



*Red de Ecosistemas: Una dinámica de la Ley de Origen para toda la humanidad*

## **THE APPLICATION OF "LEY DE ORIGEN" IN LIGHT OF CURRENT PARADIGMS**

Preliminary Diagnosis in regard of complexity in the construction of future faced by ancestral  
wisdoms in dialogue with modern thought

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This document has been formulated with the purpose of establishing a dialogue between two apparently opposing models and thoughts. The authors wish to highlight this work as a *Preliminary Diagnosis* since it constitutes an input for addressing complex problems in today's society.

"On August 4, 2010 at The Economy conference at Lake Tahoe in California, Eric Schmidt, CEO of Google, mentioned a staggering statistic. Every two days we create the same amount of information since dawn of Civilization until 2003, that's something like 5 exabytes of data. Never in the history of mankind we have used so much of our minds and never has there been so much confusion on the planet. Could it be that every time we think of a solution to a problem, we create two more problems? Is there any reason in thinking so much if it does not lead to greater happiness? Are we happier? More equanimous? More joyful as a result of so much thinking? Or perhaps it isolates us, disconnects us from a deeper and meaningful experience of life? Thinking, acting, and doing must be in balance with being, after all we are human beings not human acts. We want change and we want stability at the same time, our hearts have become disconnected from life's spiral while our thinking minds lead us towards stability, security, and pacification of our senses. With morbid fascination we watch murders, tsunamis, earthquakes, and wars. We constantly try to fill our mind, filling it with information, television programs, transmitting from every imaginable device: games and puzzles, text messages. We allow ourselves to be fascinated by the endless stream of new images, new information, new ways to provoke and pacify our senses. In moments of inner reflection our heart will tell us that there is something more in life than our current reality, that we live in a world of hungry spirits yearning for more and never satisfied (...)"

(Extract from Inner Worlds Outer Worlds by Daniel Shcmidt, 2012)



## INTRODUCTION

The impending Civilization Crisis, "a series of systemic failures and synchronic dysfunctions that compromise the structural processes of social metabolism"<sup>1</sup>, shows a growing tendency, shape it by Great Powers -including Corporations, States, International Organizations, Non-Governmental Organizations and global leaders-, all these betting on paradigmatic changes through alternative solutions.

These failures include the following facts: (a) cultural, or how we understand and interpret our reality<sup>2</sup>; (b) economic, as seen in the projections of global economic recession after COVID-19<sup>3</sup> and the gradual reconfiguration in the notion of *citizen* as a *consumer-commodity-subject*<sup>4</sup>; (c) human, serious conflicts due to inequity, racism, ethnophobia, xenophobia, anthropocentrism, violence and the fragmentation of the family nucleus in situations of forced migration for environmental<sup>5</sup>, labor or war reasons; (d) political, due to corruption of systems and people; (e) environmental, due to the unbridled expansion of human beings in the conquest of finite "natural resources"<sup>6</sup> and climate change<sup>7</sup>. Facing this panorama, this report pays attention to three central issues, according to our perspective on the discussion for the construction of the future framed in the global agenda against Climate Change: information, energy, and technology.

## LEY DE ORIGEN AND CURRENT PARADIGMS

There are two paradigms, each one supported by scientific studies and research in correspondence to its thinking matrix. The first consists on Sustainable Development, operationalized in the Circular Economy<sup>8</sup> model, which seeks to redefine growth with an emphasis on the benefits for society as a whole by decoupling economic activity from the consumption of finite resources and eliminating waste from the system, based on making ecological products from the design stage. Supported by a transition to renewable energy sources, the circular model creates economic, natural and social capital and is founded on three principles: 1) eliminating waste and pollution by design; 2) keeping products and materials in use; 3) regenerating natural systems.

At the other side, there is "*Ley de Origen*", an advanced cosmovision from the native peoples of America<sup>9</sup> (*Abya Yala*) shared continentally in a diachronic and synchronic way, for more than 13,000 years. In common terms, the "operational part" of this vision is Crianza Mutua (Mutual Nurturing), a

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<sup>1</sup> In Reyes Flores, Pedro. (2020). "Crisis civilizatoria: antesala al colapso". ALAI. Available at: [https://www.alainet.org/sites/default/files/alem\\_550-2.pdf](https://www.alainet.org/sites/default/files/alem_550-2.pdf) (Only in spanish version)

<sup>2</sup> This can be checked if we observe the configuration of discourses and actions, by governments, companies, universities, leaders and other institutions, in the assimilation of the pandemic as a "war against the virus", therefore, a war against Mother Earth.

<sup>3</sup> <https://www.bancomundial.org/es/news/press-release/2020/06/08/covid-19-to-plunge-global-economy-into-worst-recession-since-world-war-ii>

<sup>4</sup> In the context of the Information Society, on a global, regional and local scale, two fundamental facts are taking place: the weakening of social norms and the transformation of the economy based on knowledge and information. With the expansion of technology and the Internet, we no longer speak of citizens but of consumers whose rights are subject to market conditions. In Rojas, Eduardo & Rojas, Miriam. (2013). "Por un abordaje transdisciplinario de las violencias con enfoque de género en la sociedad de la información boliviana". Fundación REDES. Available at: <http://fundacionredes.org/index.php/home/8-eventos/146-violencia-digital-en-cochabamba> (Only in spanish version)

<sup>5</sup> <https://www.dw.com/es/el-cambio-clim%C3%A1tico-tambi%C3%A9n-empuja-a-la-migraci%C3%B3n-forzada-en-am%C3%A9rica-latina/a-53883878>

<sup>6</sup> <https://www.dw.com/es/el-agua-en-la-bolsa-de-valores-protecci%C3%B3n-o-especulaci%C3%B3n/a-55998251>

<sup>7</sup> <https://www.lavanguardia.com/natural/20210220/6256760/polos-magneticos-cambios-climaticos-evento-42-000-anos.html>

<sup>8</sup> This model synthesizes schools of thought, including the performance economy of Walter Stahel; the Cradle to Cradle design philosophy of William McDonough and Michael Braungart; the idea of biomimetics presented by Janine Benyus; the industrial ecology of Reid Lifset and Thomas Graedel; the natural capitalism of Amory and Hunter Lovins and Paul Hawken; and the blue economy approach, as described by Gunter Pauli.

<sup>9</sup> See the experience of the Working Group Red de Ecosistemas Available at <https://redecosistemas.org/rutas-sagradas/>



way of life, a being in the world in order to become fully human beings, not a being in order to be. A vision where the important thing is the way of making the path that weaves, forms, and builds.

Both belong to two different visions of the cosmos and the world that gave and have given life to equally different cultural systems, whose results -a truthful way of looking at their competence- are dramatically different<sup>10</sup>, but not for that reason not propositionally dialogical.

For the purpose of this report, we will first look at some of the best-known definitions of this current proposal, from western political thought, and compare them with Crianza Mutua (mutual nurturing).

### COMPARATIVE TABLE CIRCULAR ECONOMY VS. CRIANZA MUTUA

CATEGORIES	CIRCULAR ECONOMY	CRIANZA MUTUA MUTUAL NURTURING
<b>VALUES AND PRINCIPLES</b>	<ul style="list-style-type: none"> <li>- It is an anthropocentric vision.</li> <li>- It is based on the introduction of a "sustainable development with conscience" towards the environment, through the action of recycling and re-using human waste.</li> <li>- It excludes, from the understanding of consciousness, the concept of the spirit.</li> <li>- It is guided by a binary logic (developed vis-a-vis underdeveloped, north vis-a-vis south, rich and poor).</li> </ul>	<ul style="list-style-type: none"> <li>- It is a <i>cosmobiotheoecocentric</i><sup>11</sup> vision. Cosmo (relationship of the human being with the universe) bio (based on life) theo (relationship between human being and the Sacred meaning of things) eco (relationship between human being and nature).</li> <li>- It is based on complementarity, reciprocity and dialogue.</li> </ul>
<b>PERCEPTION ABOUT DEVELOPMENT</b>	<ul style="list-style-type: none"> <li>- It pursues economic growth based on the accumulation, consumption, and exploitation of matter.</li> <li>- Circular dynamics: implies sharing, renting, reusing, repairing, renewing, and recycling existing materials and products as many times as possible to create added value. In this way, the life cycle of products is extended as long as they are useful for the economic cycle.</li> </ul>	<ul style="list-style-type: none"> <li>- It is not based on economic or political activities, because being in the world is a way of life that goes beyond social and individual conceptualizations.</li> <li>- Being raised eliminates the way of considering nature as an inanimate, non-spiritual entity, with partial and limited life.</li> <li>- There is no waste or garbage as an operative concept, but</li> </ul>

<sup>10</sup> For example, the European agenda, widely disseminated in Latin America through support for start-ups, social entrepreneurship and/or inclusive business, seeks the implementation of the Green Deal by concentrating its efforts on R&D, innovation or Corporate Social Responsibility, with results only in the short and medium term through proposals on the design of more sustainable products, waste reduction and citizen empowerment (such as the "right to repair"). Special attention is given to resource-intensive sectors such as electronics and ICT, plastics, textiles or construction.

On "Crianza Mutua" we have the example of the ancient civilization of Caral whose results are contemplated in the care of water, from its territorial organization to the dialogue with the sacred. Archaeological records show that the period of existence of this culture in America dates back more than 5000 years. In this regard, consult the research of Ruth Shady (2006) and Roberto Restrepo Arcila (2012).

<sup>11</sup> See Carlos Prado Mendoza's lecture at the "Ciclo de Conversaciones en Memoria y Salud Andino Amazónica" at Ohio State University. (2020). Available at: <https://www.youtube.com/watch?v=90Nz1DdzqyU&t=872s>. (Only in spanish version)



	<ul style="list-style-type: none"> <li>- Inherently to growth, the conception of space is separated from that of time, in a linear and ascending way (from less to more).- Growth is conditioned to a relationship of dependence and competition (rich or developed countries produce and poor or underdeveloped countries provide raw materials or natural resources).</li> </ul>	<p>there is sharing energies of each community in a synergic way, to make possible a "Crianza Mutua" where the fundamental thing is the health of the whole net, Pacha Mama or Mother Earth<sup>12</sup>.</p> <ul style="list-style-type: none"> <li>- In "Crianza Mutua", if one part of the tissue is disharmonized then the whole tissue will fail, there is no relationship of dependence and competition because it is an integral task to keep the ecosystem in balance. It is about symbiogenesis and high complementarity.</li> </ul>
<b>RELATION TO LIFE</b>	<ul style="list-style-type: none"> <li>- For this model, nature is perceived as appreciable "resources" for the benefit of society and human beings.</li> <li>- The life cycle is understood from the point of view of the usefulness of matter for the economy.</li> </ul>	<ul style="list-style-type: none"> <li>- It understands that life is a harmonious tissue, composed of warps and wefts where the person is part of the human community (<i>runa</i>) related to the natural community (<i>sallqa</i>) and the sacred community (<i>waka</i>).</li> </ul>
<b>UNDERSTANDING OF ENERGY</b>	<ul style="list-style-type: none"> <li>- Energy is of a material type.</li> <li>- The only way to obtain it is through the extraction and processing of natural resources (air, water, wind, fire<sup>13</sup>) into fuels that feed and allow the "sustainability" of the system.</li> </ul>	<ul style="list-style-type: none"> <li>- The ancients understood that energy was vital. It means that everything had life, every living being was composed of "allinkay", a force that drives the universe and all that it carries in it<sup>14</sup>.</li> </ul>
<b>UNDERSTANDING OF INFORMATION</b>	<ul style="list-style-type: none"> <li>- For the circular economy, information is a resource that feeds the phases of the cycle: optimize, make effective, improve.</li> </ul>	<ul style="list-style-type: none"> <li>- In "Crianza Mutua", information is an accumulation of experiences contained in each of the organisms and living cycles, printed in codices that are useful to store how ecosystems behave and behaved at a given time and</li> </ul>

<sup>12</sup> The Plurinational State of Bolivia is a reference in the construction of a proposal for cohesion in response to Climate Change through the recovery and protection of Mother Earth as a living being. See the document of the World People's Conference on Climate Change and the Rights of Mother Earth. Available at: <https://www.cancilleria.gob.bo/webmre/sites/default/files/libros/08%20la%20voz%20de%20los%20pueblos%20en%20defensa%20de%20la%20vida%20y%20la%20madre%20tierra%20-%20conclusiones%20de%20la%20cmpcc.pdf>

<sup>13</sup> As reflected in the perspective of some international organizations. In Levy, Alberto & Others. (2017). "Sun, wind, fire and water: the future of non-conventional renewable energies in Central America". IDB. Available at <https://publications.iadb.org/publications/spanish/document/Sol-viento-fuego-y-agua-El-futuro-de-las-energ%C3%ADas-renovables-no-convencionales-en-Centroam%C3%A9rica.pdf>

<sup>14</sup> This same conception can be appreciated synchronically in diverse cultures through similar concepts such as "spirit", "chi", "ajayu", "sajasarara", "kumara", "kallpa", "energy", among others. In this regard review the map of the ancestral transdisciplinary dialogue established during the Cycle of Conversations on Andean Amazonian Memory and Health at Ohio State University. (2020). Available at: [https://clas.osu.edu/sites/default/files/2020-10/bitacora\\_2020.pdf](https://clas.osu.edu/sites/default/files/2020-10/bitacora_2020.pdf) (Only in spanish version)



		therefore to be transmitted to future generations.
<b>UNDERSTANDING OF TECHNOLOGY</b>	<ul style="list-style-type: none"> <li>- It makes a distinction between technical and biological cycles. Consumption only occurs in biological cycles, where food and other bio-based materials (e.g. cotton and wood) are designed to return to the system through composting and anaerobic digestion processes. Cycles regenerate living systems, such as soil, which provide renewable resources for the economy.</li> <li>- Technical cycles recover and restore component products and materials through strategies of reuse, repair, re-manufacture, or recycling.</li> </ul>	<ul style="list-style-type: none"> <li>- Technical cycles are part of the forms that "Crianza Mutua" acquires from dialogue, reciprocity and complementarity. Therefore, there is no separation between appropriate technologies and biological cycles, as they are part of the same tissue, where one is in the other. Technology arises from dialogue and reciprocity with a living nature, which teaches how to grow in a system that is cosmic and terrestrial at the same time.</li> </ul>

SOURCE: OWN ELABORATION

## WHY DO WE NEED TO SWITCH TO A CIRCULAR ECONOMY?

One of the reasons for moving towards a circular economy is the increasing demand for raw materials and the limited availability of resources. Several crucial raw materials are finite and, as the world population grows, demand also increases. Does the circular economy sufficiently clarify the fact that, in any system of continuous consumption and growth with exponentially growing population, there will always be an increase in demand -for so called- raw materials and resources? Which raw materials are infinite? In this system of life and thought will there be a way to control a demand that is the basis of social and economic growth? Is not this demand and consumption one of the cruxes of the problem?

When the whole natural process, from a new biology<sup>15</sup>, shows that there is no competition but symbiogenesis and high complementarity in living systems, there cannot be a system based on competition and dependence.

The impact on climate is another factor. The extraction and use of raw materials have important environmental consequences, increasing energy consumption and carbon dioxide (CO<sub>2</sub>) emissions, while a more intelligent use of raw materials can reduce polluting emissions<sup>16</sup>.

## CHALLENGES IN THE APPLICATION OF CRIANZA MUTUA

Legal: define and implement the rights of nature over and above human rights, prioritizing the whole over the part.

Political: make the rights of nature viable and binding as the axis of sustainable development.

<sup>15</sup> Lynn Margulis, James Ephraim Lovelock, Dorion Sagan, Fernando Varela, Humberto Maturana, Rupert Sheldrake.

<sup>16</sup> <https://www.europarl.europa.eu/news/es/headlines/priorities/cambio-climatico/20180305STO99003/reducir-las-emisiones-de-carbono-objetivos-y-acciones-de-la-ue>



Economic: transform the current development system from a vertical market economy, of pretended continuous growth and high consumption, to a system of *crianza mutua (mutual nurturing)*, where the economy is subordinated to maintaining the health and fullness of the tissue of life.

## CONCLUSIONS

Let us recall the words of the Spanish chronicler Cieza de León in his vision of *Tawantinsuyu*, the state of the four parts of the world of the Incas: "This is the only place beyond the seas where we have seen neither hunger nor poverty". The green, sustainable, equitable and possible world already existed in America, it is important to recover it and apply it to the present time.

We attend to the understanding of information, energy, and technology, from the ancestral wisdoms, as inherent in the equation of the global agenda for the construction of a future in well-being and planetary living well in the face of Climate Change<sup>17</sup>. However, we consider that the foundations that formulate the alternative proposals are far from the centers of discussion of the current scientific debate, contrary to all current research in physics and cosmology<sup>18</sup>.

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<sup>17</sup> [https://tendencias21.levante-emv.com/fritjof-capra-la-ciencia-fisica-es-la-base-de-una-vida-sostenible\\_a1577.html](https://tendencias21.levante-emv.com/fritjof-capra-la-ciencia-fisica-es-la-base-de-una-vida-sostenible_a1577.html)

<sup>18</sup> Erwin Schrodinger, Ilya Prigogine, Fritjof Capra, David Bohm, K. Pribram, R. Weber, David Peat, R. Panikkar, Benoit Mandelbrot, Edgar Morin, John Archibald Wheeler.