

Awêre para Kisile¹

“That everything may work out for those who don't have a name yet”

The Wheel

A vida roda, o mundo roda,
tudo eu tenho, tudo tu tens na Gaia.
Mas, nada chega como direito?!
Parecendo favor?!
Até você?! Parceiro, amigo, companheiro. Que na
arte de inverter o olhar;
sinto cheiro do povo no ar;
luta diária da alegria e dor;
sabor da vida, trabalho e amor;
resiliência no frio e no calor;
na fé do credo, meu senhor, minha senhora!
Levo agora mais bagagem.
Conhecimento e fortalecimento
Governanças dos direitos de viver,
das bases ao poder.

Maria Antonieta Guido da Silva

We, the caboclos, ribeirinhos (riverside-dwellers), blacks, youth, slum-dwellers, indigenous people, men and women, human beings, assembled in the Tijuca Forest, in the month of July 2013, send our message to the planet, in order to address the people with decision-making power over the policies that will affect our lives and that of our Mother Earth from 2015 into the future.

Our world views and the concerns of our brothers and sisters do not correspond to the policies and programs created through the Millennium Development Goals (MDGs) and the proposals by the High Level Panel for defining a post-2015 development agenda. We recognise some indicators that we do agree with in principle, but which in practice do not work.

We feel that continuing in this way is tantamount to developing a ‘plan of death’ for the planet and all its inhabitants. However we will not be passive; and from our own diverse places, we fight for life. Here we present some elements that we consider necessary for a **‘plan for global life’**.

In the ‘plan for global life’, everything is interconnected. We depend on each other: humans, the environment, government bodies; we are all part of a whole.

For any ‘plan for global life’ to be successful and meaningful, every person must be able to live their own ‘plans for local life’. It is necessary to respect and ensure the interaction of these plans with the environment, providing dignified life conditions integrated with the environment and its preservation. To this end, dignity is key. We understand dignity as the complete fulfilment of human rights and basic security in terms of housing, access to land, health, nourishment, education, transport and leisure.

Forms of governance and organisation must reflect the true desires and aspirations of the people: recognising different roles within society; enabling diverse forms of knowledge; respecting and guaranteeing diversity and community mobilisation; respecting fair, egalitarian, and sustainable forms of production and economic circulation, in all segments from labour to local artistic production. In all of this, policies must take into account perspectives that promote life, deliberate and open access to information, and guarantee the social integration of people living in remote places and isolation.

We believe that the family must be strengthened as a primary space for the full development of the child, for the creation of a civil society where people can live their ‘plans for life’ with dignity.

Obstacles and barriers

For the ‘plan for global life’ to actually happen we must reverse the current model, which is out-dated: public fame rules, actions remain in the realm of ideals, and we cease to live and simply survive. This approach puts humanity on a ‘plan of death’.

We understand the ‘plan of death’ to be an interest that is contrary to society's demands, driven by political and economic interests, which are reproduced and strengthened by the structures of a system that inhibit the envisioning of alternatives.

The political and economic dependency of the system generates labour exploitation, where low wages and long work hours leave no room for personal investment, family support, and leisure, amongst others.

Amongst the diverse strategies of this ‘plan of death’ are the economic, political, and social middlemen that prevent or hinder direct relationships. These manifest themselves in the formulation and implementation of public policies, such as the provision of human rights and in the productive cycles related to the fulfilment of basic needs.

The institutions and spaces that should prioritise and defend basic rights become ineffective due to their precariousness. There is a lack of investment and attention placed on the so-called legal spaces for the defence of basic rights. Creating focus and humanity within these spaces should be a priority.

Governments’ legal and administrative systems are structured to protect the interests of a small elite group of the population, creating difficulties and impediments to the rights of the majority.

The lack of compliance with the constitution and its laws, in addition to a lack of public information discredits the entire system. Laws are often differentially applied differently according to economic status, level of literacy, and location of residence, among others; and, this impedes the construction of a dignified life.

Often, policies and programs directed at fighting social ills end up generating bigger problems. This is because they are developed by those that are entirely detached from the reality of those experiencing extreme hardship and difficulties.

Reality shows that people and groups engaged in social struggles often believe that the only possibility for development, or even survival, is to be part of the system. In turn, they end up corrupting themselves and putting aside their ideologies and convictions, thus weakening the goals of their struggle.

This entire ‘plan of death’ is permeated by many forms of violence (physical, psychological, institutional, social, and environmental) that violates human rights and trap the population in fear and prejudices in which the solution to violence is more violence.

Dehumanising ‘plans of death’ destroy the love that connects people, and making “having” more important than “being.”

Pathways for Life

We have not been silenced by the many barriers and obstacles to building a ‘plan for global life’ that embraces the different forms of life, including those who believe in the value of the human being and the environment. Instead there are concrete actions that challenge the economic and political system's ‘plan of death’, which benefits the few and excludes the many.

With this reality as a starting point, we share some proposals:

- ^ **Popular education** is an essential basis for a true process of transformation. It aims at inclusion, capacity-building and consciousness-building of men and women within their cultural diversity, where

they can holistically learn and teach according to their local realities, primarily using artistic culture in its most diverse forms as a social, economic, political, educational, and spiritual transformative process.

- ⤴ **Fair, egalitarian and sustainable forms of production, job creation, and income distribution** must serve as a model for a new economic system. Socio-environmental initiatives, based on cooperation and solidarity, must receive every financial and technical incentive necessary for their development, and be aimed at revitalisation, maintenance, and preservation of the environment in which one lives.
- ⤴ **Building of new alliances** between people, groups, associations, cooperatives, movements, government bodies, international agencies, businesses and universities, which have a real commitment to the establishment of an integrated 'plan for global life'.
- ⤴ **Articulation between different struggles and ideologies** enabling interaction between different categories and localities, identifying pathways for resistance in the struggle for rights.
- ⤴ **Forms of government and organisation must come from the processes and real necessities of the people.** This will democratise the access to information and knowledge about basic rights. These forms must be based on the experiences of self-governance of different territories, in respect of regional, social and cultural diversity.
- ⤴ **The construction of collective alternatives to the current system** must be considered as a fundamental starting point for the implementation of structural public policies that actually fulfill the interests of the population. These public policies need to consider its diversity and respect it. Important examples of this are the self-declaration of the boundaries to indigenous lands and quilombolas; and, the urban movement for housing.
- ⤴ **The realisation of these proposals and of a 'plan for global life' must be hand-in-hand with the recognition of the importance of solidarity in human relations.** Thus, overcoming the dehumanisation produced by a system of consumption and reinvigorating love in every human being's heart. Union and harmonious interactions in diversity are the basis for the common good.

We know that these initiatives are not sufficient to reverse this path to death and move us into a true 'plan for global life', that these this is simply a starting point.

Finally, we would like to say that the independent monitoring, at the ground level, of policies and government interventions, especially those that come to be included in the Post-2015 development agenda, is fundamental and must be guaranteed, stimulated and supported at all levels. Therefore, we have decided that this Ground Level Panel, which we consider to be a VERY HIGH level panel, will not be dissolved, but will be strengthened and we will continue to contribute our perspectives to this debate.