International Conference Buen Vivir  
on 26 and 27 June 2017  
Alte Kongresshalle, Munich

Workshops on MONDAY 26 June 2017, 5 – 6:30 pm

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<th>Who?</th>
<th>Title &amp; Short Description</th>
<th>Room (number of participants)</th>
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| 1   | Prof. Ulrich Brand          | De-Growth and Post-Growth  
Post-growth is defined as an economy that guarantees a stable provision regarding society beyond the condition of a continuously increasing gross domestic product – that is used as a standard for the prosperity of a society in Western societies. In doing so, post-growth as a concept is also different from models that propagate green or sustainable growth. Instead of focusing on a maximisation of growth by global expansion and increasing consumption, in contrast, local and regional subsistence should be strengthened – moving away from a global division of work associated with scenarios of exploitation towards self-sufficiency, moving away from global markets towards local ones, etc. In so doing, fair future prospects should be made possible for future generations in light of looming climate change and limited resources. Even though the theory of post-growth has its roots in Western anti-capitalism, there are, especially in Latin America, connections to Andean concepts such as the plurinational states and Buen Vivir and together with that the attempt of a political implementation of the inherent ideals. In this workshop, on the one hand, the question is posed how the model is politically successful and which potential there is in the long-term in the capitalist dominated world. | WS 1 / “Room 6”, a max. of 70 participants |
| 2   | Cletus Gregor Barié         | Disappointing Results? Buen Vivir as public policy in Bolivia and Ecuador  
Buen Vivir has been a basic right and part of public policy in Bolivia and Ecuador for almost ten years. Part of this understanding is that Pachamama, mother earth and nature, has a right to the reconstruction of biological life cycles in case of destruction. The implementation of these innovative approaches turns out to be lengthy and controversial. By now policy makers are part of the fiercest critics: They stress that only the extraction and export of raw materials enable social investments. In contrast, indigenous representatives fight against the aggressive destruction of their cultural and living spaces by extractivism and criticise a discrepancy between the international discourse and local practice. What has finally changed in both countries by implementing “Buen Vivir”? Which progress and which challenges are evident regarding the implementation? | WS 2 / “Room 7”, a max. of 25 participants |
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<th><strong>Teresita Antazu López</strong>&lt;br&gt;<strong>The role of indigenous women in Amazonia regarding the efforts in terms of a good life (Buen Vivir)</strong>&lt;br&gt;Based on a short presentation, Teresita Antazu López explains why and how indigenous women advocate for a good life (Buen Vivir) in Amazonia. Joint conclusions regarding the topic should emerge as an outcome of the discussion with the participants.</th>
<th><strong>WS 4</strong>&lt;br&gt;“Room 10”, a max. of 25 participants</th>
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<td><strong>Dr. Rosario Costa-Schott</strong>, Adjunct Lecturer at the University of Applied Sciences Munich&lt;br&gt;<strong>Asian gross national happiness versus Latin American Buen Vivir - First discussion results from the seminar “Buen Vivir – concepts regarding a good life for global justice”</strong>&lt;br&gt;In this workshop we would like to critically deal with different regional approaches of a “good life”. After a short input regarding the explanation of terms, we will discuss in short, changing turns, what kind of significance the globally differing life plans have locally, how they are interrelated and which room to manoeuvre for global justice we must use together. What is meant by happiness in Bhutan? What characterises a “good life” in Bhutan, here in Munich and in Ecuador or Bolivia? How does our good life limit the “Buen Vivir” of the others?</td>
<td><strong>WS 3</strong>&lt;br&gt;“Room 3”, a max. of 25 participants</td>
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<td><strong>Steffi Kreuzinger</strong>, Ecological Project MobilSpiel e.V.&lt;br&gt;<strong>Buen Vivir – ideas for a good (shared) life – here and elsewhere. Components for educational work with children, youth and their families</strong>&lt;br&gt;How can we build a bridge towards the far-away rainforest and its inhabitants? Which ideas gives us the concept of Buen Vivir in this regard for a good shared life in the One World? In the workshop, the participants learn about components in terms of how they can implement sustainable modes of life and climate protection with children, youth and their families in their education work. They try out interactive methods and games: visible objects from the rainforest, clothes and accessories of the Asháninka, the “Einkaufsspiel mit Blick über den Tellerrand” / “shopping game thinking outside the box” and much more. The methodological approaches are described in a handbook that is given to the participants.</td>
<td><strong>Lobby 1st floor</strong>, a max. of 25 participants</td>
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<td><strong>Lena Schützle</strong>, Commit e.V.&lt;br&gt;<strong>What do we need as a society in order to live alternative concepts of a good life?</strong>&lt;br&gt;Which individual and societal qualities are comprised in the terms sufficiency and subsistence? A short theoretical input regarding the economy of post-growth as well as an intense, personal exchange offer a space for critical reflection and an orientation towards solutions. Alternative forms of society and economic concepts must be accepted by the people who are supposed to live within. If we like to - or have to follow up acting on the knowledge of limited ecological and economic resources, we must therefore also face personal challenges aside from structural challenges. A transformation “by design” instead of “by disaster” requires an analysis of the character and the psychology of a human being.</td>
<td><strong>Room Nr. 9</strong>, a max. of 30 people</td>
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| 1   | Alberto Acosta (Organisation: Dr. Markus Faltermeier, Prof. Ursula Prutsch) | **Buen Vivir**
Harmony between everyone and everything, complementarity, solidarity and equality, collective well-being, satisfaction of basic needs in harmony with mother earth, the recognition of human beings based on knowledge and not based on possessions, and the criticism of colonialism and interventionism: this is encapsulated in the idea of Buen Vivir. This holistic, complex concept of living was enshrined in the constitutions of Bolivia and Ecuador, both countries with a high percentage of indigenous people, but centuries-old traditions of hegemonic Western legal and societal concepts. A number of years ago, the idea of Buen Vivir was also transferred to Germany by intellectuals such as Alberto Acosta, the former planning minister of the Rafael Correa government in Ecuador. Here it is studied as an “alternative development concept” by institutions critical of globalisation and on the left of the political spectrum. In this respect, Buen Vivir fascinates as the conception of a “better world” of an anti-capitalist, self-contained localisation in the rural area, a confluence of idealisation in the vein of Rousseau, distance to big cities and postmodern criticism of neoliberalism.

The workshop would thus like to, firstly, convey a critical, complex image of Buen Vivir, secondly, compare it to several existing and established traditions of the „good life“ over here and thirdly, discuss, whether a concept based on local, indigenous ways of living can be more as a distant utopia or whether elements of the Buen Vivir can be implemented in a Western European context. | WS 1 “Room 6” a max. of 70 participants |
| 2   | Michael Hochgeschwender and Gerson Brea (Organisation: Dr. Markus Faltermeier, Prof. Ursula Prutsch) | **The good life in liberation theology**
Since Pope Francis became the universal shepherd of all Catholics, one central issue of the Catholic social doctrine has become the focus again: criticising rampant capitalism. Particularly in Latin America, the critique of exploitative capitalism from a Catholic perspective was well-rooted. Liberation theology, particularly as espoused by Leonardo Boff and Gustavo Gutiérrez, required an active political commitment of the Catholic Church in the fight against exploitative ideologies and political regimes in Latin America. Liberation theology inspired by Marxism was particularly criticised by Pope John Paul II and Benedict XVI.
Even though Francis is no firm proponent of the radical market criticism of liberation theology, with him the concern for the poor and the criticism regarding exploitation mechanisms in neoliberal capitalism, also central aspects of liberation theology, became the focus. This workshop will develop the basic premises of this critique and examine their prospective potential. | WS 2 “Room 7” a max. of 25 participants |
Kametsa Asaike, the Buen Vivir concept of the Asháninka in the Amazonian rainforest of Peru

CARE has been working on a draft regarding the practical implementation of the Buen Vivir concept (Kametsa Asaike) for a number of years. Last year, a first political draft for the year 2021 was published. The goal of the draft is the active political participation in terms of implementing the Buen Vivir concept in concrete political measures.

Even though the indigenous rights formally exist, many organisations are not able – amongst other things due to a lack of personnel or capital – to assert these rights.

The goal of the workshop is, among other things, to introduce the work of CARE and to discuss how Kametsa Asaike can be put from the theoretical discussion into practice.

In the workshop, different aspects of the presentation by Ruth Buendía are to be deepened, in particular the development of the “Strategy for the year 2021” in which CARE outlines the necessary steps for the implementation of the Kametsa Asaike (Buen Vivir) in concrete steps based on five guidelines (territory, security, education, health and the economy).

The discussion of the projects, of the difficulties in implementation and the prospects that the Buen Vivir concept offers for the daily work of CARE should be food for thought.
|   | Lena Schützle, Commit e.V. | **Good life for everyone – what does this mean and how can we achieve this?**  
Futuring in the Great Hall | Great Hall |
|---|---|---|---|
|   | Steffi Kreuzinger, Ecological Project MobilSpiel e.V. | **Buen Vivir – ideas for a good (shared) life – here and elsewhere. Components for educational work with children, youth and their families**  
How can we build a bridge towards the far-away rainforest and its inhabitants? Which ideas gives us the concept of Buen Vivir in this regard for a good shared life in the One World? In the workshop, the participants learn about components in terms of how they can implement sustainable modes of life and climate protection with children, youth and their families in their education work. They try out interactive methods and games: visible objects from the rainforest, clothes and accessories of the Asháninka, the "Einkaufsspiel mit Blick über den Tellerrand" / "shopping game thinking outside the box" and much more. The methodological approaches are described in a handbook that is given to the participants. | Lobby  
1st floor, a max. of 25 participants |