsic values
- Non essentialist, relative to context

conventional development. In this respect, they break with progress and historical linearity, the prevalence of Western knowledge, the separation between society and nature, they accept the intrinsic values of nature, etc., and defend an understanding of Good Life in a sense of community and environment.

BUEN VIVIR as a PLATFORM



The presentation emphasized that, even if the introduction of indigenous knowledge is a key feature of “Buen Vivir” lines of thought, the idea is not restricted to it, as there are also attitudes that are critical and provide answers from within Western knowledge. “Buen Vivir” is a platform for the critique of the ideology of progress, which gives rise to post-capitalist and post-socialist approaches. The “Buen Vivir” discourse might allow to regain and shape new instruments and plans on the basis of an alternative conceptual framework. At this moment, concrete paths from development towards Buen Vivir are explored as “transitions” from one state to another.



Input Presentation by

Yuri Amaya Guandinango Vinueza: *Sumak Kawsay (Good Life): Socio-Cultural Relationships in Communitary Family Systems*

Two thirds of the total indigenous population of South America are concentrated in the Andes, more than twelve million people. In Ecuador, the existence of 15 indigenous nations plus two peoples in voluntary isolation (Taromenane, Taga-eri) is a reality. Each of them is registered with the Council of Development of the Nations and Peoples of Ecuador, each of them with their own language and cultural baggage (CODENPE, 2011). Numerically, the Kichwa nation from the mountains makes up the largest group. Starting with the Constitution of 1998, collective rights of these peoples have been explicitly recognised, which allows the indigenous and Afro-Ecuadorian populations to properly follow their customs and traditions, assuming a role as legitimate social actors within a national state. This declaration has been strengthened in the Constitution of 2008 in the form of „rights of the communities, peoples and nations“. This is to say, the range of recognition of the existing cultural diversity within the country (not only in terms

of indigenous and Afro-Ecuadorian peoples, but also the Montubio people) is expanded. And: Ecuador, on the basis of the approval given to the Constitution of 2008, is committed to a model of co-existence of citizens in harmony with nature, which is called Sumak Kawsay – Good Life. This proposal has intergenerational and qualitative dimensions (dignity of the persons and collectives, respect for human beings and nature) which must be incorporated into the social, administrative, economic and political structures of Ecuador. Given the

preceding conditions, Sumak Kawsay is a social construction in the process of consolidation.

It must be clarified that for the indigenous peoples of the Andes, on a community level, the concept of Sumak Kawsay is not an everyday expression in their agricultural activities or celebrations. Also, it is not a part of a theoretical philosophy. However, its ritual usages make it clear that "life" is not understood as an asset that is simply given. This clarification appears necessary to prevent the topic from drifting into romanticism. The presentation focused on the socio-cultural characteristics of the Otavalo people as represented, mainly, by the Kichwa communities of the Cotacachi canton in the province of Imbabura, Ecuador. It paid special attention to the dynamics of young people living in or stemming from these communities, as the region is experiencing historical, economic and global processes that have restructured and strengthened the relationship with the social and natural environment. Sumak Kwasay – Good Life – is still fluid, however, it may be an alternative to economically driven development.

Yachayta yalichiy (transmisión de conocimientos)



Nociones de vida diversos: tierra; tierra y recursos monetarios; estudio, servicios básicos, dinero y tecnología.....(procesos socio-históricos)

Principios y normas socioculturales del ayllu-llaqta (Comunidad)

Ranti ranti: Principio relacionado con ciertos valores de la comunidad: ética, moral, cultural e históricos

Ñawpachiy: presente que se ofrece durante el acto de convocatoria.

El Mallichiy: Distribuir y Redistribuir





Input Presentation by
**Simón Yampara: *Suma Qamaña/Good Life/Good Coexistence –
 Harmony with the Diverse Worlds: Paradigm of Life In the Andes***

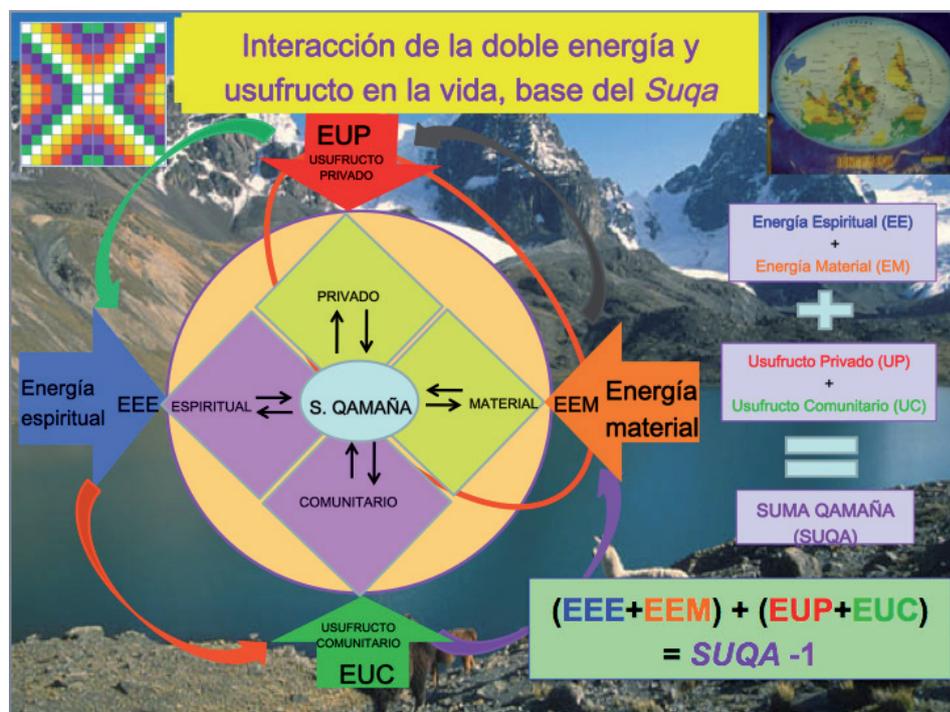
The presentation’s starting point was the new significance conferred to those organisational models and their interactive relation of co-existence between nature and production that are guided by the paradigm of of suma qamaña, the good life and living together of the energies of different worlds, in this case of the Andean ecosystem. Human life, following this paradigm,] is not alone or isolated, and it is not the only outstanding and important thing in the life and biodiversity of the ecosystem of which people are just one more member, neither the most nor the least important one. For this reason, human life is dependent upon the forces and energies of the different worlds of the biodiversity of the ecosystem-worlds.

The presentation focusses on the ideas of (a) Jaqi-Suqa-pacha/ the constitution of the human couple, the co-existence of the world of people and the undertaking of time-space travels; (b) the path of suma-qamaña between jaka and jiwa/ life and death, and the resulting idea of intergenerationality; and most importantly (c) Qamaña/good living –living together with various worlds. The latter implies a living together between the material and the spiritual, and about living together with the energies of the diverse worlds. This means that the world of is part of a network of interaction between the diverse worlds of biotic nature. The network of diverse energies of biotic nature are represented in an instance that can vary: the space of the world of deities, the space of the animal world, the space of the world of the earth, the space of the plant world, and among others, the space of the world of people.



The presentation also draws on Andean semiotics. In them, there is always a tension between material and spiritual –ajayuni qulqa yánaka- which opens the dimensions of tangible-intangible, visible-invisible, objective-subjective, real-abstract. Both dimensions are part of life (qamaña) and not loose pieces (ch’ulla). It is here that one of the levels of logical expression of the parity and complementary interaction emerges, which create a difference to Western unidimensional thinking.

Both dimensions relate to the planning of the territory and to production. This implies a review of the way we look at things, actions and perspectives. From the Andes and the Andean vision of the cosmos, we are offered the chakana as an Andean system of holistic, multidimensional, cosmocentric planning aiming at living together, taking into account and interacting with horizons of the different worlds. It shows us how to articulate height with depth, materiality and spirituality in the logic of articulation and guiding private-community interests onto the right track. In this sense, we can say that it uses a part of Western planning, i.e. materiality, in order to articulate and complement spirituality, in the process giving direction to both. While the priority given to the materiality of life, the logic of property and private gains, leads to planning aimed at material growth and works for the sake of works: "public works... are envisioned as a function of bricks and solid matter, not as something that flows and circulates", which excludes the other dimension of spirituality, and presents and aims at modernity as the project to imitate and achieve.



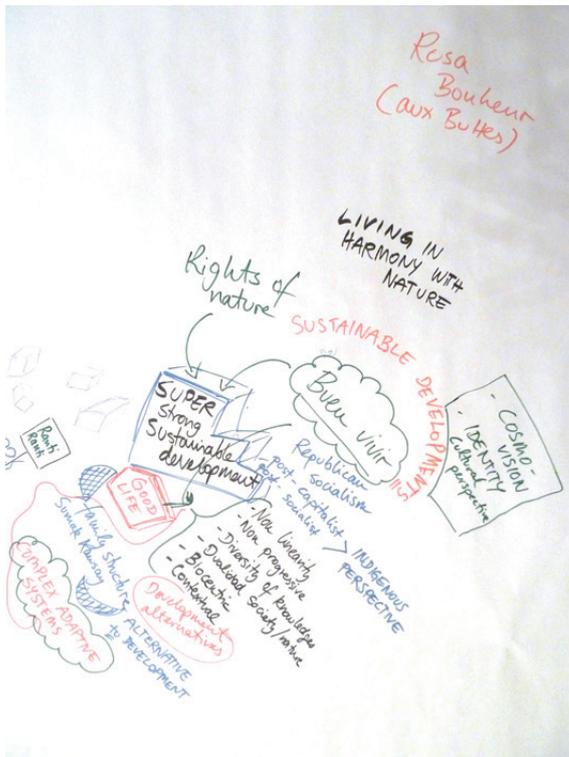
Summary of the Feedback Round 3.1.:

Considering that in most Latin American countries indigenous people are sometimes very small, sometimes significant minorities, confronted with a majoritarian 'Western' logic day by day, the question how to accommodate for these two very different ways of thinking was raised.

It was asked whether the value system explained by Simón Yampara and presented be possibilities for 'Western' views to get in touch, considering that certain reviews of the concept of development focussed on happiness, as well.

As a possible way to approach the concept of development differently, the thought of discussing it by "abandoning" it, was considered as interesting.

The challenge of bridging cultures and civilizations was seen as a contribution to current world wide debates on environment, humanity, gender, inequality, women's rights etc., without any culture presenting "the"



solution. The slogan of “civilizing civilizations” (Bazon Brock) was considered a valid one in this regard.

The different notion of time in the Quechua and Aymara context was emphasized, for it is to be considered in bringing forces of different cultures back to the table when trying to find synergies. The cyclic indigenous conceptions, who consider the future as something known already, might help in reactivate traditional wisdom.



Some participants took interest in the idea of different ways of production, i.e. a different economic context. Yampara’s picture of the market square in La Paz was understood as the field or the space in which we experience links or connections and where much more than just going and consuming, buying and selling happens.

The necessity of approaching “Buen Vivir” from a debate on “Mal Vivir”, on what was felt to be not a good life, was addressed as well.



Input Presentation by

Jes Weigelt: *Environmental Justice in Brazil: Necessities, Challenges & Actors*

Whereas inequality in income distribution in Latin America is already striking, it is often even more pronounced in resource access. The average Gini index of land distribution in selected Latin American countries amounts to 84.93. In Brazil, it reaches 87.2. Prevailing resource use practices often exacerbate environmental and other social inequalities. Large agricultural producers, for example, contribute 70% to overall deforestation in the Brazilian Amazon. Case study evidence shows that those who benefit economically from deforestation were also able to expand their political influence, which translated into deepening of environmental inequalities. Often, severe socio-ecological conflicts ensued increasing livelihood vulnerability of those already marginalised. Analysts attribute the persistence of human rights violations in socio-ecological conflicts to flaws in Brazil’s judicial system and police apparatus. Pronounced environmental inequalities in Brazil are

linked to and can exacerbate existing economic and political inequalities.

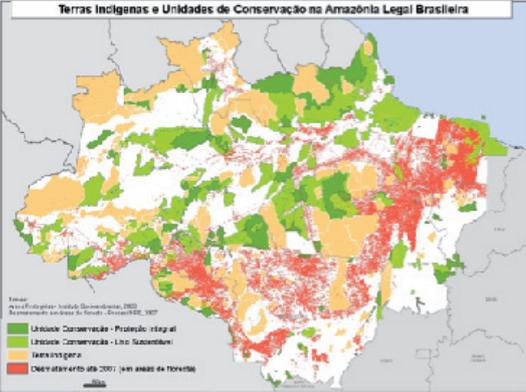
A range of actors strives for Environmental Justice to counter these trends. Often, their struggles aim at: (i) equal distribution of the environmental goods and bads, (ii) recognition of the different actors, (iii) and participation in political processes of those affected by them. This struggle for Environmental Justice is in

part a struggle to put already existing rights into practice. Constitutional provisions (such as the possibility to expropriate land that does not fulfil its social function) or progressive environmental legislation acknowledging collective rights of quilombolas, to only mention some examples, allocate rights to those who suffer from environmental inequalities ("environmental rights"). Initial recognition of claims does not guarantee that the resulting rights translate into practice. The invasion of indigenous lands is just one example. The analysis of successful translation processes suggests that the intermediation by social movements is often pivotal to put rights into practice.

The presentation reviewed the progress made through the allocation of environmental rights, the challenges encountered and outlines areas of research and political action towards environmental justice. The review built on an analytical framework derived from a conceptualization of environmental justice that highlights the following dimensions: distribution, participation and recognition. It identified environmental inequalities in each dimension emphasizing that environmental inequalities are often to a high extent institutionalised. Dominant development discourses and the lack of recognition of non-scientific knowledge often exacerbate the situation or contribute to its reproduction.

Struggles towards Environmental Justice: Recognition of Traditional People's Land Rights





- Formal recognition of land rights: necessary but often insufficient step to counter environmental & other inequalities
- Formally recognized rights vs. social structures that made rights allocation necessary in the first place
- Need to sustain rights by a continuous struggle

IASS, Institute for Advanced Sustainability Studies Potsdam
Environmental Justice in Brazil
6

Struggles towards Environmental Justice in Brazil: A Fertile Learning Ground



- Independent public prosecutors (from the Ministério Público) whose work focuses on monitoring of rights & regulations on the environment
 - Empirical evidence that they can also act as important conflict mediators in pre-court situations
- Platform for Economic, Social, Cultural and Environmental Human Rights (Plataforma DhESCA)
 - Reports on the Human Right to the Environment presented in parliament
- 3rd National Human Rights Program (PHDH-III) - Directive 4 (not legally binding)
 - "To implement a sustainable development model that is economically and socially inclusive, environmentally balanced, technologically responsible, culturally and regionally diverse and participatory and non-discriminative."



Input Presentation by
Felipe Chaimovich: *Brazilian Art Institutions and the Preservationist Image of Nature*

Brazilian modern architecture has acknowledged a local rationality in facing regional environmental conditions since 1931. In that year, Lucio Costa (1902-98) became director of the Beaux Art National School, introducing principles from the Bauhaus and looking back at solutions from colonial and imperial Brazilian architecture in order to cope with the climate conditions of the land. His main work was the urban design of Brasilia in an axial diagram based on the proportions of the cruciform geometry of the park of Versailles by Le Nôtre.

Among the many Brazilian modernists that adapted European models of the Western garden to local conditions was Roberto Burle Marx (1909-94). Burle Marx acknowledged the impact of abstraction upon his work as a landscape designer. He developed the tradition of garden design that fused the garden with nature, creating an undistinguished experience of the inside and outside garden spaces. Eventually, Burle Marx contributed to form the twentieth century image of parks, but a type of image that can lead urban people to take the garden for nature itself, causing a misunderstanding of the contemporary environmental issues.

The presentation discussed different European influences on Brazilian garden and landscape culture, considering that in face of a growing distance between urban populations and the direct experience of nature, city parks become a main source of contact with the ground, the vegetation and the open air.

Urban parks should be understood as works of art by the urban visitants, and not as nature. For otherwise nature is mistaken by a stable environment to be preserved, like a garden. This ecological fallacy is misleading, because it shifts the focus of the environmental debate from the economic aspect of the consumerist society to a preservationist position towards nature. Brazilian contemporary art institutions can change the misunderstanding between gardens and nature by acting upon parks and by producing exhibitions on ecology addressing issues of the consumerist society.

Roberto Burle Marx and Oscar Niemeyer
Cavanelas residence,
1954
Petrópolis



Augusto Teixeira Mendes
Ibirapuera Park, 1954
São Paulo



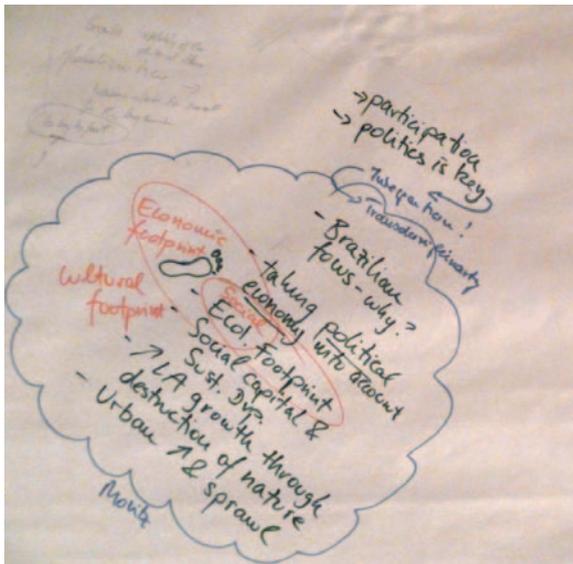
Summary of the Feedback Round 3.2.² :

Within concept of the good life and its explanations concerning there are links to be found with the concept of “well-being” and the discussions surrounding it – an area that might allow to establish connecting points, in order to perhaps come also to a more operational view of this concept. A systematical intent to identify similarities would be helpful.

Recognizing difference in political life is a great challenge. In Latin America, between the mestizos and the indigenous people there is no equality. So there is dire need to really establish conditions of conviviality of complementary world-views.

The challenge is also one of reconciling different kinds of knowledge: the millenary, traditional knowledge of indigenous civilizations and the newer knowledge that only goes back centuries. It’s about truly renewing knowledge.

A clear difference between the West and the Andes is observed between the hegemony of private property and private enterprise on one hand and organizations called “ayu marka tenta decor”, a paradigm of life that is Suma Qamaña or Sumaq Kawsay.



Explaining indigenous conceptions does not imply saying they are better than everything that comes from the West. They are contributions in the sense the Aymara refer to the aypapi, a kind of joint meal that we prepare and each and every one contributes with the ingredients; this is proposed as a metaphor of how to move forward, i.e. to see that each and every one of us carries of a certain portion of knowledge and that we put that together, put it on the table and try to do so in a complimentary fashion. Without this, there is no true dialogue but a monologue.

Concerning gardens, and the phenomenon of the community garden comes to mind, which is a kind of reorganization of the idea of the garden that originated in Cuba and stands in a kind of an opposition to the old European way.

Similar to the image of the garden is, culturally, the German image of the woods, of the forest, They are, in a way, completely artificial, shaped by humans, there are no original forests any more, organically grown forests in this sense. They represent a nature completely dominated by human concepts in that sense.

The concept of environmental justice as an anthropocentric concept seems, from a heuristic point of view, opposed to a more biocentric concept of ecological justice. This needs further debate. Brazil has this very strong emphasis on the debate of environmental justice, whereas in the Andean countries we have a much stronger focus on the rights of nature itself. And an idea, of Pachamama vs. Pachatierra, is that in some of the Andean communities you have this area where they see that the Occidental view of nature is an area that is heavily invested by humans to produce food and they really see the nature as areas which are disorganized, which are not organized, which are not controlled. So we have a nature that is impacted by the human being, and then there is the original nature, if you will, that is not ordered by the human being. Given that some geologists call our age the anthropocentric age or man-dominated age, another aspect that comes into this question is whether we have a responsibility for Pachamama or not. And in Europe we have to ask ourselves whether we have a nature that is preserved or not or ruined or not. This was very controversial on one of the tables.

² This Round referred not only to the last two, but to all five presentations, and therefore to the topic of Buen Vivir, concepts of development and relation with nature, as a whole.

In contrast to the “pristine”, preservationist idea of nature, original inhabitants of Latin America always saw nature as part and parcel of their personal life. You could not distinguish between your life and nature, as we have deeply embedded in our flesh the main elements that exist in the Pachamama. From there stems the notion that Pachamama is also subject to rights to the same extent as we are. This topic should be debated in Europe and in Germany fundamentally, because Europeans really lost touch with this area where Pachamama is considered something that is part and parcel of ourselves.



Video message:
„Reflections on this world“ by Gilberto Gil³

Brazilian artist and former minister of culture, Gilberto Gil, sent video message to the IASS conference, which was very warmly welcomed by participants. The message reflected on the state of dominance by the Western model, with modern democracy and capitalism as global model for the State and the economy. Along with this goes a technological monoculture which opposes a technological diversity that could be possibly established with the contribution of non-western systems. Consequently, it undermines the social-cultural vari-

ation of lifestyles. Countertendencies, favoring techno- and semio-diversity and a world of compatible differences, can be found all over the world. The message mentioned the Arab Spring movement as an example, its rebellion moings into different directions at the same time: against a global model of consume, against a frivolous hedonistic vision of life, against political and economic power concentration, against individualism as a prevailing social rule, etc. It’s in this sense as such movements can foster a more comprehensive sense of Democracy, mixing modernity and tradition, mixing post-modernity and a sense of a futurable plasticity.

Gilberto Gil then turned against the vulgarization of the notion of enlightenment, claiming Humanism should be “forced into diversity”. The Eastern and other earlier civilizations were seen as having more interesting outline about the interaction humans/non-humans/other humans., avoiding easy anthropocentrism.

It was considered necessary to involve more people in the epistemological debates around neuroscience or quantum physics, for instance, as these topics involved deep questions of self-understanding of humans in general. If individuals are excluded from these debates and called to participate only as contributors, consumers, economic agents, they are reduced to energy providers for an encompassing bio-power machinery. This goes along with the concentration of knowledge in particular, universal and totalizing pills.

Politicizing the technologies, enables the society as a whole, to discuss what they are and therefore opting to accept them, to reject them, or transform them, and finally, to regulate their use, is on the agenda. The internet might help in the way towards such “horizontality”.

³ A full text version of this message will be included in the aforementioned IASS anthology

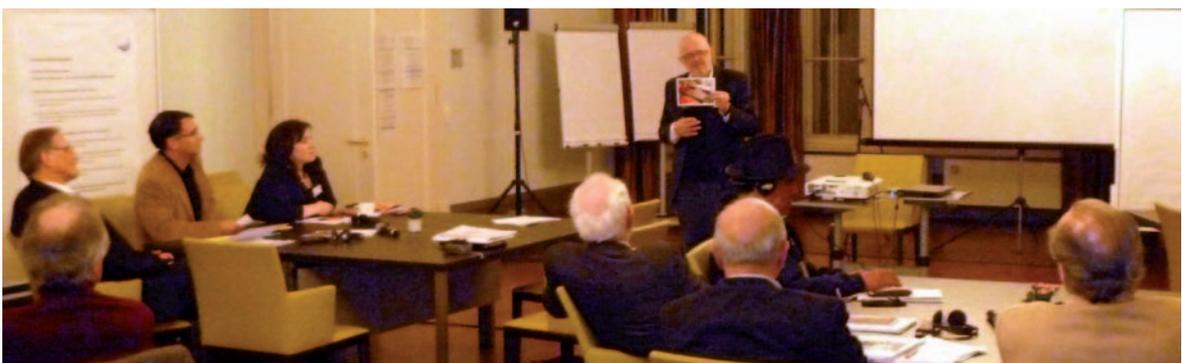
Presencing

„Presencing“ is a private reflection exercise using a set of questions and individual journaling. It helps people engage in a more holistic manner – minds, hearts and feelings. Presencing is a fast-paced process that can create an intense flow with significant results, even in a short period of time. It was used at the workshop to allow participants to reflect deeply on what they personally believed was most important to pursue in the future. (Learn more at www.presencing.com)



Pictures and Stories

During the „Presencing“ exercise, participants thought about the desired future, and which seeds of that future already existed right now. With these „seeds of the future“ in mind, they went into the room and picked one of a hundred picture cards that were laid out on the tables. Then they set down in threes and told each other „the story of their cards“. This is a more visual approach to ideas about the desired future. Participants seemed to enjoy being creative, playing with their ideas, their cards, and their stories.





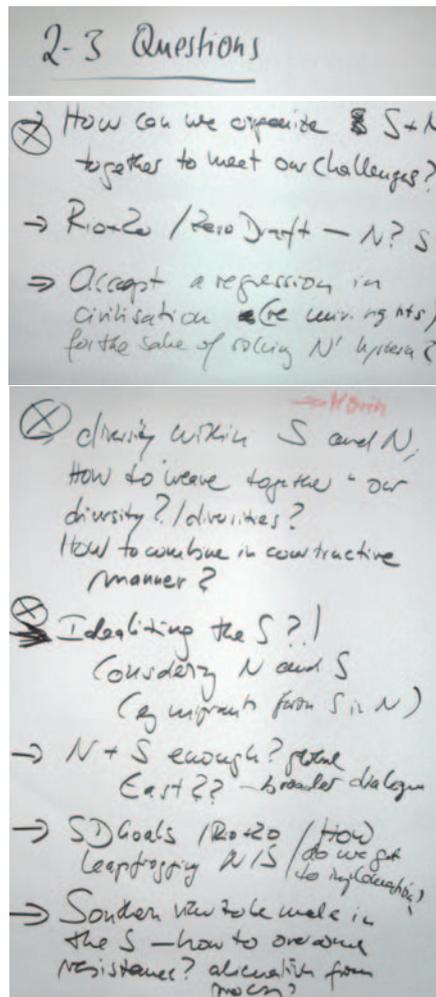
Edgar Morin: In Favour of a Thinking of the South⁴



Great French philosopher and sociologist Edgar Morin could not attend the conference personally, but delivered a manuscript that was read for the auditorium. Within the text – which will, in all its length complexity, be included in the anthology as well – he stated that “the North” had imposed to “the South(s)” a hegemonic logic “of efficiency, predictability, calculability, chronometrics, and hyper-specialization” which had clearly shown signs of exhaustion and self-destruction, where as the non-calculable values of the South, as, e.g., hospitality, community, self-fulfillment, extroversion etc. still were not able to exercise more than a “nostalgic” influence. He advocated strongly for a rediscovery of the common spiritual and cultural heritage (assembled, in his view, in the meditarrean)

in order to mobilize forces for safeguarding “spaceship earth” against the abyss. The aspiration after a more complex thinking which admitted not only quantities, but qualities – including the quality of life – was seen by Mr. Morin as a chance inherent to the peripheral Southern cultures.

These ideas were partly very much welcomed, partly strongly contested by the participants. The conference chairs took the opportunity to discuss a few of the arising questions, e. g. the South-South relationships or the possibly still inherent eurocentric perspective contained in Mr. Morin’s reflections, with himself via phone.



⁴ Will be included in the final publication.

Second Day's Breakout Sessions

„Under the conference heading - "Diversity of Development(s)? - New Concepts of Sustainability in Latin America" - we heard a lot, we discussed, we had individual reflection ... which topics do you want to talk about further?"



1 Who are/could be the drivers of differentiation of development(s)?

- Who could be the hosts of the process? Problems to overcome will be: communication and to get people to listen (to empower is not enough).
- Allow indigenous views to be heard, bring in indigenous views of sustainability
- Important voices: the role of media, intellectuals and education
- Important is the new middle class with new values (as is the case of Brazil). The vote of this middle class can be positive or negative.

2 Strategies for bringing proponents of Buen Vivir together

- New interest for Buen Vivir surges from the crisis of the Western system, but without abandoning its dominant position. That's why the indigenous positions are not really listened to. It is tried to instrumentalize them for intrasystemic solutions.
- There is no symbiosis possible before truly respecting the differences.
- It's not clear at all whether we really can enable a dialogue between Buen Vivir and development concepts or just continue to feign it.

3 What is the relationship between process of democratization and economic outputs?

When talking about and comparing development models, it's wise to start from talking about the basic functions they have to fulfill and then seeing which way they choose to do so.

- Regarding economics, material problems of people are to be solved. -> Answers include different capitalist models (Rhenish, Anglo-Saxon, authoritarian), socialist models (nowadays e. g. the "socialism of the 21st century), and the communitarian economic approaches.
- Regarding politics, binding decisions have to be reached. -> Beyond the general distinction between dictatorial and democratic answers, democratic systems include a broad range from representative through "direct"/participatory to communitarian models. An observation is that participation as such (beyond elections) is systemically required as such only in the latter two, although it tends to be reformulated as "mobilization" in the second.
- Regarding culture, it is about the latency and development of values. -> [unfinished]
- Regarding ecology, nature needs to be taken into account. -> difference: nature as object/ as subject [unfinished]

4 What is the role of the (Catholic) church regarding Sustainable Development?

Historically the role of the Church has been contradictory, on one hand a civilizing effect in many areas of society, a theology of liberation and optioning for the poor. On the other hand it is authoritarian and not recognising diversity. Today this contradiction prevails, the Church seems to be unworldly and ignorant of reality. It does not recognise syncretism, does not recognise the "success" of the evangelical churches and does not recognise the need for a sound economic system. (Exceptions are existent, for example a Franciscan order in the Andes picking up 'Pachamama' and coming close to pantheism.)

Conclusion: there seems to be no dominant religious force that would make ecology a topic.

5 What is the prospect of Latin-America or an alliance of countries to go ahead toward sustainability?

An alliance for sustainable progress could include Latin America, Europe, Asia. Topics include: good rule making (state), sustainable infrastructures and technologies and global governance. Education with emphasis on science, technologies and humanities (poor Pisa results in LA). Fabulous 'green technologies' wait to be broadly introduced. Appropriate laws and incentives are needed.

6 How to think and dialogue about Sustainable Development notions?

Possible common grounds are

- circularity approaches in economy (eg. counter indicator for SD: waste),
- communitarian approaches (eg. "commons" debate and regulation approaches),
- inter- or even transdisciplinary approaches (more inclusive, tendency toward holism) and
- mechanisms of societal compensation for inequity.

Possible hindrances seem to be

- the human need for superiority (leading to exclusion?),
- (false) compensations and a desire for quick happiness, which is often closer to Latin American people than indigenous thinking (see e.g. the succes of evangelical churches as a symptom for this) and
- over-specialisation of western research which destroys the material-spiritual bond.

Not a common ground, but rather a conflict could be surging between the idea of autonomous nature and the idea of an "antropocene", an engineered world.



Gallery Dialogue Walk

After lunch, it's good to walk a little... Participants got together in twos and threes, and took a walk along the information walls in the room over there. Everything that had come out of the break-out groups in the morning was put up to see and read. Participants reflected about all they heard, thought about and discussed – and discussed what was NEW that had emerged?



Together, they distilled up to three important points which were gathered and shared in the plenary group.

Some Final Remarks by Participants⁵

(a) Statements

- There is a difference between environmental and ecological justice that has to be taken into account more seriously.
- The concept of democracy is not a homogenous block. Communitarian “shades” and variations are to be taken into closer consideration, especially with regard to their capacity to manage the “commons”.
- The state is still a crucial actor when it comes to Sustainable Development.
- Spiritual aspects are to be taken more seriously; the influent role of churches in Latin America is a hint, as they remain close to people’s everyday life and spiritual questions.
- There are basic functions any economic and cultural model needs to fulfill/answer; here exists possible common ground for dialogue.
- There might be a third way between the cyclic cosmovision of indigenous peoples and the Western linear progressivism: a Sustainable Development spiral.
- When garden actually “becomes” nature and nature “becomes” garden, then this must have important implications on urban citizen’s feeling and thinking about ecology and the environment.
- The ecological footprint measure leaves out mining (the underground) which makes it a very deficient measure.
- Dialogue about different world concepts is actually possible, as shown by this conference.

⁵ The following are shortened and summarized versions of participants’ presentations of their cards, where they tried to pick up the new or most important ideas from the conference they had kept in mind at this point (after a walk along the flipcharts generated by the breakout sessions).

squandering.

- To deploy existing green and efficient technologies in order to “leapfrog” environmental damaging growth periods.
- To create languages, mechanisms of communication, a level playing field that allows a new qualities of intercultural understanding (in Latin American regions, with indigenous peoples).
- An oecumenic dialogue on nature concepts and development models between Latin American churches.



Concluding Remarks by the Conference Chair



There are diversities of developments without any doubt. After this conference, I’m sure we can delete the question mark from the conference title. Some of those diversities are more a feeling than a knowledge, are more something that you expect than you know already. But my main question is: When you have some of those diversities of development, what are their overlappings? Where do we have common ground in the differentiation?

Well, discussion with Buen Vivir proponents has shown, for instance, that they are interested in closing circles. They are living with nature. Nature does not know “waste”, garbage, trash. I always emphasize that an important indicator for sustainability would be the quantity and quality of waste you

are producing in a society. So, we are coming from another point to the same conclusion: we must come to a circular, not a linear thinking. So, there is, maybe with different modification and argumentation, a common ground.

A second common ingredient could be, for sure, the question how do handle and to define, in our respective cultures, "the commons". The care of the commons tends to be more present in the development paradigms in the South due to the living conditions. And we need to single out other possibilities to handle commons and to go beyond the mere concept of private ownership.

The third point is decentralization. We more and more leave question marks on big institutions, in big solutions. This doesn't mean: "small is beautiful", but the possibility of better changing when and where you see that things are necessary to change. The bigger, the more holistic you go, the more difficult it will be to change this and to have something like an adaptation process possible. We come to a similar conclusion here. You have much more of these approaches in the Southern traditions, if I understood it correctly.

And then I want to ask: What are the drivers of homogenization, the globalization of one paradigm, and what are the drivers of diversification, of the regionalization of developments? I think the drivers for globalization most probably will be linked with the information possibilities, with the Internet and others. The driver will be for sure the development of technologies, in general. I did not learn, until now, that we really would have specific technologies linked with different ways of development. Maybe this would be a research question, whether this is possible. – As the drivers for regionalization, you can of course name quite a few. I only want to give an example: the feeling, the emotions of people when turning to their neighborhood, to their knowledge and to their handling capacities. We see it again also in the so-called developed, or better said: Northern societies, we see that there is something like a renaissance of regional identity, even in this country, in Germany. There is something like the expectation of a renaissance of a regional identity, also referring to languages. (Remember that we learned: language pre-decide on thinking...)

So, I am fairly sure that we have a global development process for a more decentralized structure. People need their regional identity as a counterpart for the globalization. This is true for all world regions I think. And there are differentiations. I would not mention again "new concepts of sustainability in Latin America". We learned some things about national and subnational differentiation of discourses here as well. One or the other closer to what we call the Western model and some others more and more concentrated on their own identity beyond that structure.

I do not want to go into a more comprehensive summary right now. Some of it will have been done here from us, at IASS, in a close future, with regard to the publication which all of you will be contributing to, as well. The other proposal, however, is simple: Please feel free to inform us about things that have not been taken up sufficiently during the event or afterwards. If you have any additional ideas, give us a signal as well; this might concern literature, too, or experts we should have in mind for future occasions. All this will be very helpful for us and make this conference, this workshop a success, even afterwards. We do not want to have it only as a one day fly but as a process started.

Annex: **Participants List**

Title	First Name	Surname	Institution
Prof.	Constantin	von Barloewen	Senior Advisor, IASS; Member of the Harvard Academy for International and Area Studies (Conference Co-Chair)
	Federico	Bernadelli	Potsdam; Academic Officer and Personal Assistant to the Scientific Director Prof. Carlo Rubbia at IASS
	Miriam	Blumers	Mainz; Student of Politics and Mathematics at the Johannes Gutenberg University
	Dorothee	Braun	Berlin; Agronomist and Psychologist, Project Manager for the German Council for Sustainable Development (RNE)
Prof.	Klaus	Bodemer	Hamburg; Senior Research Fellow, GIGA Institute of Latin American Studies
Dr.	Felipe	Chaimovich	Sao Paulo; Curator at the Museu de Arte Moderna (MAM)
Dr.	Manuel	Chiriboga	Quito; Chief Researcher, Latin American Center for Rural Development (RIMISP)
Prof.	Federico	Foders	Kiel; Member of the Executive Board of the Institute for the World Economy
Prof.	Arnoldo José	Gabaldón	Caracas; Natural and Social Scientist, Universidad Simón Bolívar, former Venezuelan Environment Minister
Dr.	Karin	Gabbert	Berlin; Sociologist, Rosa Luxemburg Foundation
	Eduardo	Gudynas	Montevideo; Director of CLAES Latin American Centre for Social Ecology
	Yuri	Guandinango	Quito; Economist and Junior Fellow at the Faculty for Social Sciences of Latin America, Quechua Speaking Traditions
Dr.	Max	Hernández	Lima; Psychoanalyst; Technical secretary of the National Accord of Peru
	Jorge	Jurado	Berlin; Engineer; Ambassador of the Republic of Ecuador in Germany
Dr.	Philipp	Lepenies	Economist and Fellow at Desigualdades.net, Freie Universität Berlin
Dr.		Muruchi Poma	Leipzig; Economist
Prof.	Manfred	Nitsch	Berlin; Professor emeritus for Economics at the Latin American Institute, Freie Universität
	Moritz	Remig	Potsdam; Ecological Economist, Scientific Officer at IASS
	Manuel	Rivera	Potsdam; Sociologist, Scientific Officer at IASS
	Sebastian	Schoepp	München; Journalist for Foreign Politics, Süddeutsche Zeitung

Title	First Name	Surname	Institution
	Sebastian	Unger	Potsdam; Scientific Coordinator, IASS
	Maria Clara	Tavares Cerqueira	Berlin; Political Secretary, Embassy of Brazil, Germany
Prof.	Klaus	Töpfer	Executive Director of IASS; former Director of UNEP and German Environment Minister (Conference Chair)
	Gabriela	Vassallo	Berlin; Lawyer, Head of Cultural and Cooperation Sections, Embassy of Peru
Prof.	Ernst Ulrich	v. Weizsäcker	Emmendingen; Biologist; Co-Chair of the International Resource Panel, UNEP
	Simón	Yampara	La Paz; Sociologist and Communal Commissioner for Interculturality
	Jes	Weigelt	Potsdam; Geographer, Research Fellow at IASS

The IASS-Conference, January 26.-27.01.2012 in Potsdam, was supported by:

EBUS - Institute for Development Consultation and Supervision

- is a consultancy based in Hannover, working with a interdisciplinary and multi-cultural network of consultants, designing and facilitating processes of dialogue, organisational development and transformation for a diversity of clients in all sectors of society. EBUS works with a wide range of methods, including those that speak to the mind, the heart, and the body, and has been a forerunner of process development in Germany - the first to use OpenSpace; formats that allow small conversations in large groups; or experimenting with holistic approaches to dialogue.

Facilitation: Dr. Minu Hemmati, Berlin

Projekt Assistance: Joos van den Dool, Potsdam

Background Paper and Preview Material: Dr. Janos Zimmermann, Quito

Project Head and Process Design: Andrea Steckert, CEO EBUS, Hannover

Mail: andrea.steckert@institut-ebus.de

www.institut-ebus.de