

PLURIVERSE RISING

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**THE WELLBEING ECONOMY**

## THE WELLBEING ECONOMY ALLIANCE – THE WEALL HUB IRELAND

- ▶ The first project of the Wellbeing Economy Alliance Hub Ireland:
  - ▶ Cultural creatives will be invited to form a Community of Practice to look at their responses to and role in animating an all island conversation on the wellbeing economy.
  - ▶ The Wellbeing Economy Alliance focuses on the dominant economic narrative as a source of ill-being (capitalism, neoliberalism, colonially) as the point of departure.
  - ▶ The WEALL Hub Ireland will convene the Community of Practice to investigate their role in leading an inquiry into a creative engagement with the wellbeing economy debates, embedding our inquiry in economics, culture, language and narrative.

DESIGNS ON A NEW CONSTITUTION - THE NEXT REVOLUTION WILL BE  
PROFOUNDLY SOCIO-ECOLOGICAL

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**IF DESIGN IS THE FIRST SIGNAL OF  
HUMAN INTENTION... CULTURE IS THE  
FIRST MOMENT OF AN ESSENTIAL  
CONVERSATION**

After William McDonagh



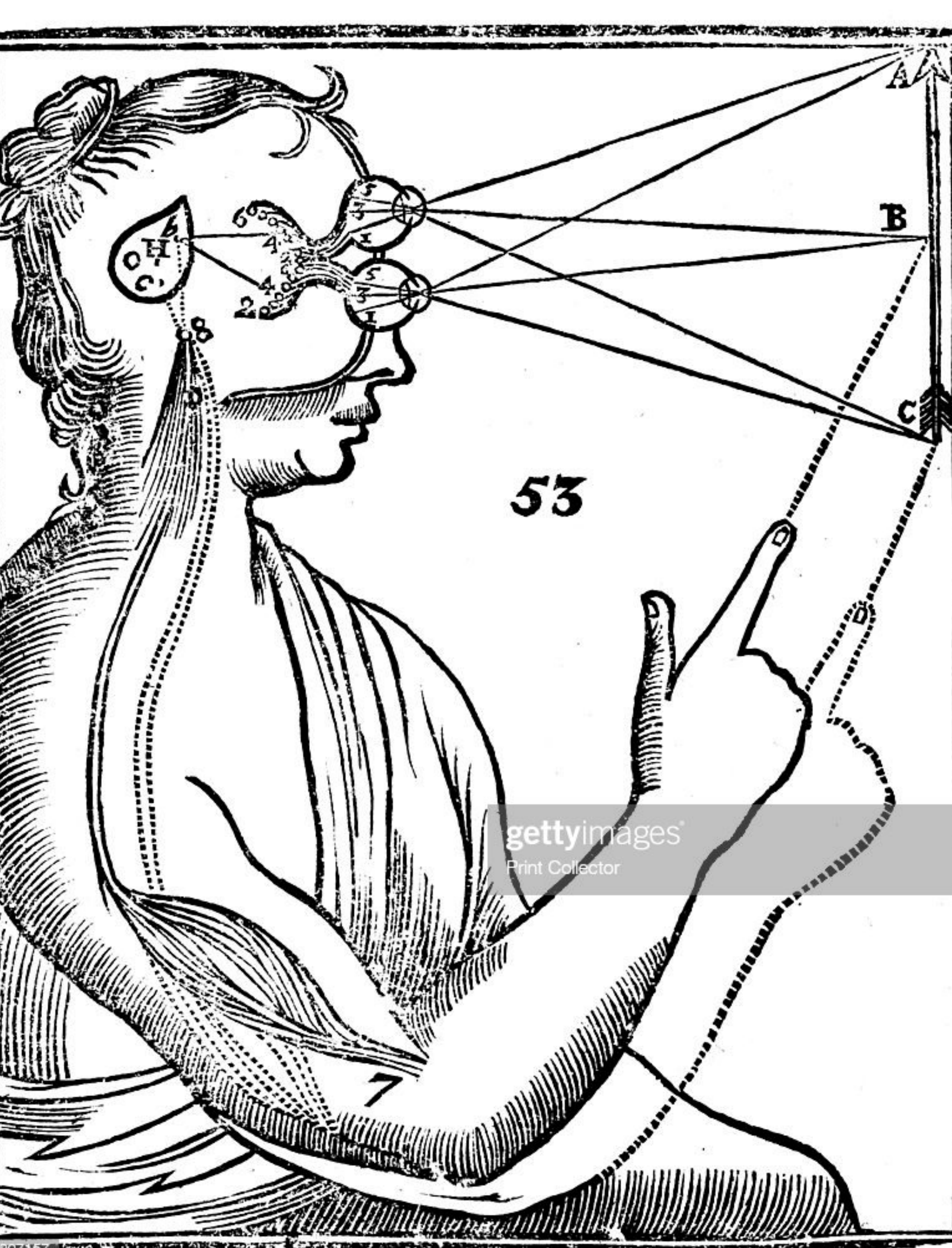


THE PLURIVERSE IS THE  
FAR SIDE OF EURO-  
MODERNITY, A  
MULTIPLICITY OF  
POSSIBILITIES NOT YET  
EXHAUSTED BY THE  
EUROPEAN  
(ENLIGHTENMENT)  
IMAGINATION



**FOUNDATIONAL DUALISM: NATURE/  
CULTURE HAS FACILITATED 500 YEARS  
OF COLONIAL EXTRACTION/ALIENATION  
FROM NATURE REDUCED TO “DEAD  
MATTER”**





**MIND:BODY**  
**SELF:OTHER**  
**SUBJECT:OBJECT**  
**NATURE:CULTURE**  
**MATTER:SPIRIT**

**Dualist ontology is under challenge  
from all directions**





# PATRIARCHY CAPITALISM EURO-MODERNITY

**The Exhausted 'One' World Vision**





**FIELD DAY** WORKED  
HARD TO REMIND US  
THAT 19TH CENTURY  
POLITICAL REVOLUTION  
AND CONSTITUTIONAL  
CHANGE EMERGED FROM  
**AN INCOMPLETE**  
CULTURAL REVOLUTION



# TRANSLATIONS

**THE POPULATION SHIFTS TO A  
LANGUAGE WHICH BEARS NO  
RELATIONSHIP TO THE ENVIRONMENT IN  
WHICH THEY FIND THEMSELVES**

**Michael Cronin, Irish and Ecology**





THERE IS A SENSE IN  
WHICH RAPID  
ECONOMIC PROGRESS  
IS IMPOSSIBLE  
WITHOUT PAINFUL  
ADJUSTMENT. ANCIENT  
PHILOSOPHIES HAVE TO  
BE SCRAPPED **(UN, DESA 1951)**

**WE ARE BETWEEN STORIES.....**

**TRANSITION NARRATIVES**





WE MAY IMAGINE OURSELVES AT AN  
ANGLE TO THE ANGLOSPHERE,  
BASKING IN OUR **GUILT-FREE**  
**POSITIONING** AS BOTH **RECOVERING**  
**COLONY** AND **THIRD RICHEST**  
**COUNTRY IN EUROPE**, BUT WE  
HAVE LITTLE COUNTERVAILING  
SENSE OF WHAT EXACTLY THE  
ABSENCE THAT HAUNTS OUR  
**MODERNITY MIGHT BE**



**RELATION****ALITY**

CULTURALLY, POLITICALLY AND  
ECOLOGICALLY WE **STRADDLE HISTORIES** OF  
COLONIALISM AND EUROPEAN MODERNITY





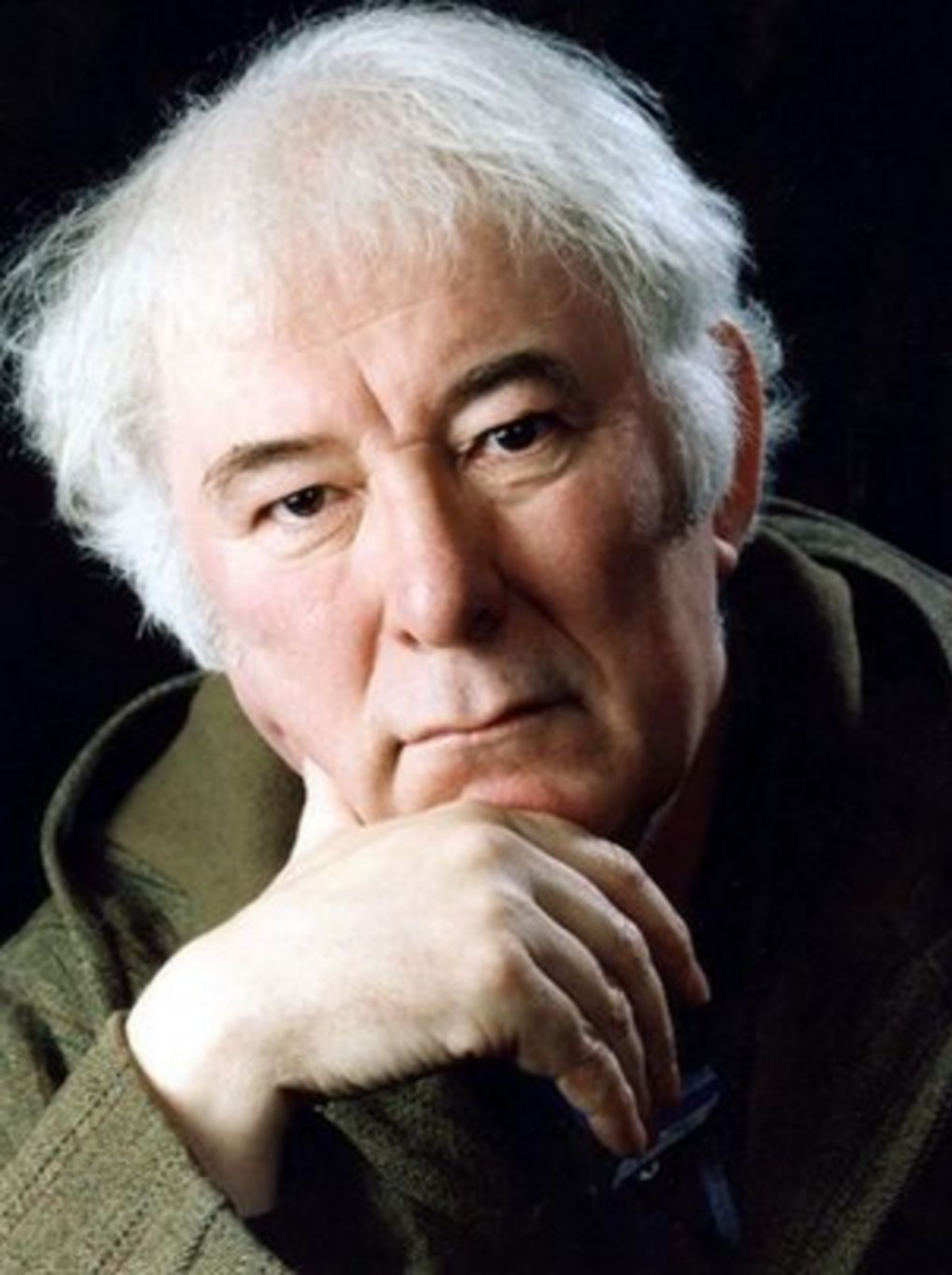
THE IRISH IMAGINATION  
IS AT ITS BEST WHEN  
MOVING BETWEEN  
“TWINSDOME MINDS” . . .  
**TWO THINKS** AT A TIME

(James Joyce)









**THIS IN BETWEEN  
SUMMONS A  
“SYMBOLIC  
REORDERING” OF  
IRELAND...OPEN TO  
NEW POSSIBILITIES OF  
PLANITARINESS...**

**(Seamus Heaney)**



**RELATIONALITY OFFERS A DIFFERENT  
WAY OF RE/CONCEIVING LIFE AND THE  
WORLD....CONNECTION**

...a potential new foundation for design (Arturo Escobar, 2017)

**DESIGNS FOR THE PLURIVERSE ARE A  
TOOL FOR REIMAGINING AND  
RECONSTRUCTING LOCAL WORLDS**

**Arturo Escobar**





NEW WAYS OF BEING IN THE WORLD

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**BUEN VIVIR**



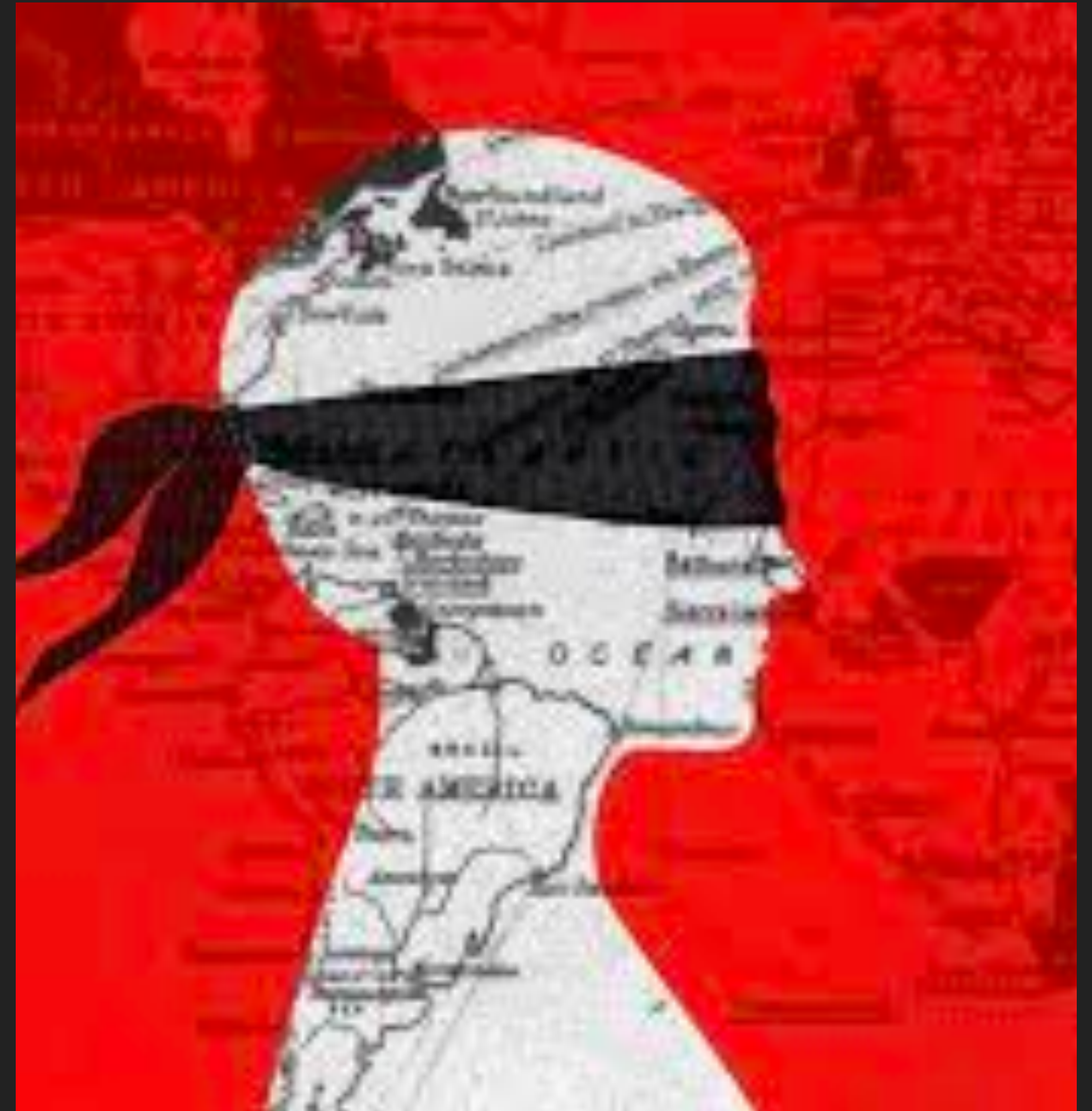
## COLONIAL/MODERNITY – EURO MODERNITY'S GRAND NARRATIVES

- Modernity is understood as a historical period during which Western civilisation's three “macro- narratives” or pillars came to be seen as universal civilisationary benchmarks:
  - Christian theology
  - Secular philosophy
  - Scientific (instrumental) reason



## THREE ARGUMENTS POST-DEVELOPMENT

- ▶ The scientific and industrial revolutions inseparable from Western Europe's engagement in colonial and imperial adventures, cultural hegemony
- ▶ Modernity informed by a logic of domination pervading everyday life
- Disguises provincialism (i.e. a historically specific culture) as universalism (i.e. a global set of values and development), imposes a specific cosmovision, i.e. the Euro-Atlantic civilisationary model's ontological and epistemological principles, onto the rest of the world



## THE COLONIAL MATRIX OF POWER

- ▶ Control and hegemonic influence are maintained through the interaction of:
  - ▶ Knowledge
  - ▶ Racism
  - ▶ Capital [as power]



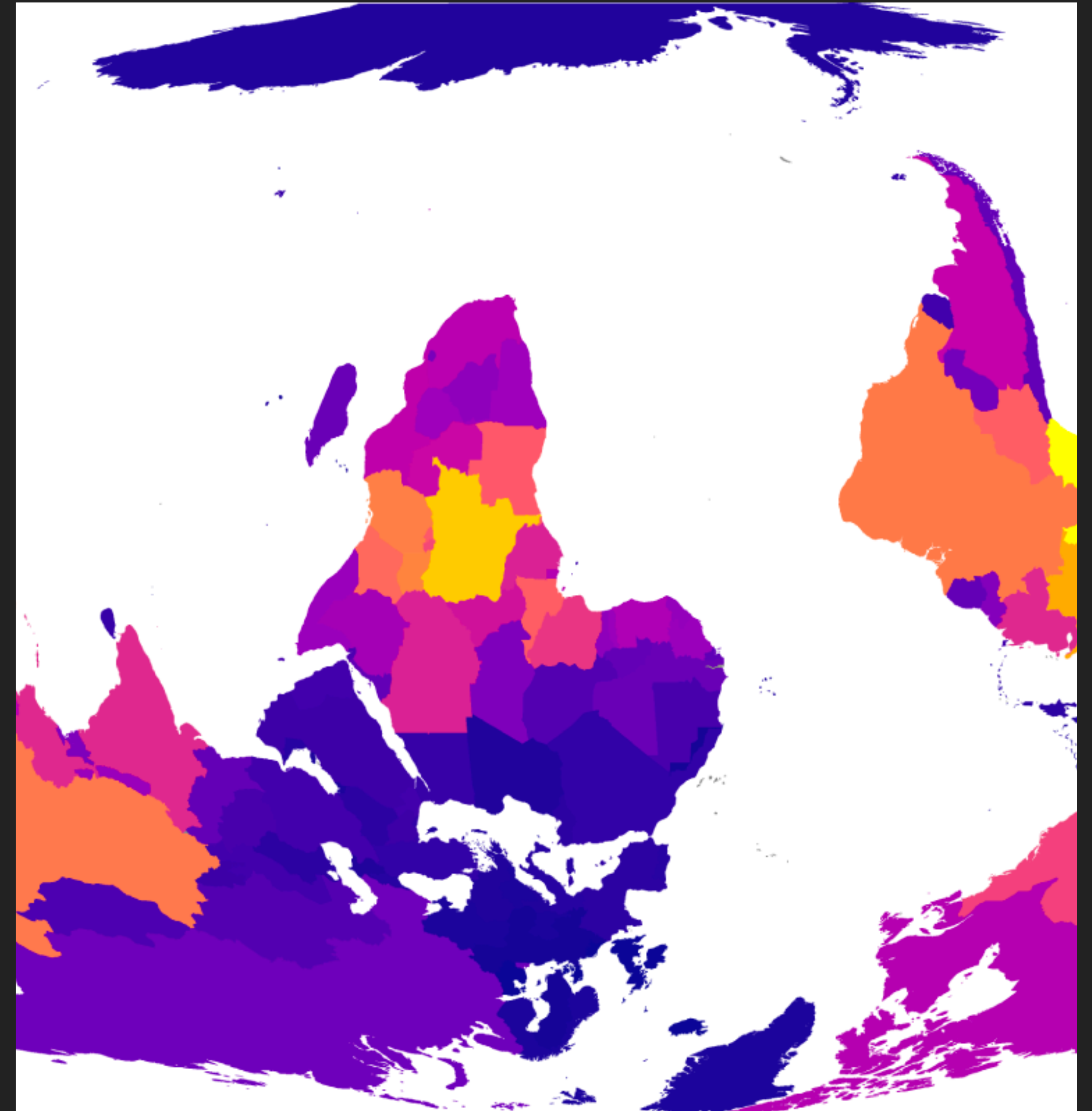
THE **ECONOMY** FOUNDED ON RACIALISED AND  
GENDERED DIVISION OF SALARIED AND NON-  
SALARIED, INTEGRATED INTO GLOBAL  
MARKETS, GLOBAL GOVERNANCE,  
APPROPRIATION OF LAND/RESOURCES,  
SUBORDINATION OF NATURE TO MARKET  
[NATURAL CAPITAL]

**INTERSUBJECTIVITY AND KNOWLEDGE  
THROUGH EPISTEMIC REPRESSION,  
ASSIMILATION FOR PROFIT, RATIONALITY  
AS UNIVERSAL BENCHMARK FOR NON-  
EUROPEANS, CONSUMERS V CITIZENS**



## DECOLONISATION OF KNOWLEDGE/BEING

- ▶ Decolonisation of knowledge and being now accompanies the Global South's delinking from the Colonial Matrix of Power (CMoP)
- ▶ A process that accompanies the process of overcoming the Global South experience of social and economic subjection and marginalisation, colonisation...dependence on the industrialised core
- ▶ Climate Justice is an axis of a much wider, larger, deeper, epistemic transition in North-South relationships (extending to the very notion of "development")



**THIS DOESN'T MEAN AN OUTRIGHT  
REJECTION OF MODERNITY BUT A  
RECONFIGURATION OF EMANCIPATION  
AND LIBERATION (CITIZENSHIP,  
ECONOMY, DEMOCRACY)**



## BUEN VIVIR IS A DEMOCRATIC MOMENT IN WORLD MAKING

- Constitutional changes in Bolivia and Ecuador have enshrined **rights of nature and the right to a good life**, inspired by *sumak kawsay/sumaq qamaña* (*Buen Vivir* or *Living Well*).
- These concepts reflect **Amazonian-Andean indigenous ways of knowing and being**, which embed humans in a spiritual and material relationship with their surroundings.



# Ireland's Children and Young People's Assembly on Biodiversity Loss

## Our Vision

An Ireland where we are connected to, and care for, the rights of nature (and each other) so that biodiversity is restored and protected and we live and grow up in healthy, clean and fair environments.

## Our Key Messages

1. We must treat the Earth like a member of the family or a friend.
2. Future generations must live in a world where there isn't a biodiversity crisis and where children don't have to take action because of the incapability of past generations.
3. Every decision must take biodiversity into account.
4. Children and young people must be included in decisions being made about biodiversity.
5. Biodiversity protection must be a shared responsibility and a global, collaborative effort.
6. We must consume resources in a sustainable, moderate way that neither diminishes the environment/biodiversity or our rights, wellbeing and livelihoods.





**A FULFILLED LIFE (AYMARA: SUMAQ  
QAMAÑA) BASED ON MATERIAL AND  
SPIRITUAL LINES OF PRODUCTION IN A  
GIVEN TERRITORY.**


Johnny Appleseed



PROCESSES THAT  
CREATE AFFECTIVITY  
TOWARDS THE EARTH  
LIMIT EXPLOITATION  
AND CORRECT THE  
EURO-MODERN MYTH  
THAT THE EARTH IS  
INERT



**ONTOLOGICAL DESIGN: IN DESIGNING TOOLS  
(OBJECTS, STRUCTURES, POLICIES, EXPERT  
SYSTEMS, NARRATIVES) WE ARE CREATING  
WAYS OF BEING....**

A black and white photograph of a wind farm. In the foreground, a large wind turbine is shown from a low angle, looking up its tower. In the background, two more turbines are visible against a sky filled with dramatic, textured clouds.

**SCIENTIFIC KNOWLEDGE  
IS VALIDATING  
INDIGENOUS INSIGHTS  
INTO THE AFFECTIVE  
AND COMMUNICATIVE  
LIVES OF TREES AND  
NATURE – CAPACITY  
FOR SUFFERING**