

Glossary

Androcentric: perspective or approach that gives centrality to men's point of view. Its origin comes from the Greek term: ANER-DROS that refers to the masculine being opposed to women and gods and with specific characteristics that make him virile. A dominant androcentric perspective remains at the centre of our current political, social and cultural system.

Autonomy: taken from the Greek (to give oneself laws) is politically and theoretically an enigmatic term. It has very different meanings among different disciplines and discourses and is also viewed very diversely in political usage. It is used in Latin America mainly by indigenous peoples, but also by students, social movements and trade unions.

One can draw out three arenas where the concept of 'autonomy' is widely advocated for: the cultural-ethnic arena, the political-legal and the territorial-economic arena. None of these arenas are clearly distinct from each other and are rarely fully implemented in Latin America. However most movements consider real autonomy will only happen when these three arenas are integrated.

Calls for autonomy, and particularly indigenous autonomy, have revived in the context of struggles around new constitutions in Ecuador and Bolivia for example. For the Zapatista movement in Mexico, autonomy is a political and social global process (*proceso social global*), that combines having an own local government, with its legislation and juridical system with emphasis on ethnic and cultural identity and a rejection of existing national government and politics, which are corrupt and ruled by the dominant elites.

Cosmovision: Each culture has its own worldview, sense, perception and projection. The set of these different forms is known as Cosmovision or world view. Originally, the term comes from the German word *Weltanschauung* (Welt: world, Anshauung: observation or view).

Initially, the concept was used by the German philosopher, Alexander von Humboldt and linked to his discussions about language and speech; later, Kant and Hegel used the term to refer to philosophical, religious and cultural perspectives of a group of people.

Many Indigenous peoples in the Andean countries maintain an ancestral cosmovision, which is based on among other things, a communitarian approach and a stress on the need for balance and harmony with the environment.

Decolonisation/Decolonial: This concept has arisen out of the common historical experience of living under colonial rule. According to Walter Mignolo and Arturo Escobar, coloniarity led to the attempted systemic elimination of subordinated cultures and knowledges by modern colonial powers. However colonial powers were never fully successful in this; and in resistance to colonialism there emerged new epistemologies that continue to fuel political, social and cultural demands today.

Decolonisation tries to look for “alternative worlds and knowledges” and “other worlds and knowledges” that pre-date colonialism as well as emerged in resistance to colonialism.

The reference to the “other” reflects the colonial attempts to impose a homogenous vision of culture and development that excluded women, indigenous peoples, poor or even Nature. Decolonisation tries to go beyond this colonial experience of exclusion, both in terms of the excluded becoming protagonists of their own liberation from oppression, and also in terms of forcing colonial legacies – such as legal systems – to incorporate the diversity of knowledges and peoples (see plurinational).

Endogenous development stresses local and regional dimensions as the key factor to achieve so-called development. The three characteristics of this kind of development are: local decision over development options, local control over development processes and the retaining of benefits in the community. This concept has been used by the Venezuelan government to describe its economic policy objectives and by some peasants’ organizations to defend importance of agro-ecology and farmer-based economies.

Extractivism derives from the Latin word ‘extrahere’, meaning ‘to pull out’ and is linked to sectors such as mining, oil, monocultural agriculture, as well as other sectors that provide materials, usually for export. It refers to an international division of labour, which determines that some countries (usually Southern ones) produce raw materials, extracting them and exporting to the Northern countries, which produce industrialised goods. Usually, governments sell natural resources from their countries to multinational companies, that are granted relative freedom to extract wealth, and are rarely subject to strict controls or required to respect human rights or communities. In this book, extractivism is divided into the so-called ‘traditional extractivism’ and into a new form called ‘neo-extractivism’ (see discussion below)

Intercultural: A process of dialogue and interchange among cultures that implies horizontal relationships and recognition of different cultures. The question of power is key in this process, because too often cultural dialogue and exchange has led to cultural colonialism or cultural appropriation where one culture dominates.

An effective interculturality is understood as a mutual dialogue and transformation of cultures in contexts of power that prevents economical, ecological and cultural conquest.

Buen Vivir: This ethic and concept comes from ancestral indigenous traditions from the Andean and Amazon regions in South America, known in quechua as “sumak kawsay”, Aymara as “suma qamaña” or Guarani “ñande reko” (Medina 2006), amongst others. They are systems or ways of living that conceive relationships between human beings and Nature in holistic, relational, and harmonic terms.

They consider community as the fundamental axis of the reproduction of life, based on principles of reciprocity and complementarity (Azcarrunz 2011). It is sometimes translated as living well or living in plenty, which means to live in harmony with your community, the Earth, cosmos, life and history cycles, where one being does not dominate another. Living well is also a political project: it emphasises processes that facilitate this harmony including decision made by consensus as opposed to majority rule (where one group imposes a decision on another), and a prioritisation of community needs over individual needs.

Living well (Buen Vivir) is opposed to “living better”, part of the capitalist logic. “Living better” is linked to the idea of unlimited progress, more consumption and accumulation, and competition among people to have more, leaving others to live in poverty and exploitation.

The terms continue to be explored and reformulated, before and after they were included as societal goals in the constitutions of Ecuador (2008) and Bolivia (2009)

Mestizo: During the period of colonial Spanish domination in the Americas, the term was used to mean a person whose parents were Spanish and Indigenous. In this period, racial differences determined social class and access to rights; Spanish born people were on the top of the social pyramid, followed by criollos: sons and daughters of Spanish parents but born in America; mestizos: descendants of indigenous peoples and Spanish/criollos; and indigenous people and Black descendants of imported African slaves at the bottom of the pyramid. For Svampa and Prada, a mestizo consciousness is fundamental to support peasants and urban organizations asserting their rights to autonomy and in building a plurinational State.

Neocolonial: The term has been used to describe the different ways used by industrialised countries to continue dominating their former colonies, after the independence struggles. It referred not only to the political control, but mainly to the economic, social and cultural

strategies implemented by those countries, to continue controlling their former colonies. These strategies included the use of foreign debt, trade and investment policies, and cultural patterns that facilitated transnational corporations extraction of raw materials and promoted unlimited levels of consumption.

Neodevelopmentalism: The “progressive” governments in Latin America have promoted a series of policies aimed at “developing” their countries, based on following a different path from neoliberalism. Rejection of neoliberalism has not led to any questioning of ‘development’ though; rather progressive governments have given great emphasis to economic growth, industrialisation and distribution of benefits based on large-scale development projects and extractive industries. Critics argue these policies have reinforced and deepened extractivism, reaffirmed the international division of labour and led to a re-primarization of Latin American economies.

Neodevelopmentalism has also done little to critically examine the link between increased economic growth and development with its impact on social and environmental well-being. It tends to overlook or even support repression of social and environmental conflicts that arise from extractivist ‘development’ projects.

Neoextractivism is linked to extractivism and neodevelopmentalism (see above). One of the ‘neo’ or new dimensions of contemporary extractivism is its link to financial capital. Financial players increasingly profit from investments in mines, oil fields or agricultural activities, purchase cargoes of raw materials, and speculate on price trends or derivative markets. This, linked to the creation of new financial goods, based on the privatisation and exploitation of nature (such as biodiversity, forests, emissions or ecosystem processes, is fuelling a process of financialisation of Nature.

Gudynas and Svampa identify the role of the State as a key factor in this stage of neo-extractivism, particularly among the progressive governments in Latin America. This advocates active participation of the State, with a view to increase state income to fund social policies through state owned companies or by imposing increased taxes or fees on private companies.

The same critiques of neo-extractivism (see *extractivism* above) apply, perhaps even more so given the way dependence on extractivism has increased across Latin America.

Pachamama comes from the quechua and aymara cosmovision: Pacha: earth, world, cosmos, and mama: mother. It is commonly translated as “Mother Earth”. It includes

everything that can and can't be seen, as life, energy, needs and desires. For indigenous peoples in the Andean Countries, the concept of Pachamama means a different kind of relationship with the land. They believe the people belong to the land instead of the people owning the land. It implies that the property rights don't follow the same pattern as those in the western juridical system, but also implies respect, balance and harmony between human beings and the earth.

Feminist organizations have questioned the patriarchal simplification of Pachamama as a mother earth (and women in general) as only valued for their fertility. This simplification reduces Pachamama's complexity and converts it in an instrument for production and development.

Plurinational: The concept of a plurinational State implies a re-foundation of the national State, recognising as equal and including within the State, a diversity of cultural and social logics, institutions and practices of indigenous and peasants, urban dwellers, small producers, workers and the middle class. It has been included in the national constitutions of Ecuador and Bolivia, as a result of pressure by social and indigenous organisations.

In this way, plurinational and interculturality (see above) are linked. However turning the idea into practice with the state has led to tensions: between indigenous autonomies in the Plurinational State and the traditional autonomies at regional level defended by local business groups; between direct and representative democracies; in struggles over rights of property, administration of natural resources and their extraction.

Periphery: Dependency and subdevelopment theory formulated by the Economic Commission for Latin America and the Caribbean (ECLAC) during the 1950s characterised Latin America's economies as a product of the international division of labour. According to this theory, there are economies at the centre of the capitalist model and others at the periphery of it.

Prebisch and the CEPAL academics characterised the economies at the centre as homogeneous and diversified, that had developed different sectors of their economy to a similar level and built an internal market with state support. Periphery economies, on the other hand, were heterogeneous and specialised in the extraction and exports of specific natural resources or crops (ie. Coffee, cacao, soy, cattle, sugar), traditionally linked to foreign investment or national elites, and had limited development of other sectors of the economy.

Re-primerisation: This term is used to describe the process experienced in the Southern

countries during the last two decades of neoliberal policies, when the primary sector (or production and extraction of raw material raw) grew in comparison to other sectors of the economy. These materials are exported and not further industrialised or processed. This includes the development of *maquilas*, factories that typically are set up in low or no-tax zones paying low wages to process goods for exports. Reprimarisation accompanied a weakening of existing industries. It is a process that has deepened, even under progressive left governments, that promised to break with dependence on exports of primary goods.

Rights of Nature: If Nature and Mother Earth is recognised as an identity, a living being, an interrelated community of beings, various advocates have said then it must also be a subject of rights. This has legal and cultural implications. It implies, for example, that Nature must be protected and defended for itself and not because of the “services” that it provides to human beings or as natural capital or mean of production. It also implies that Nature has its own legal standing, questioning the primacy of property rights.

The Constitution of Ecuador of 2009 and a law in Bolivia in 2011 included Rights of Nature as part of the fundamental rights, however its application remains a source of tension given the respective governments’ policies that promote extractivism in their countries.

Other useful glossaries

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