



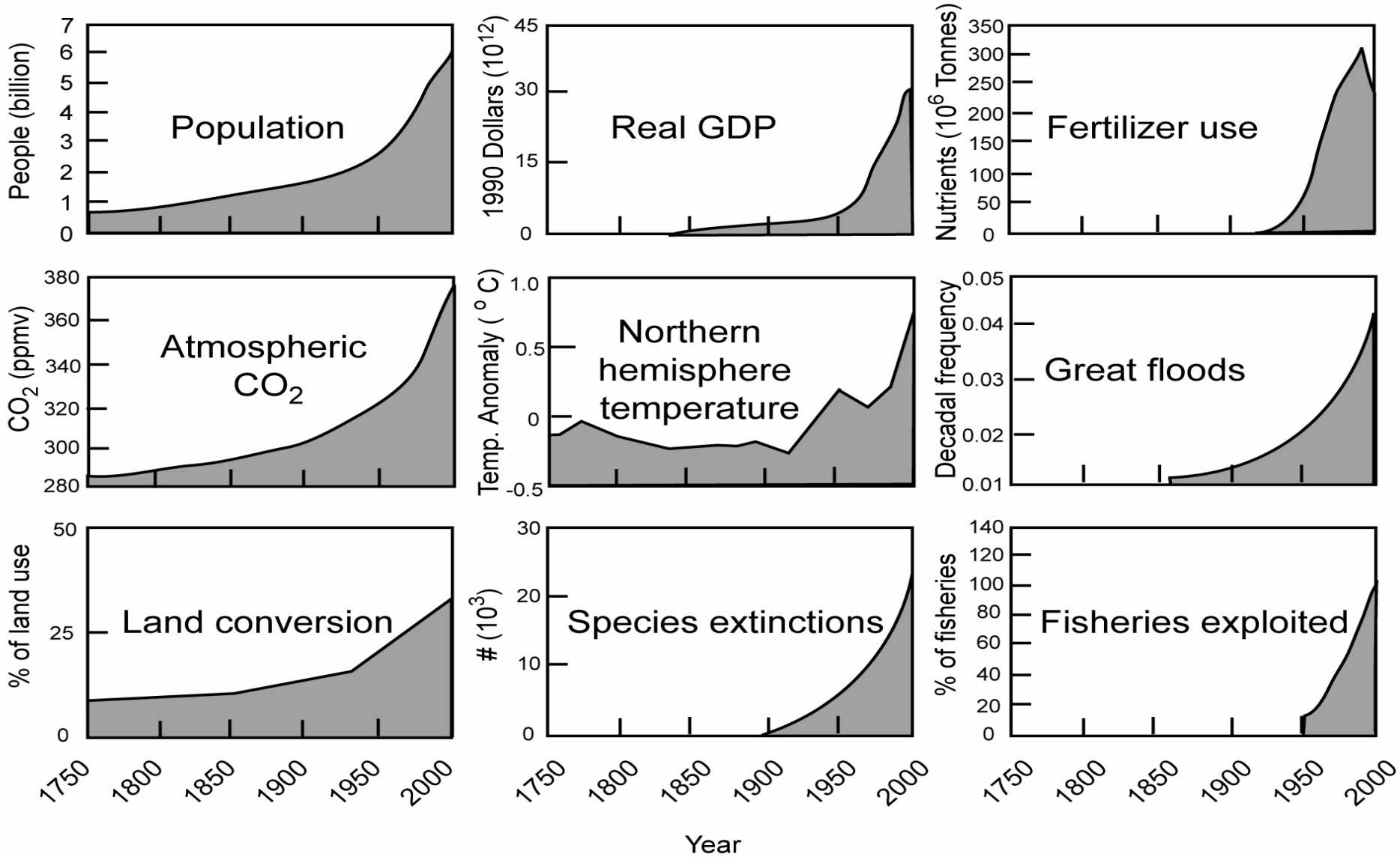
“Leading by obeying”: an approach based on the Zapatist caracol (shell) model for peaceful sustainable transitions

Úrsula Oswald Spring
National Autonomous
University of Mexico
(CRIM-UNAM)

Content

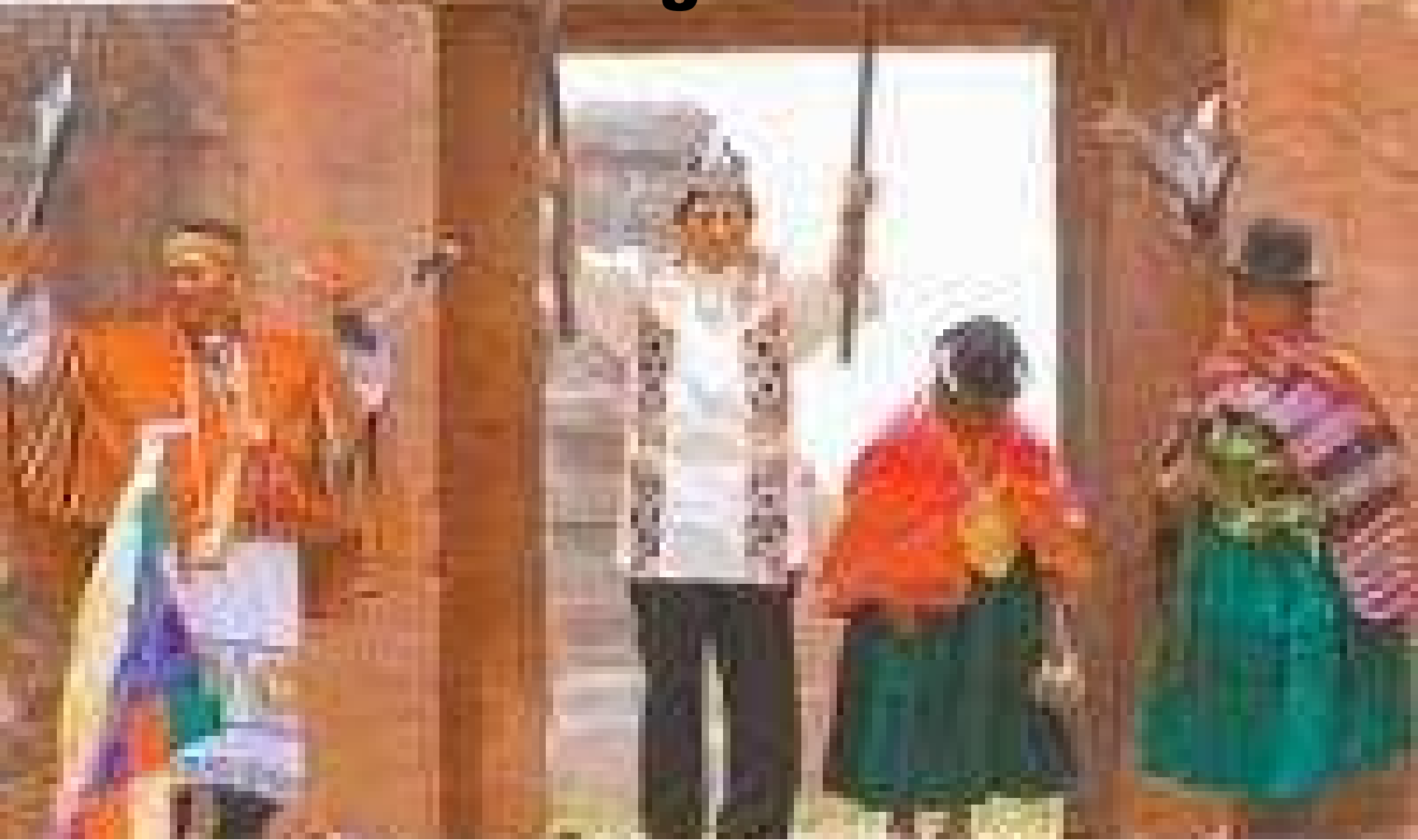
1. The global environmental change paradox
2. *Vivir bien*, an indigenous approach to sustainability: a new worldview with traditional management of resources
3. The Zapatistas: a post-modern indigenous uprising: changing mind sets
4. Leading by obeying: participative governance
5. The shell (Caracol) model for a sustainability transition: a cultural challenge

1. The global environmental change paradox



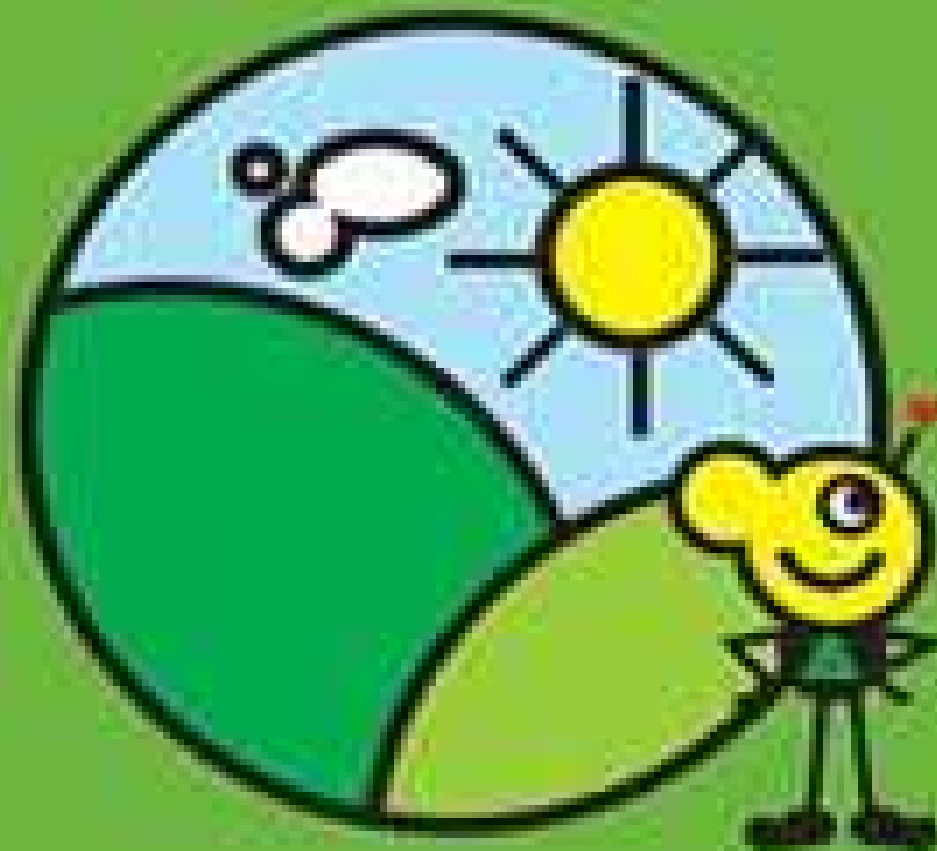
- Transformation from the dominant vision of business-as-usual towards a **sustainable vision in a multilateral cooperative** world.
- **Solidarity, equity, social justice and energy efficiency** must be key drivers.
- Instead of maximization of profits and overexploitation of natural resources the **next generations** and the consolidation of **ecosystem services** are in the centre.
- GEC poses primarily challenges for **human, gender and international security** that can only be overcome by human ingenuity and change of cosmovision. However, G-20; COP 15 - 17 have shown that **key mental, economic and political obstacles** must be overthrown to prevent security dangers often triggering violent conflicts on scarce and polluted resources.

2. *Vivir bien*, an indigenous approach to sustainability: a new worldview with traditional management of resources



- Good life: nature and humans are legal entities and have constitutional rights
- Happiness is a guiding principle (Bhutan)
- *Bolsa familia* grant food for everybody and economic support for children and elderly
- Overcoming neoliberalism and privatization of public entities
- Plurinational & diverse state strengthen equity and increase equality
- Indigenous traditional rules and modern constitution: dual legal system protecting human rights
- Defence also of mother earth rights: more than space and time: ability to take part of the universe, to be in, to immerse, but telluric with socio-political and ecological content
- ¿neo-extractivism?

1. Prioritize life: good life not better life
2. Promote agreements by consensus
3. Respect differences
4. Live with the idea of complementarities (no destruction of nature and humans)
5. Live in harmony with nature
6. Defend identity
7. Promote unity of all communities
8. Accept differences
9. Prioritize cosmic rights
10. Know how to drink, to eat, to dance and to work
11. Live in extensive family (community)
12. Social control, reciprocity, respect for women and elderly
13. No lie, no robbery
14. Protect native seeds
15. Recover natural resources and care for the water
16. Promote the sovereignty of the country
17. Take into account the elderly



Culture

vivir bien es vivir limpio

3. The Zapatistas uprising : a post-modern indigenous movement changing mind sets

- Relies on indigenous traditions and visions of the cosmos
- Breaks with traditional Western development paradigms
- Based on ancestral knowledge and severe criticism and rejection of the Western modernization model
- Exhibition of Western model in crisis helps to decolonize productive process and mentalities
- Struggle against cultural and physical colonialism: “return to being, because colonization has made us “wanted to be”. Find our own path of being and doing within a diversity of cultures
- Collective well-being mediated by community interests
- Recognition of plurality in the indigenous society, ways of thinking and of living
- Pluricultural integration of society (indigenous, mestizos, African descents)
- Leadership controlled by society and without payment, but social support
- Not only a simple return to the past, but including innovation and modern knowledge for collective wellbeing (health, food, science, technology)
- Focus on the relationship to nature: pacha mama; tonantzin; mother earth
- Biocentric worldview with promotion of social rights and intrinsic rights of nature
- Harmony with nature, protecting biodiversity and ecosystem services

A new worldview

***Worldview* refers to a world perception, ideas and beliefs through which people interpret and interacts with the world.**

1. an *ontology* (descriptive world model)
2. an *explanation* (how is it functioning)
3. a *futurology* (how should it be)
4. *values* (how will it be achieved)
5. a *praxeology* or a theory of action on how we should attain our goals (what should we do)
6. an *epistemology*, or a theory of knowledge on what is true and false (what are the underlying processes)
7. an *etiology* or a constructed worldview with an account of its own building blocks, origins and construction (Aerts, Apostel, De Moor, Hellemans, Maex, Van Belle and Van der Veken, 1994).
8. cognitive orientation of a society, its values, emotions, and ethics (Palmer, 1996: 114)



Peru – 40 € / week = 4.4 € / per capita



Mexico – 189 € / week = 37.8 € / per capita



sauna

hobby-room

fridge

freezer

expensive pets

microwave

violin lessons

computers

french lessons

multiple cars

tai-chi classes

heating

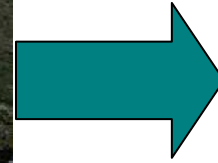
Etc. Etc.

airconditioning

only for food!

Germany – 350 € / week = 87.5 € /per capita

The increase in energy consumption is not just more of the same . . .



The household changes its metabolic pattern co-evolving with the rest of the economy – this implies a coordinated change in the pattern of goods and services **produced** \leftrightarrow **consumed**

in PW

in HH

4. Leading by obeying: participative governance

“the complex of formal and informal institutions, mechanisms, relationships, and processes between and among states, markets, citizens and organizations, both inter- and non-governmental, through which collective interests on the global plane are articulated, rights and obligations are established, and differences are mediated”. (Weiss and Thakur, 2010)

Leadership and people

- Decision making through discussion and consensus
- Leadership is rotating and without payment
- Community cares about well-being of leader and the family
- Equality of women and male leadership
- Equal participation of man and women in decision making process
- Public discussion of social inconformity and change of authorities by collective agreement
- Prevention of crime is a task of the whole community
- Punishment of collective offence through work in the community and reintegration of criminals
- Social solidarity in case of personal need or disaster

The shell model of Zapatistas



5. The shell (*caracol*) model for a sustainability transition: a cultural challenge

- is a globally organized way of life based on values, norms, beliefs, institutions and productive processes including the development of science and technology
- is transmitted from generation to generation by formal and informal processes
- is a learning process which includes acculturation and enculturation
- not based on natural laws but socially constructed: interests maintain and reinforce structures of power and mechanisms of control
- is so deeply internalized that it is perceived by the people as natural
- cultural products are shared by members of a society; they link people together due to identity patterns and social representations
- cognition process legitimized deep structures of beliefs and behavior of complex relationship, interdependence between progressive destruction of natural - human systems
- Individuals & social actors, institutions, regimes, and worldviews require fundamental change from cornucopian view to complex and sustainable biological-human system.

Culture

- values, norms, beliefs are diverse but respect institutions created
- promotes productive processes including innovation, science and technology with integration of traditional knowledge transmitted from generation to generation and modern innovation
- elderly are leaders of transmission of formal and informal knowledge
- changes occur when social inconformity is perceived and publicly discussed in assemblies
- mechanisms of control are changed due to increasing personal power
- people struggle for their social rights
- cultural and material products are shared by members of a society and consolidate social cohesion limiting also social stratification
- identity patterns and social representations are recreated permanently
- complex relationship and interdependence between nature and humans are discussed and ecosystem services improved
- a deep sustainable biological-human system is consolidated related to local culture and local policy
- Parties and national interests are denied, thus the Zapatistas are almost all excluded from state and national subsidies and public support, but receive international solidarity funds

A **cosmovision** and a **culture** that is based on a 'way of life with a carbon-free and dematerialized world, without waste and only renewable resources changing production & consumption.

The indigenous fundamental change in the **worldview** brings long-term transformative changes towards sustainability & recovery of environmental services

Scientific innovation are necessary and based on traditional and modern knowledge.

The change of mindset in the framework of **business-as-usual** related to a patriarchal world is changed by a long term transformation (LTT) of the state, the economy and the society, where solidarity and sustainability prevail.

The **obstacles** of the **interest-driven political and economic elites** are controlled by participative **governance** and collective decision making in favour of the most vulnerable and the environment.

A sustainable peace and its research focus on changes in a **sustainable culture, in worldview, mindsets and in governance.**

Thank you for your attention



1. Priorizar la vida; vivir bien no mejor
2. Llegar a cuerdos por consenso
3. Respetar a las diferencias
4. Vivir en complementariedad
5. En armonía con la naturaleza
6. Defender la identidad
7. **retomar la unidad de todos los pueblos**
8. Aceptar diferencias
9. Priorizar derechos c ´ somicos
10. Saber beber, comer, danzar y trabajar
11. Vivir en gran familia
12. control social, la reciprocidad y el respeto a la mujer y al anciano.
13. No robar no mentir
14. Proteger semillas
15. Respetar a muejres
16. Recuperar recursos, cuidar el agua
17. Ejercer la soberanía
18. Escuchar a los ancianos