

Towards A Life Ethics: A Bet for A Biocentric Assesment, An Ecological Rationality and an Affirmative Existence Stance

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Abstract

This article presents theoretical and methodological discussions about the Nature-Humans relationship based on the perspectives of Nonviolence, Eco-socialism, and Deep Ecology as a result of the development of the first phase of the research "Insights about the construction and deconstruction of imaginaries and dualistic cultural practices of reality in patriarchal Western societies"¹. This study aimed for the visibilization and generation of cultural transformations for the peace construction from a non-violence perspective, which encourages problematizing legitimate social values that are based on a dualistic logic that describes our modern Western societies. In this way, in this first phase, the research team was designed as a central purpose to build the theoretical references and the methodological route guiding the process of collecting and analyzing information about those imaginaries and cultural practices that naturalize and preserve this logic, which will be developed in a second stage.

Keywords: Nature-Humanity relationship; No violence; Eco socialism; deep ecology.

¹ The research is comprised within the project "Cultural transformations in peace and Nonviolence logic, citizenship resistance and development alternatives within the Colombian post-conflict" held by the master's degree program in Peace, Development and Citizenship from Minuto de Dios Virtual and Distance University. The research problematizes the dualist logic that resides within the imaginaries and social practices, specifically the dualities that comprehend good and bad, feminine and masculine, friends and enemies relationships, and humans-nature link due the fact that they're considered the dualities that define the social relationship we build with others and with what is alive in general in our present contexts.

Introduction

The modernity arrival defined a way of knowing, being, and relating both socially and with other forms of life that characterize Western societies. Catherine Walsh (2007) she states that this modern from its global dimension is linked to hegemony and geopolitical alternance (which includes the social and economic), racial, cultural and epistemic dimension that is defined from Europe's position as the center (even today it would encompass the United States). From this sense, one of the characteristics of this is based on coloniality that implies the delimitation of "patterns of power from race, knowledge, being and Nature² according to the needs of capital and for the white-European benefit as well as of the Creole elite" (p.104), from which these four articulated patterns can be recognized as spheres or dimensions of operation that have contributed to preserving colonial difference and domination.

The power coloniality, in a reading of Aníbal Quijano (1999), it is understood as those patterns of modern power that established a social stratification in which the race is constituted in a classification-subjecting system that is linked to the control of work, the State and the production of knowledge. From this comes the coloniality of being which shows the privilege of a model of being versus others, usually associated with ethnicity, sexual orientation and/or condition, subjectivity and identity, a particular gender, which collects hierarchy and social status (Maldonado Torres, 2006) compared to others that are denied, invisible, rejected, persecuted and even suppressed violently.

On one side, the coloniality of knowledge advocates the from West, rational look in a modern and Euro-Anglo-centric sense in the generation of knowledge from the basis of a colonial discourse that produces the colonized as the object of scientific study, whose fruitful effect is epistemic violence in which alterity is represented as a homogeneous, unitary essence, possible to be measured, controlled, classified. It also ignores, discards, nullifies other rationalities linked to Eastern thought, the production of indigenous, Afro, and peasant knowledge; therefore, it calls into question the intellectual capacity of these populations and communities.

One last dimension is the coloniality of nature defined by Walsh (2007) as "the Cartesian binary division between nature and society, a division that completely discards the millennial relationship among beings, plants and animals as well as between them, spiritual worlds and ancestors (as living beings)" (p.106), which is based on anthropocentrism, which from deep ecology is understood as a system that attributes extrinsic valuations and can only be granted by humans, that is, that everything in terms

² Semantically the initial letter is written in capital letter considering the position of Eduardo Gudynas (2014), so we can refer to an environment, group or system that distinguishes itself thanks to its landscape, fauna and flora. It also helps take a distance from concepts like nature-capital, and avoids involving an essentialist sense like when referring to nature as owning something.

of inhabiting and conforming this planet is considered not to have a value in itself, but depends on the allocation made by the people that is mediated by the usefulness, usually of an economic kind.

Another central feature in this order of know-power-being is based on the social legitimacy of the use of violence as a predominant mechanism to address, mediate and intervene in conflicts based on a moral conception that is based on the assumption of good and evil, which results in the generation of violence of the "good" against the "bad", socially accepted. Therefore, it is assumed fundamental to dissolve the conflict either the disappearance of one of the opposites, or its control, which ultimately makes this model permeate all kinds of relationships, whether between humans or with the environment. Similarly, it consolidates the binary or dualistic logic expressed, among other things, in the perception of the masculine and the feminine, about the notion of good and evil, about the idea people have about the friend and the enemy, about Nature (or living) relationship and humanity, which stood out before. From the perspective of No violence, understood as a political-academic project and reflected action that bets decisively and affirmatively on life, we seek to deconstruct these dualisms by trying to emphasize in different relationships that have been established.

According to this, the research that support this document seeks to approach the routes through which they are transmitted, but also, imaginaries and cultural practices are naturalized based on this dualistic logic of reality. Likewise, we try to make these imaginaries and practices visible. For these purposes present, the theoretical references and the methodological itinerary are built in articulation with the contributions of eco socialism and deep ecology. That is why, the first section sets out theoretical reflections on the global socio-ecological crisis that we are experiencing as a result of a form of governmentality typical of capitalist societies that manages, manages and regulates the life of the biosphere as a whole depending on capital and the market. In a second paragraph, we turn to discussions made by the deep ecology that questions the anthropocentric assessment that prevails over others, and which defines the reading and practice of many modern Western societies. This allows, to problematize the aftermath of our order of know-being-being glorified, using as support these theories, which facilitate analytical and action keys before it.

Finally, some central principles of Nonviolence are presented that support the ethical and political commitment of fracture to dualist logic, especially about the Nature-Humanity relationship; also, the methodological path that guided the study in a first phase developed in 2018, to close with some reflections in the manner of partial results that the team consolidated in the foundation process, along with several challenges that lead to the question of how long we have a life as a species and the planet itself. Early

approximations to this uncontroversial³ reality suggest the recasting of a life ethic involving a biocentric assessment, ecological rationality, and an affirmative stance of existence.

1. When life calls!... there will always be those who listen to it: contributions from the Eco socialism to the global socio-ecological crisis

In the context of the fast transformation of the world, as our grandparents knew it, which goes through the social, cultural, and above all environmental dimensions, invites us to put under suspicion the way we have been relating to life and the living, because this can no longer be the same, let alone the compression frameworks that have guided the readings we have on it, which deserve a criticism and consequent reformulation. Precisely, one of the central proposals that have been established in different countries and scenarios of thought production is the need to historicize the emergence of economic liberalism "with this we seek to escape the naturalization of the commercial order as a process that, divine or profane, constitutes an absolute rationality and an end of history" (González and Richards, 2012, p.9). This is accompanied by the critique of the centrality of the economy as a regulation of all forms of living and existing in the world, which seems to symbolize the market and capital as ends in themselves and ideal models in society.

In addition to these criticisms and formulations, there can be a multiplicity of experiences of alternative economies as part of the configurations of traditional societies, but also of community organizations aimed at building different addressing options compared to the prevailing economic system. This is appreciated, for example, in Latin America where the reality of its constituent countries discovers solidarity, peasant, popular, domestic economic forms, which, while it could not be claimed to represent the majority of populations, is of enormous significance for these contexts.

All this outlines political effects of considerable magnitude that call into question the privilege of economic principles over all areas of life described above, corresponding to the ethical and political principles that shape the practices and elaborations of social subjects and collectives. The eco-socialist approach has been consolidated as an analytical, theoretical proposal and if we want action, to address the socio-ecological crisis expressed, inter alia, in the crisis of industrial societies, in the increase of social

³ This big question drifts to many others that invite to question the anthropocentric assessment that lies behind modern ethic in western societies, even more so but not only capitalist, i. e. among others, the suffering and emotional experiences of non-human animals.

inequalities, in the pauperization of human life and the deterioration of ecological diversity; but ultimately, in the exhaustion of life itself.

In this sense, the following reflections show the general context of shaping a form of governmentality that has been responsible for managing and regulating life, in the broadest sense, based on the power not only of coercion but of dimensioning the ideals and desires of societies, founded on non-control consumption. Likewise, there is an approximation to the perspective of eco-socialism, which could be considered a prolific way to question, but of course, to act based on an alternative place that is highly powerful, insofar as it calls into question the maximizing rationality, to be placed in an ecological rationality that provides important reading keys to the Nature-Humanity relationship that is explored in the basic study of this document.

1.1. A form of governmentality about life that leads us to extinction

We are currently witnessing the consolidation of the globalization phase of the capitalist mode of production that was set as the main objective of universalizing the market, which constitutes a form of organization on life (including that of the biosphere) through power techniques operating on it. What this is about is a new governmentality that Useche (2012) nominates bio-politics, based on Foucault's analysis, which

[...] it assigns to the economy functions of conducting phenomena (which for the purpose are naturalized), related to the production, management and distribution of goods and services, functions related to the production and reproduction of life. The administration of these vital processes involves encouragement and guiding economic practices that, in themselves, are enunciation devices that draw signs for the affirmation of a logic of the exercise of government, whose principles and methods respond to economic reasons such as that of the greatest efficiency with the lowest cost. (Useche, 2012, p.267).

In this way, social, cultural and environmental order is regulated and defined by this economic order, in which the principles of the market are those that are building subjectivities governed by economic rationality, This, which could be defined as the bio-politics of the economy, "becomes compatible with the power over life (bio-power) exhibited in the political management of populations, whose members are primarily part of a kind of living beings for whose conduct extreme regulations are applied, but also statements on subjectivity" (Useche, 2012, p.268), even though the weight falls not only on the populations, but on the biosphere itself. If not, as explained then the extractivist global policies (some of which have stimulated their most finished form through fracking⁴) that put their focus on countries where there are still important energy and

⁴ Hydraulic fracturing or hydraulic stimulation conceived as a technique for soil drilling that pretends to reach the pores of the little permeable rocks with the objective to generate or increase the gas and oil extraction from the subsoil, has been largely discussed due the innumerable negative socioenvironmental effects: the decreasing of water availability, the contamination of water

water sources, hand in hand with obtaining agro-fuels with projects executed by transnational companies through the figure of the concession, which show that the biosphere is considered a more resource for production and profit, linked to capital and based on maximization.

In this lies in the inclination for the predation of Nature that generates the alteration of climates, landscapes, species, because

[...]their market rationality convinces them that these goods were always there, hoping that the blessed entrepreneurship would come to appropriate them [...] Thus, the rob and transformation of the natural mechanisms of biosphere regulation is a risky commitment to monetary interests and the enrichment of powerful minorities who seem willing to sacrifice the networks in which life is built. (Useche, 2012, p.275).

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Thus, the criteria of development and security of the economic system are referred to obtain maximum profits, to the cost of leading life in all its forms, accompanied by the production of schizophrenic beings who no longer want the product, but "better yet, the very desire of the other who wants the thing. The alienation becomes irreversible. We envy or desire, (other) lifestyles and other standards. The black hole of consumerism is but the other name of growth in the whole extent of the word" (Maldonado, 2012, p. 32). This causes a social-ecological crisis of overwhelming dimensions, which requires a great platform for reflection and questioning to guide the measures being taken on it.

In this connection, we can see eco-socialism, understood as a social and ecological theory as well as a political commitment that seeks the adaptation of the modes of production and social organization to be ecologically sustainable, and not the adaptation of social

resources, gas emissions and contribution to global warming, impacts upon human health specifically regarding the correlations with cancer, mutations and effects upon endocrine and nervous system, among other consequences (<https://www.nofrackingmexico.org/que-es-el-fracking/>). Nevertheless, this system is still on the go in the development models of many countries, including Colombia. For a reference, observe the National Development Plan 201-2022 "Covenant for Colombia, covenant for equity" <https://www.dnp.gov.co/DNPN/Paginas/Plan-Nacional-de-Desarrollo.aspx>.

and ecological systems to the development model, as assumed by capitalism in its neoliberal stage.

1.2. Do we require a different rationality?

As Riechmann (2012) refers, the global socio-ecological crisis is an imminent reality in our day that deepens and sharpens rapidly from the 1960s, as one of the effects of capital-centrism, which shows us that "the imperatives of capital valorization prevail over human beings (and of course, over other living beings).

They prevail over their interests, desires, needs, and rights: and call into question their well-being, and until their mere survival" (Riechmann, 2012, p.2). Hence the eco-socialist approach, which has been being shaped since that time, is established as a force of thought and action that radically challenges the devastating effects of capitalism, drawing attention to the finitude of the biosphere, and therefore of the economic system. so, "in a finite biosphere, with finite natural resources, and with too high a human population—capitalism is incompatible with human well-being and emancipation" (Riechmann, 2012, p.8); taking a look that could be considered realistic, in the face of the fiction of the hegemonic economic system.

From this perspective, the rationality that guides our comprehensive frameworks can no longer be maximizing rationality, which precisely aims to maximize profits through the continuous generation of consumer desires. On the contrary, eco-socialism refers to ecological rationality, where maximization falls on the satisfaction of needs, through a model of optimal consumption, not maximum. This shows the roots that cement it based on Marxism (Marx and Engels), in the social line and environmentalism (Perkins Marsh), which takes as an analysis matrix the interrelationships between environment, population, social organization, and productive forces. Therefore, eco-socialism is based on an ecologically founded Marxism that requires a critical revision and reformulation of its main postulates, starting from one of its central premises "of each according to its capabilities, each according to its needs... taking into account the biophysical limits of the planet(Riechmann, 2013,p.61). In this regard, it was observed that this approach is intended to provide explanations for the socio-ecological crisis, as a prime of the crisis of capitalism that has generated a particular form in the relationship that human life establishes with the biosphere.

It should be noted that several avenues have been established in recent decades in the face of the global socio-ecological crisis, eco-socialism is one of them, but they are not redundant if what it is about is to act to stop the extension of life on and from this planet.

2. If the deterioration is irreversible, a shift towards biocentric assessment is necessary

Another avenue of reflection and action is the deep ecology that makes an acute critique of anthropocentrism, from which an interpretation and feeling about the environment and life are based. The valuations supported in anthropocentrism include characteristic aspects focusing on the relationships, decisions, and development of societies in humans according to the needs and desires emanating from them, which leads to their monopoly as only cognitive beings and moral agents. It is conceived that the human is radically different and away from other living beings, due to the possibility of being self-aware. Consequently, it is only possible that values are granted from there, which implies that they are considered subjects of value, while the other elements of the biosphere are estimated as objects.

This results in the construction and legitimization of their ways of understanding Nature - generally assumed as a mere set of fragmented living and non-living elements - by today's societies, whether mostly conservative or progressive doctrines in which, despite the differences that constitute them, are the basis of common cultural imaginaries that produce practices based on control, manipulation and/or exploitation of it.

Thus, it is assumed that rights and obligations can only reside in people, which is expressed "in various ways, such as aesthetically enjoying a landscape, exploiting a mining site, or modifying an ecosystem to convert it to farmland. But beyond these possibilities, the anthropocentric stance is organized with a utility" (Gudynas, 2014, p.26), which turns out to be a frankly instrumental look. Accordingly, deep ecology calls for a reconsideration of the biocentrism that displaces centrality in humans, defines a multiplicity of valuations, conceives non-instrumental intrinsic values in the non-human and broadens the consideration of the moral; ultimately, it assumes the immeasurability of Nature, as seen in ancestral and/or non-capitalist societies, communities, and populations.

From the frameworks it provides, one of its representative authors in Latin America, Eduardo Gudynas (2014), proposes that the transformations at the environmental level, both in terms of innovations and resistances around the world in the face of the multiple problems in this field and the alarms that we have witnessed by environmental deterioration, are completely distressing; an example of this are global climate changes, the tide of mass species extinctions, alterations in phosphorus and nitrogen cycles, along with marine acidification that has exceeded planetary margins.

The relationships we have been established with nature, particularly since modern capitalist Western societies, have drawn a division between humanity and everything else

alive as has been pointed out, which even applies to the sense of life itself in the human. Division understood in this project as a dualistic logic that codifies everything in its path, that is, the transformation of social relations, subjects, bodies, life, and living as a whole in relationships of things for use/shaping, domination, appropriation, current or forthcoming utility - even for their denial, suppression, and elimination. This logic is typical of commercial production that entails a primacy of calculation economic envelope, which induces the commodification not only of society but of Nature itself. This creates a lot of pressure on the ecosystems.

[...] not only is it due to the country's own natural resource needs but is directly linked to the global economy. Indeed, sectors such as monoculture agriculture, large-scale mining or oil exploitation feed mainly exporting flows of raw materials (Gudynas, 2014, p. 23).

Thus, most of the exports made at the continental level are still dependent on the extraction of natural resources considered unfinished, carried out in impressive volumes, or low intensity, compared to what is a truth of Pero grullo to say that they are finite and that they are increasingly depleted. Hence Latin America has become the focus of these policies, since "much of the appropriation of natural resources serve exports, the continent is a global provider of biocapacity (its net balance is an export of 164 million aggregate ha to the rest of the world, especially provided by Argentina and Brazil)" (Gudynas, 2014, p. 244, p. 244).

The different types of extractivist intensify the crisis and the environmental deterioration warned, while they proceed as an obstacle to design and implement measures that contribute to the solution of this effectively because governments with flexibility and backwardness in environmental policies have favored these practices that become a rule at the global level, the result of which is evidenced by the ecological degradation that is exacerbated by the passage of time at an accelerated rate.

In addition to this, non-human animals have also become massively and systematically merchandised for the system, a phenomenon that has as one of its backgrounds the processes of colonization in which they were proposed by their definition, classification, hierarchy, cataloging, manipulation, experimentation, enclosure, until their exploitation, marketing, humanization, as distinctive features today, which expresses violence, the cruelty and animal abuse from which the relationships we have established with them are demarcated. Cases such as the permanence of bullfighting, popular festivities, dog and cockfighting, industrial exploitation of so-called domestic and wild species, experimentation with them, the upbringing and irresponsible possession of pets, entertainment through zoos, circuses, aquariums, among others, are a small sample. Thus, a symptom of our times is the imminent risk of the livelihood of the life of planet Earth, despite the biodiversity conservation strategies that have developed in recent years, which are limited to stop it.

For this current of thought the lines of leaks were flown into an ethical perspective of a biocentric nature, which was previously highlighted, whose milestones of emergence in Western societies could be found in romanticism, in particular in the transcendentalist philosophical movement of the first half of the nineteenth century in the United States with characters such as Henry David Thoreau, Sarah Margaret Fuller Osolis, Louisa May Alcott or Ralph Waldo Emerson; in the perspective of the ethics of the land that is part of environmental ethics with the production of Aldo Leopold for the mid-20th century who will later feed Holmes Rolston and Paul W. Taylor with their postulates; in the works of scientist Rachel Carson of the second half of the 20th-century environmentalist. in the propositions of Bertha Nate on the preservation of the environment, who highlights three general ethical approaches that emerged at the end of the previous century, nominated by her as Libertarian Extensionist, which places Andrew Brennan with eco-humanism, or Arne Naess and George Sessions initiators of deep ecology, Ecological extensions that include Peter Singer's proposal, the Gaia hypothesis of chemist James Lovelock and biologist Lynn Margulis. All of these, which give an account of an academic debate articulated to social movements that proliferated since the 1970s especially in the northern hemisphere, present as a common framework to make strong criticisms of anthropocentrism from the readings that their time allowed them (Vardy and Grosh, 1994).

Finally, the Conservation Ethics criticized by the previous ones, because the interest in resolving the environmental issues that arise from the deterioration of life on planet earth have appeared primarily in response to the extinction of species or ecosystems, whose purpose is to protect those natural resources that are essential for production processes, or when this situation endangers human health or the survival of this species (Gudynas, 2010). In the same vein, government publications and performances could be mentioned as "The Limits of Growth (1972)" of the Club of Rome, the Brundtland Report (1987), the Intergovernmental Panel on Climate Change (1988), the Kyoto Protocol (1997), the 1992 Rio de Janeiro Agreements and the United Nations Framework Convention on Climate Change (UNFCCC) signed in the Kyoto Protocol, the Johannesburg Summit (2002), the XXI Climate Change Conference (COP 21, 2015) and the Paris Agreement which will have been applicable since 2020, among others of this kind, which have placed the issue of preservation of nature on the point of international discussion through the critique of development from the environmental eye. However, says Gudynas (2014), these initiatives have ended up reviving it with the sustainable, then sustainable development discourse, which promotes the articulation between ecology and the economy, under the preaching "conservation becomes a condition for economic growth".

Finally, academic proposals could be highlighted, organizational, political and even constitutional ones that are evident in Latin America that on the one hand, they conceive

of the valorization of the environment by "culture through worldviews, feelings, and beliefs that are the result of millennial practices of transformation and co-development with nature (Curi et al, 2002, p.4), and on the other, they favor the recognition of intrinsic values in Nature, where it becomes the subject of rights. To cite some of the most visible would be: "the Manifesto for Life: for an Ethics for Sustainability" prepared in the framework of the Symposium on Ethics and Sustainable Development in 2002, the 2008 Ecuador and Bolivian Political Constitutions of 2009, based on the rights of nature and the Good to live respectively - although the latter claims that one of the state's mandates lies in the industrialization of natural resources; meanwhile, in a rapid succession of events, concern for environmental justice grew in different countries in the heat of various citizen movements, new conceptions of citizenship and environment emerged, until the recognition of the rights of Nature in Ecuador's new Constitution" (Gudynas, 2010, p.48).

Although many of these are still conditioned by the development regime, they try to be located outside the anthropocentric valuation, try to break out the margins of understanding and action of modernity (in any case taking elements of it), question the transfer of impacts generated by this model, which reduces the uncertainty and risks of the model. Like this.

In academic spaces, these issues take up in many different ways in political ecology, environmental ethics, but they also appear from anthropology, geography, cultural studies, and even analysis of justice. Some of these contributions have nurtured social movements, highlighting the case of organizations working in environmental justice, and in some cases have impacted policy and legislation. (Gudynas, 2010, p.47).

Likewise, the multiplicity of experiences agency by indigenous communities, mainly but not only, community experiences of all kinds (animalists, protectionists, eco-aldeas, etc.) that in many cases are led by women, allows to find breaks to anthropocentrism, even in the context of the multiple tensions, contradictions, inconsistencies that underlie them, which lets on the need to avoid essentialist gazes in reading their actions and claims.

All the previous postures have outlined, in the words of Gudynas (2010), an arrow out of the frames imposed by modernity and the premises of development, which are inscribed in the anthropocentric gaze on life and the living, and have sought to position themselves on the edge, in a liminal form, generating ontological openings that lead to epitemic disobediences, to performative rebellions, to consider expanded identities, to the dissolution of natural-humanity dualism. Alberto Acosta (2014), former Asamblea Constituyente in Ecuador that in the world there are examples of biocentric cultures that, by understanding that they had to build harmonics of life with all species, have left an extraordinary legacy in architectural, artistic, aesthetic terms, of the development of other forms of economy, and even survive despite this adverse world with the different.

3. What if life is at risk? Reflections in the key to Noviolence

One of the greatest contributions of the perspective of the Noviolencia⁵ is to make visible and promote cultural transformations that fracture the legitimization of violence as a privileged option to address conflicts that are articulated to a conviction rooted in the logic of war, and that therefore defines particularities in the forms as we relate socially. In this sense, one of the great bets of this perspective has been the construction of peace from a position of vital ethics.

The genealogy of it can be traced, among others, in the philosophy of the prominent leader of India's independence movement initiated in the late 19th century, Gandhi who led this process under the parameters of nonviolent civil disobedience. For this one, the preaching of ahimsa became in a strategy to resist British rule, the meaning of which denotes not only not killing or not doing harm, that would theoretically be closer to the concept of non-violence (without violence or denial of it) or non-violence (rejection of violence in struggles), but implies refraining from causing suffering, intended to do harm or destroy the existence of any being, and act on a conscious way.

Gandhi states that satyagraha makes it possible to distinguish what forms of struggle, procedures and techniques consist of, fighting for justice, did not cause deaths, or other harms to the political adversary (who is not seen as an enemy). This suggests that the prospect of Noviolence should not only be considered as a set of strategies, methods or devices for giving up violence, but, but, is constituted as an ethical-political platform built collectively and openly, which problematizes different spheres of social, economic, politically at risk, therefore action must be taken accordingly.

In Colombia, one of its most important slopes was instituted in the framework of the actions advanced by the Citizen Mandate for Peace, Life and Freedom in 1997, which had as one of its purposes to contribute to the search for negotiated solutions to the Colombian armed conflict that at that time showed about 30 years. In the face of social exhaustion and the high human, environmental, social, and political costs produced by it, a process of social organization was initiated that worked for nearly 4 years on this

⁵ It seems that in the texts of the Italian theorists Aldo Capitini from middle 1930s we can find the approach to a united writing that is directly linked to the ethics-religious precepts from the *Ahimsa and the satyagraha* or the search of the truth by Gandhi. With this semantics it is pretended to detach from violence in a way that the identification with a humanist, spiritual and open conception of the conflict-related human relationships are highlighted. Read: López Martínez, M. (2004). Noviolencia para generar cambios sociales, Polis [En línea] (9). Centro de Investigación Sociedad y Políticas Públicas (CISPO). Recuperado de <http://journals.openedition.org/polis/7326>.

objective. From this, diversified looks and bets emerged that materialized in different academic, organizational, aesthetic experiences and policies⁶.

One of the most significant approaches to this perspective is to question the deep crises that our contemporary societies are facing in the dimensions of the social, the cultural, the economic, the political and above all the environmental. Carlos states Eduardo Martínez (2015) that the life of both planet Earth, as it has been known so far, as of the human is threatened as a result of the consolidation of a hegemonic culture.

This is manifested, among other characteristics, in the legitimacy of violence; establishing territorial boundaries and borders at the global organization level; in the consolidation of an ethic of good and evil manifested in a relationship between friends-enemies that usually involves the domination of the different, its control and even its extermination; in the domination of the fragile and the concealment of its transformative power; in the relationship that establishes strength (economic, political, economic, etc.) as a guarantor of survival; in the establishment of obedience and fear as a social regulator, in the hierarchy and centrality of power; in the justice of punishment. All these are socially affirmed through a series of imaginaries and cultural practices.

During these crises emerges what the author nominates as a culture of non-befrienders, which generates ruptures to these elements of hegemonic culture trying to reconnect its deepest meaning with the preservation of life. In this way, he states that "we are as humanity in this process and although we repeat daily what we have learned in the spaces of micro and macro politics, also and at the same time we are building new forms of relationship, reconfiguring the universe of meanings" (Martínez Hincapié et al, 2017).

With this in mind, the perspective of Nonviolence allows, on the one hand, to place our eyes on those strategies, means, devices through which we learn socially to legitimize this hegemonic culture, to naturalize it and to reproduce it, expressed in those stories, songs, stories, sayings, rites, myths, among others, that we internalize since childhood and that lead us to perceive, to believe, to accept a world divided into dualisms, considered antagonistic that are defined from the absence of the opposite and as a source of interpretation of reality, which in the long run translates into the way we act in the face of alterity and in the face of life itself according to it. Meanwhile, Martínez Hincapié, Ballesteros and Gutiérrez (2017) point out that:

⁶ One of these consolidates through the teaching intent of the master's degree program in Peace, Development and Citizenship from Minuto de Dios Virtual and Distance University, that was thought during six years before its opening, and that gathers academic, social, research and communitarian work held in the context of the School of Peace and Development of the Social and Humanities Research Center (CEIHS in Spanish, nowadays called Nonviolence and Citizenship action for Peace Institute) at Uniminuto University.

[...] from childhood we learn that good is the ultimate pretense, that evil must be destroyed or mastered because with him, or with whom it embodies it, it is not negotiated. And violence finds its niche of legitimacy in these learnings, in these ways of perceiving reality that if they are not deconstructed it will not be possible to overcome it.

On the other hand, considering that humanity has been walking towards the delegitimization of these socially related values, from the itinerary that opens the Nonviolence it is possible to follow the deep escapes and ruptures that animate the transit to other possible worlds, according to the flagship slogan that characterizes it, which delegitimizes all kinds of violence, not only direct, but also cultural and structural, according to the typology built by Johan Galtung. This is discovered, for example, in building equitable relations between men and women, in the achievement of the rights of Nature and different links with it, in the increasing questioning of the justification of war; in the latter, in the efforts of groups increasingly strengthened and cohesive to de-anthropologies, to decolonize, to depatriarchalize, to deracialize the world, to recognize and validate other valuations beyond the economic. Thus, the Noviolencia allows to locate:

[...] the discussion about power in different logics: while for hegemonic culture the power is to dominate, establishing competition as a virtue to be learned and, therefore, power is on the side of the strongest, for the Nonviolence there are other logics of power that find their meaning in collaboration and solidarity, which takes away social prominence from competition. (Martínez Hincapié et al, 2017).

Methodologically it has been decided to initially investigate the experiences and life trajectories of the team that leads the project⁷, who in turn are part of the MPDC's teaching group; so the progress made is incorporated into the thesis directed, in the courses, in the training project as a whole, but also, in our trips and transits of existence both individual and collective. Taking the guidance of the interpretive methodological approach, with principles and routes of the sociocracy, we have incorporated methodological strategies such as ethnography and self-ethnography, life stories, oral history and narrative analysis, through techniques such as field diary, timelines, stories, as well as workshops developed in small focus groups.

Photo No. 1

⁷ Even though this text is presented by one of its members, the process has been a collective construction in which Carlos Eduardo Martinez as leader of the project, and as teachers Rocío Martínez, Sonia Ruiz Galindo, Angélica María Nieto, Julia Roberto and Esther Gutiérrez have been participating actively.

The challenge has been enormous, because we have been challenged permanently thanks to the reflections and questions that we are intended to have problem with this dualist logic, together with the legitimate ways of knowing, being and relating both socially, as well as with the biosphere itself. It has also led us to question our privileges based on gender, ethnicity and/or class (sometimes related to a socioeconomic stratum), although also the disadvantages due to this, forced us to raise the issue of intersectionality⁸.

To search by when or to what extent this dualistic logic breaks down, trying to understand what events, people, experiences have allowed us to travel slowly, even without being fully aware of it. To question how we have internalized the blame, because it is this topic that appeared recurrently in the reflections that we had as a group. So, these were all some of the questions that guided our exercises.

From this, we have understood that guilt or fear are part of the social devices that mediate the constitutive relations of the dualist gaze. Moreover, that we have socially learned that the existence of the other, of the alterity, so distinct, so unknown, denies or jeopardizes my own existence. In this sense, the body is one of the best materiality where the domination of the different is expressed, of the inexplicable, of what escapes the established policy.

Photo No. 2

The path taken through the objectives of the project has made it necessary to build strong bonds of trust, to accept that we are as human as everyone else, and that in us and we also embody dualistic logic that we reproduce daily, so we have been forced to constantly try to escape from a purported moral superiority that characterizes these kinds of readings. Finally, this path has led us to try to understand the position of those who interrogate reality from different subject positions, appealing to Donna Haraway's proposal about the subjects.

⁸This term was born from the work of Kimberlé Crenshaw (2005) with black women in the United States at the end of the eighties that were living gender violence within their communities and that found themselves constantly questioned by the black leaders for denouncing the gender violence, as well as calling feminist movements for not doing so. In this way Crenshaw notes that these experiences should have been thought from the intersections and coexistence of different situations of domination: race and gender. From this point of view Antonieta Vera proposes to identify the double political character of the vindications of "the traditions" in the context of neoliberalist Latin-American multiculturalism. See: VERA GAJARDO, A. (2018). An intersectional approach to the discourse of tradition used to justify violence against mapuche women. En: *Revista de Estudios Sociales* (64). pp. 2-14. <https://doi.org/10.7440/res64.2018.01>. On the other side, Mara Viveros alludes to this as a theoretic and methodological perspective that looks for finding the crossed or imbricated perception of power relationships. See: Viveros, M. (2016). Intersectionality: an approach to domination. In: *Feminist Debate* (52). pp. 1-17. <https://doi.org/10.1016/j.df.2016.09.005> Google Scholar

4. Closing Ideas: What is projected to be done?

The research team has advanced in the construction of conceptual references that has allowed us to approach each of the dualisms studied, concerning the vital experiences of each one. This has allowed us to understand that each of the dualisms are historical social constructions, which have had trajectories in our context. In this way, the dualism Nature/humanity, deeply incorporated and naturalized, has been the result of a construction typical of modernity that places human beings, and particularly men, in conditions of superiority over other forms of life such as other animals, plants, ecosystems, and other elements support life, which are situated in the place of historical subordination, which has included the gaze and relationship established with women, with the indigenous, with the Afro, apart from anthropocentric patriarchal. Like this:

This form of relationship with the "living" is a colonial heritage, which is anchored in the logics of domination and capitalist exploitation that are currently unfolded. However, [... we have found] a broad questioning of this dualism, which is not only limited to academic spaces, but has anchors in the recognition of ancestral knowledge of indigenous peoples and the new social movements" (Martínez Mora and Martínez Montoya, 2018).

In the same vein, Gudynas (2010) warns that "while academic attempts reflect on possible conditions alternate to modernity, many of the southern experiences express concrete essays on such alternatives" (p. 48), which invites us to approach all this to continue to find clues that fracture this logic and consolidate broader and broader proposals of greater incidence.

In this context, the three perspectives reviewed in this article show as a common feature to highlight the incontrovertible risk that the life of the biosphere as a whole, as a result of the way we have been related since human experience. Accordingly, eco-socialism contributes to this project to focus criticism on capitalism and to question the deep roots of development. For its part, deep ecology allows us to turn our attention to the devastating effects that anthropocentrism, constituting our modern capitalist societies, has generated in Nature (which includes us humans) and invites us to incorporate ethical mandates in the management, in politics, in institutionalist, in academia and local areas.

Finally, the Nonviolence promotes the hegemonic culture of violence and proposes to make cultural transformations visible and generated, particularly in the spaces of micropolitics. Ultimately, the proposals invite us to nurture an ecological rationality, a biocentric assessment and to assume an affirmative stance of existence, if the aim is to bet on the permanent and unfinished construction of an ethics of life.

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Annexes- images and photos



Photo No. 1. Research group. Source: myself backup



Photo No. 2. Body workshop. Source: own