



“Gender and Citizenship. Inquiries from intercultural, feminist and decolonial perspectives”

Monday, 1st - Tuesday 2nd, December 2014

CONTRIBUTIONS OF FEMINISM TO “BUEN VIVIR”

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ABSTRACT

“We want for us also, that of living well”

Feminismo Comunitario Boliviano

The current world scenario and the crisis of this model of economic development of production of wealth, over the base of the excessive exploitation of the nature, that different theoretical have characterized as "extractivismo", challenges to rethink the bond society - nature and the place that in it occupies the education. An education understood as way for the social transformation, which promotes inscribed learning in the revaluation of the life in all its expressions, where the daily space can be constituted as a area of pedagogic practice and of reconstruction of senses. Questions about the relation between education, society and the productive - economic model, it brings over the reflection on the environmental current crisis, they are constituted as shooters for the investigation and exchange. In the search for solutions and alternatives to the environmental reality of Latin American feminist movements offer a way , an option if its potential is used to motorize and stimulate the transformation that enable a redefinition of the terms of the contract between society and nature .

There is analyzed the current situation of environmental crisis as resultant of the actual Civilizing Crisis that, to saying of Leff (2006), would derive from the scientific project of the modernity, sealed by the economization of the world and the predominance of the instrumental reason for the laws of the nature and the valuation of the culture, which forms a thought of one-dimensional type. In this sense the directives are planned to rethink the bond society - nature talking with the proposal of Boaventura de Sousa Santos (2008) on the *Ecology of knowledge*, that promotes the dialog not hierarchically organized between scientific and humanistic knowledge



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together with layman knows, popularly, traditionally, rural and indigenously as a way collective construction.

In consequence with before indicated, there is assumed that ecofeminismo must accompany and stimulate processes orientated to the construction of a new social rationality, which promotes the valuation of sectors invisibilized in the dominant speeches as well as the recognition and the legitimization of his knowledge, orientation that defines the specificity of Environmental Education in Latin America.

The current "ecofeminista" in this sense makes a strong critique of the dualistic fragmented and hierarchical view that understands the nature of as merchandise, the man superior to woman, culture above nature.

The proposed theoretical postulates seek to strengthen the notion of "ecofeminismo" promoted as an expression of a set of principles and values where the land is perceived and understood as one community. "The Earth is Gaia, a super alive organism and in evolution, everything what becomes in her will meet reflected in all his children" (Gadotti, 2000).

From the contributions of the “ecofeminismo” the dialog and the discussions will be promoted by the diagnoses on sustainability and proposal of changes in the "ways of life". It will penetrate into the experiences that it present in Argentina, distinguishing in the north of the country, to level of: movements and social organizations peasant - aborigen, cooperatives of small / small producers / producing rural between others.

The “Feminismo Comunitario Boliviano” said community is composed of men and women, saying women making visible women invisible by hegemonic men arises in human relationships the recognition of otherness, understood as the actual existence of the other and not a fiction of otherness. This recognition is not nominal, recognition of another existence the actual existence of the other and not a fiction of otherness and one of them is the redistribution of the benefits of work and redistribution equal parts.

Does not arise redistribute poverty but equally distribute the fruits of labor and struggles. This is the starting point for the good life of women, because people who are part of the peoples and communities have sexed bodies and this should not be an excuse to discriminate and oppress.





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