

Good life can only exist for all

Inclusive development

Proceso de Comunidades Negras (Process of Black Communities – PCN)

The PCN is a collective of organizations of Black Communities that consolidated in the early 90s after the union of several efforts within the social movement that sought to influence the Constituyente of 1991 in which Colombia acquired the denomination of "multi-ethnic and multicultural" nation. The initiative unites more than 140 grassroots organizations, community councils and people who continue to work on the transformation of the political, social, economic, and territorial reality of Black, Afro-descendant, Raizal, and Palenque communities. This is achieved through the defense and advocacy for their collective rights--ancestral and individual--which are based on four guiding principles: reaffirmation of personhood (Identity), Space for that personhood (Territory), Exercising of personhood (Participation and autonomy), Self-determination (Autonomous Development), Solidarity with the struggles of Black people in the world, Historical reparations, and Gender and Generation.

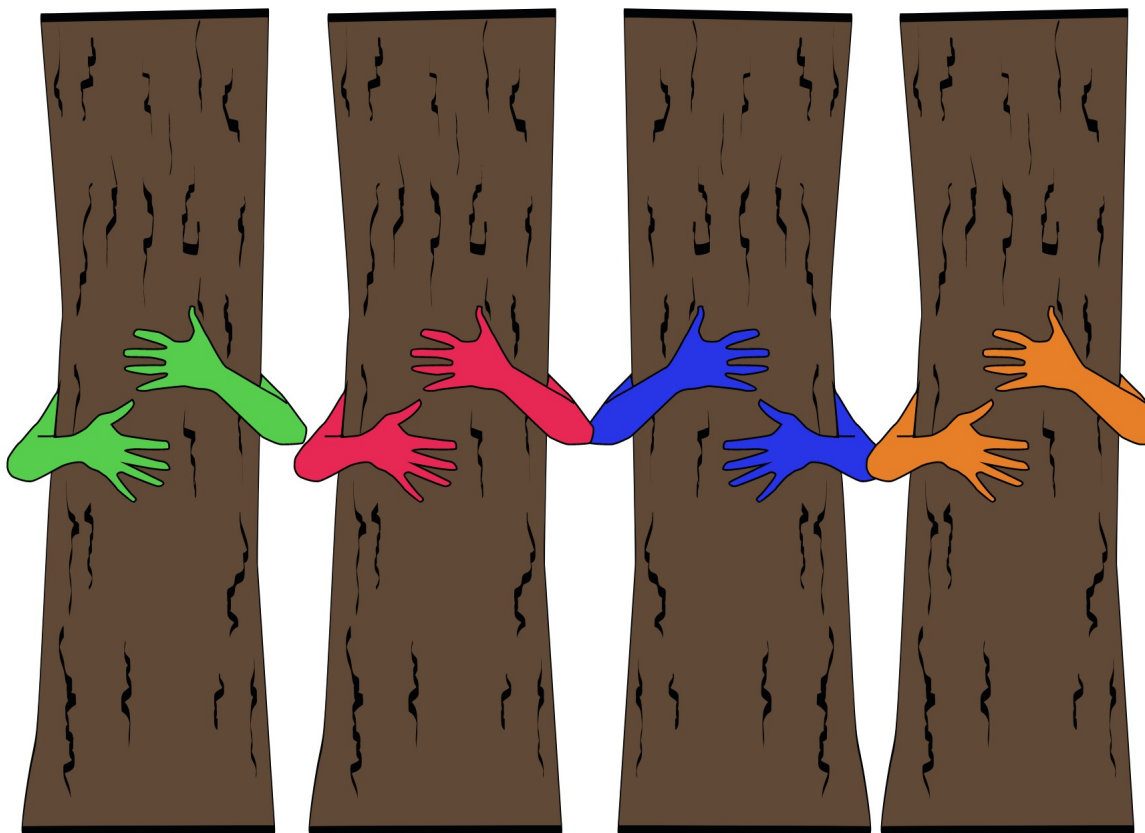


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Chipko Movement India

In India, forests have been the countries most essential resources, ensuring the livelihoods of forest-dwelling and rural communities. Under British colonial rule, laws known as the Indian Forest Acts of 1878 and 1927 were introduced, allowing the government to manage natural resources. These laws provided the state the right to exclusively control the use of certain areas, consequently impacting communities that were traditionally reliant on forests. The Chipko movement emerged as a non-violent form of protests from rural communities to take back control over the use of forests. The first demonstration took place in 1973 in the Himalayan region where demonstrators hugged trees to protect them from being cut down. Demonstrations then spread to other parts of in India leading grassroots initiatives. At the center of the movement were women in villages who were very influential in acting to save their livelihoods and their communities. The movement was impactful in the way that it pressured the government to adopt policies that were considered the needs of the people and environmental factors. As the movement spread to different parts of India, the success and achievement could be witness in the halting of clear felling in those areas and a shift to more inclusive and responsible natural resources policy in India.



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La Via Campesina

La Via Campesina is an international movement which unites millions of peasants, small and medium farmers, landless people, women farmers, indigenous people, migrants and agriculture workers from all over the world for the purpose of food sovereignty. This means: The movement aims to defend small-scale sustainable agriculture as a way to promote social justice and dignity. It opposes corporate driven, industrial agriculture done by transnational companies which are destroying people and ecosystems. It consists of about 150 local and national organizations in 70 countries from Asia, Africa, Europe and the Americas and represents over 200 million farmers worldwide. La Via Campesina movement is independent, diverse and multicultural and built on a sense of solidarity and unity between agricultural producers from the North and South. La Via Campesina was founded in 1993 in Mons, Belgium by a group of farmer representatives from four continents. With food sovereignty at the core of the movement, the movement seeks to push for the needs, rights and livelihoods of those who produce, distribute and consume food in the food system and through policies rather than the demands of the market. By promoting food sovereignty, La Via Campesina also prefers local food production and consumption and ensures that the local producers are not subject to cheap imports and have control over the management of their own lands, territories, water, seeds, livestock, and biodiversity. La Via Campesina movement is a response to the current problems in the world around poverty, food and climate crises.



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Degrowth

Degrowth is an idea that critiques the global capitalist system which pursues growth at all costs, causing human exploitation and environmental destruction. The degrowth movement of activists and researchers advocates for societies that prioritize social and ecological well-being instead of corporate profits, over-production and excess consumption. This requires radical redistribution of wealth, work and time as well as the reduction in the material size of the global economy. It advocates a shift in common values towards care, solidarity and autonomy. Degrowth means transforming societies to ensure environmental justice and a good life for all within planetary boundaries. One of the key elements withing degrowth is a reduction of production and consumption in the Global North and liberation from the one-sided Western idea of generating wealth only via mastering nature with the help of increasingly effecient machines, which could then allow for a self determined path of social organization in the Global South.



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Swaraj or Radical Ecological Democracy (Eco-Swaraj)

Radical Ecological Democracy (RED) also called locally Eco-Swaraj is an evolving idea, providing an alternative to ideologies, which give people on top the power over others. It has emerged from grassroots experience across India but is beginning to gain more attention globally. This approach respects the limits of the Earth and the rights of other species, while at the core pursuing the values of social justice and equality. RED aims to empower every individual to be part of decision-making, and its vision of wellbeing incorporates everything; physical, material, socio-cultural, intellectual and spiritual aspects. The idea of Swaraj puts collectives and communities at the centre of politics and economy, rather than the state and the corporation. RED is based on real life initiatives across India, including sustainable farming, food and water security, small-scale energy production, direct local governance, community health, alternative learning and education, community controlled media and communications and localization of economies (producing, selling and using products are all done locally, as far as possible). Other important values are gender and caste justice, rights of differently abled and multiple sexualities and others. Radical Ecological Democracy rests on different principles. As far as ecology is concerned, it is important to act close to the own values and ecological limits. Other principles of the RED are: equity and justice, participatory democracy, common responsibility, diversity, collective commons, respecting the rights of nature, resilience and adaptability, and interconnectedness.

