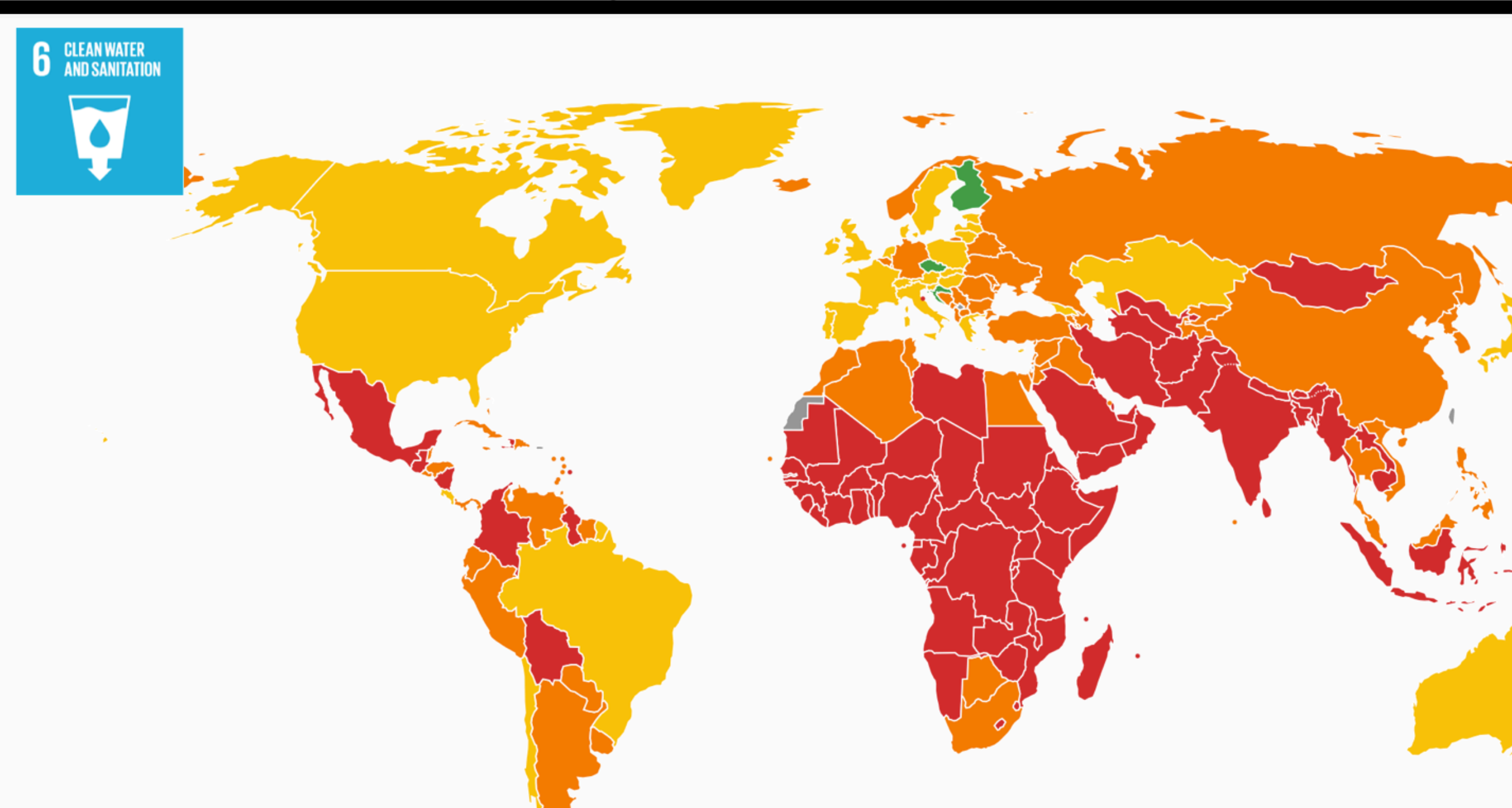
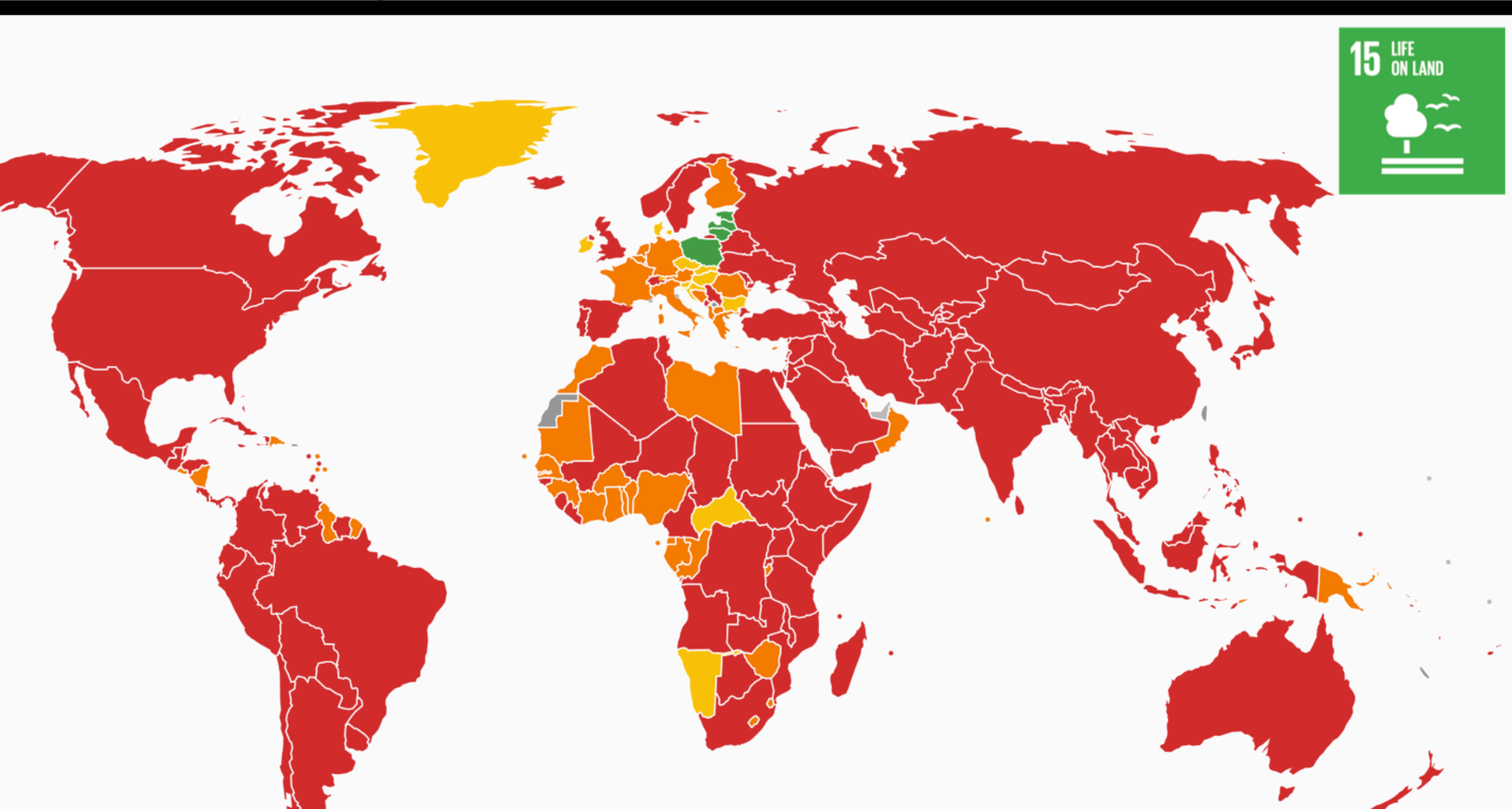
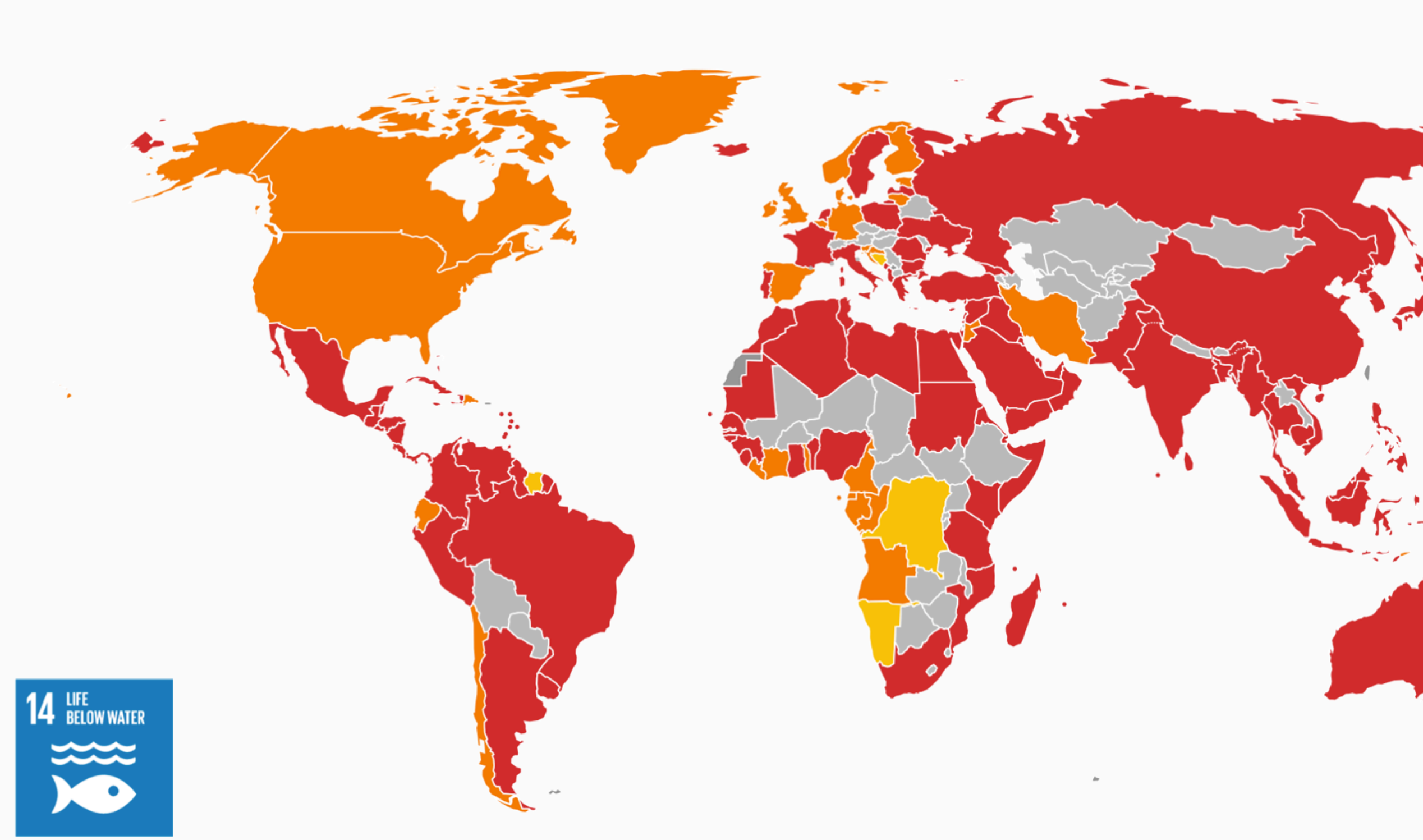
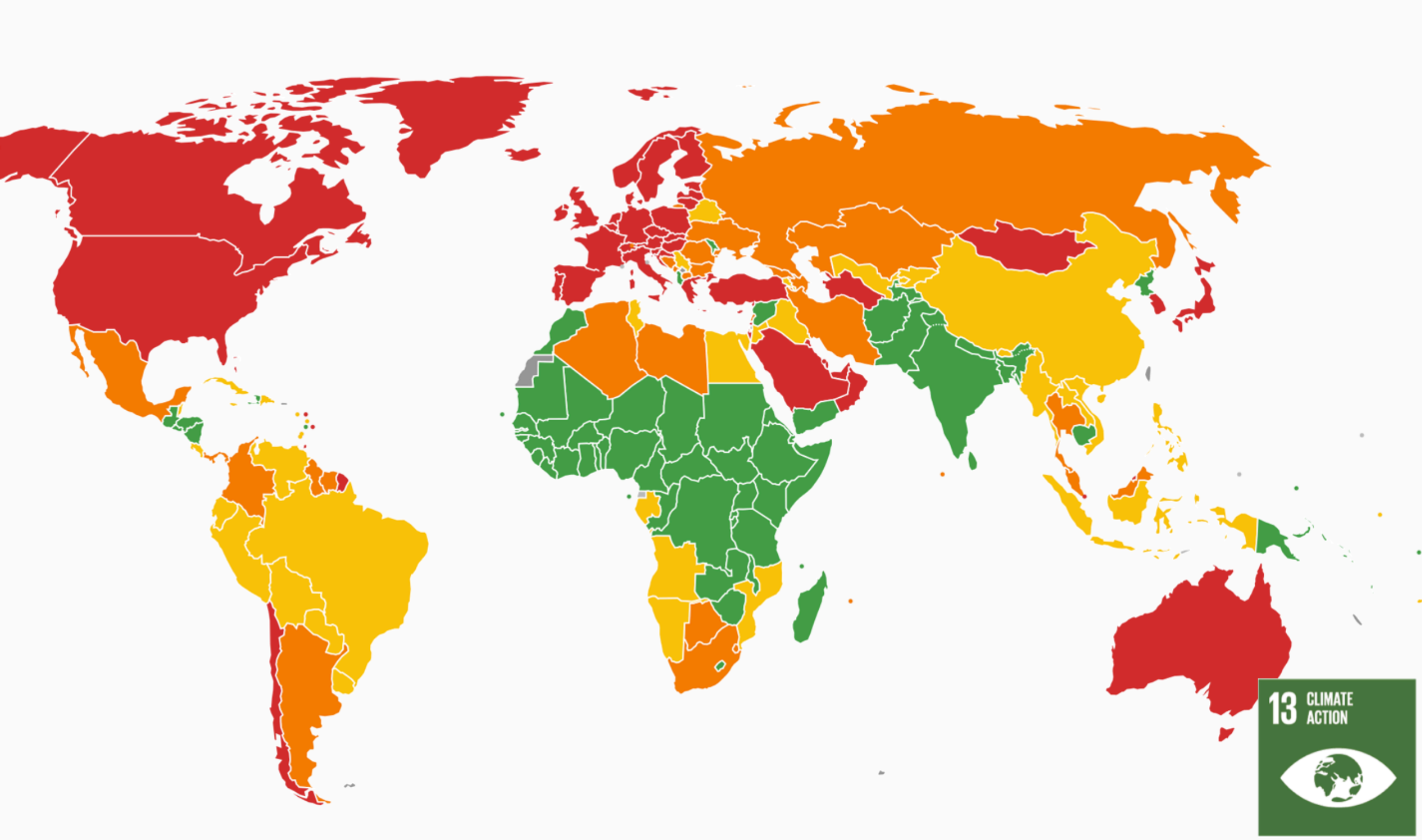
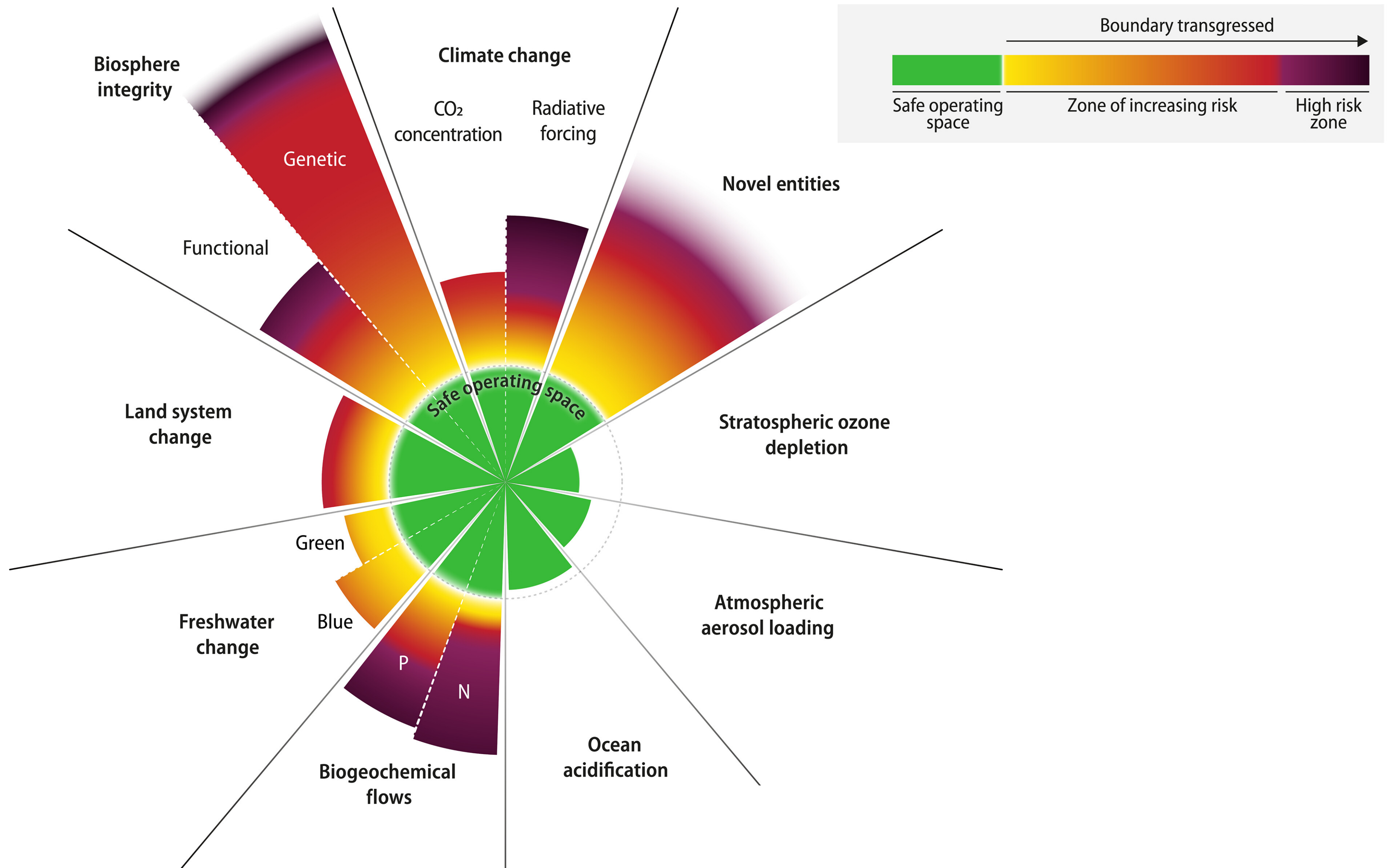
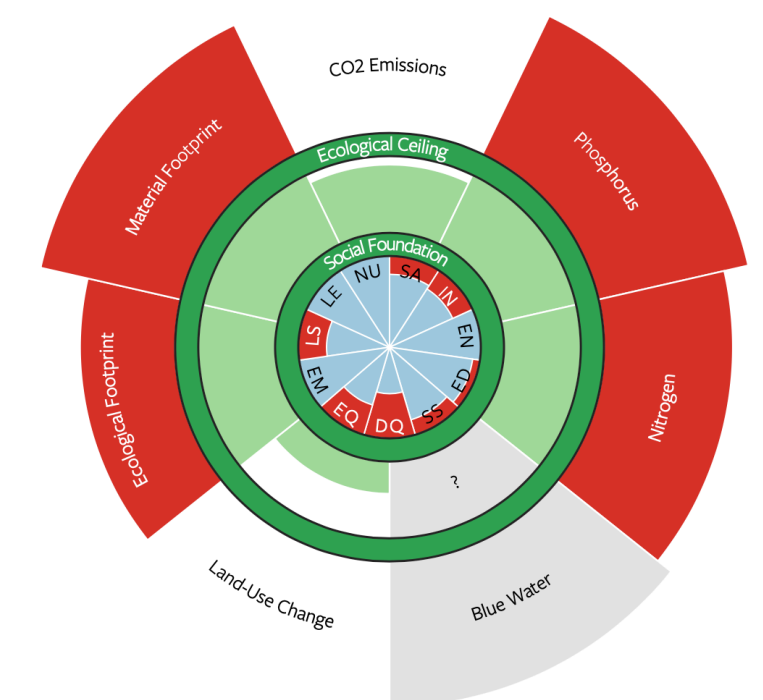
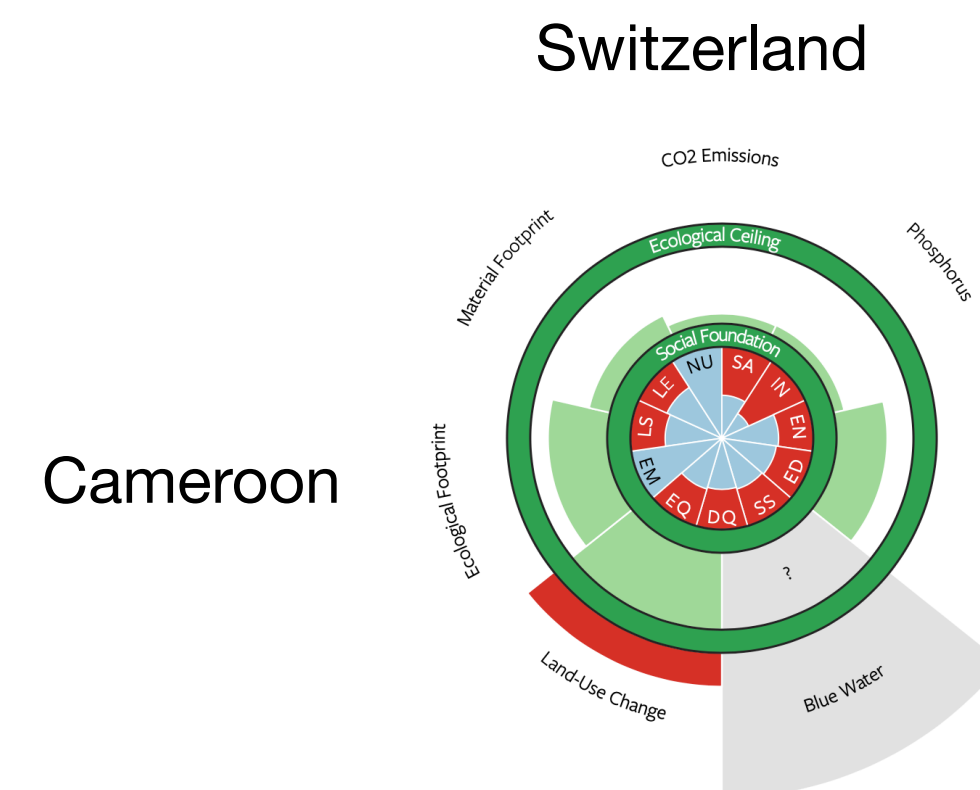
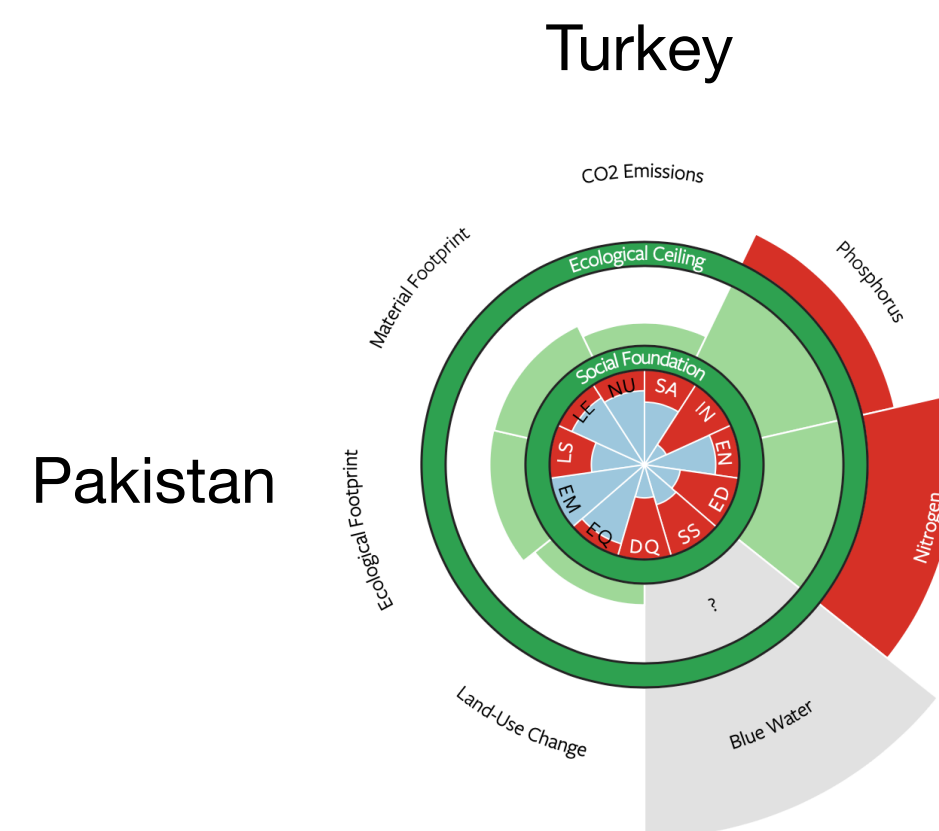
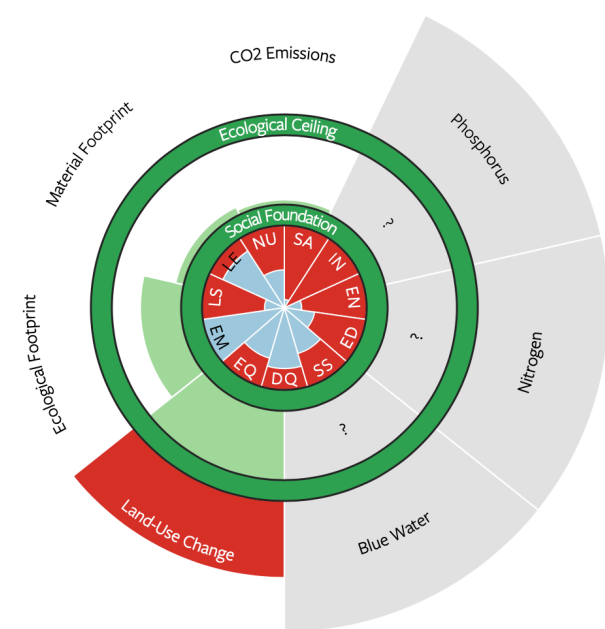
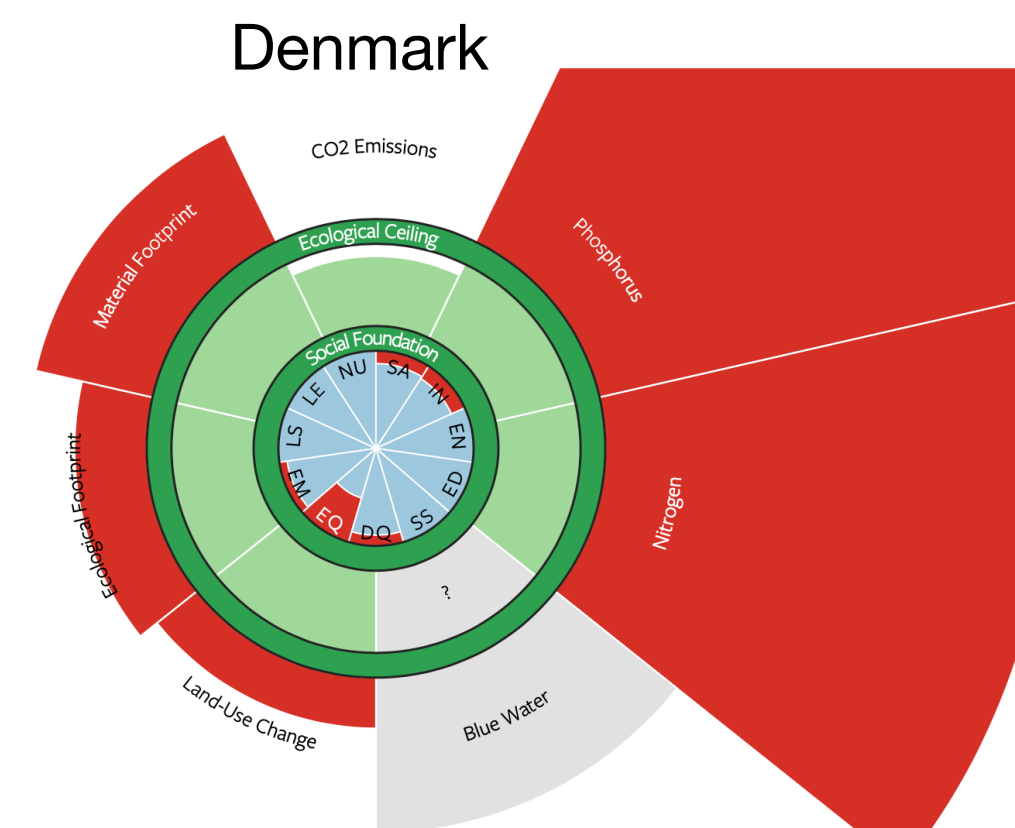
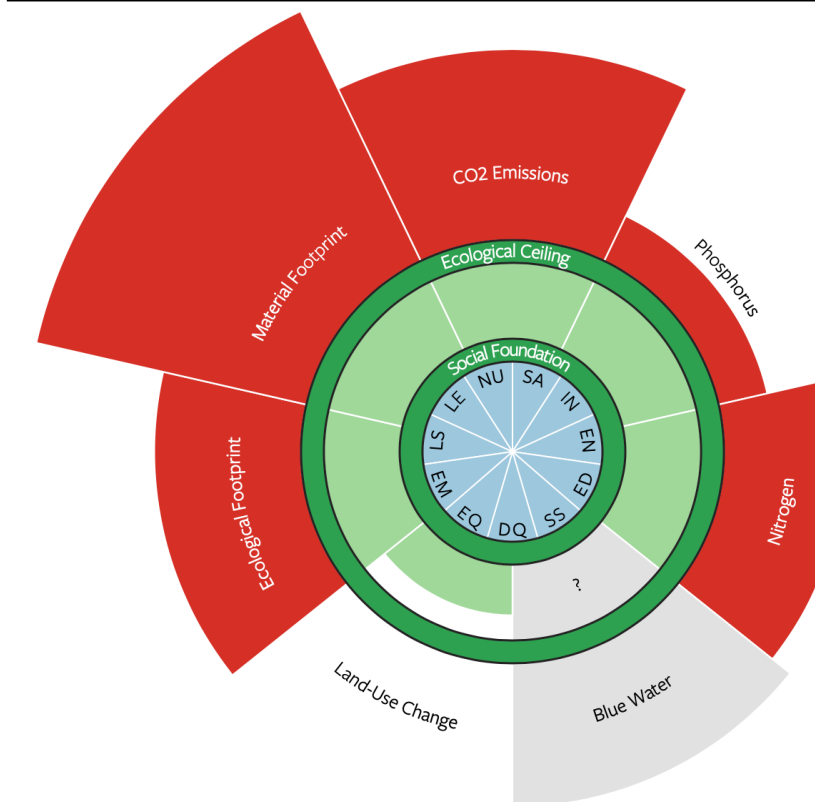
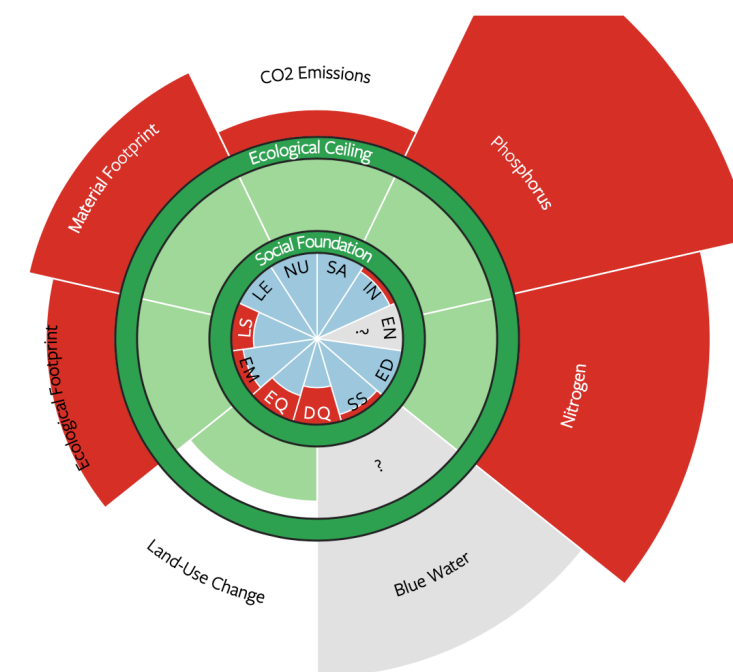
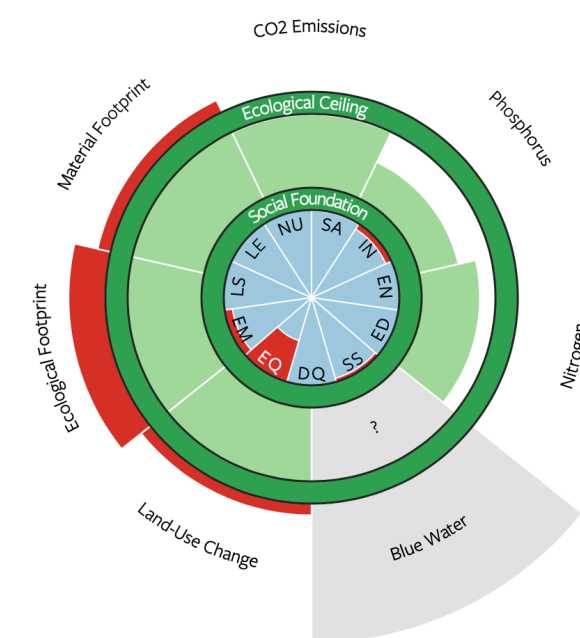
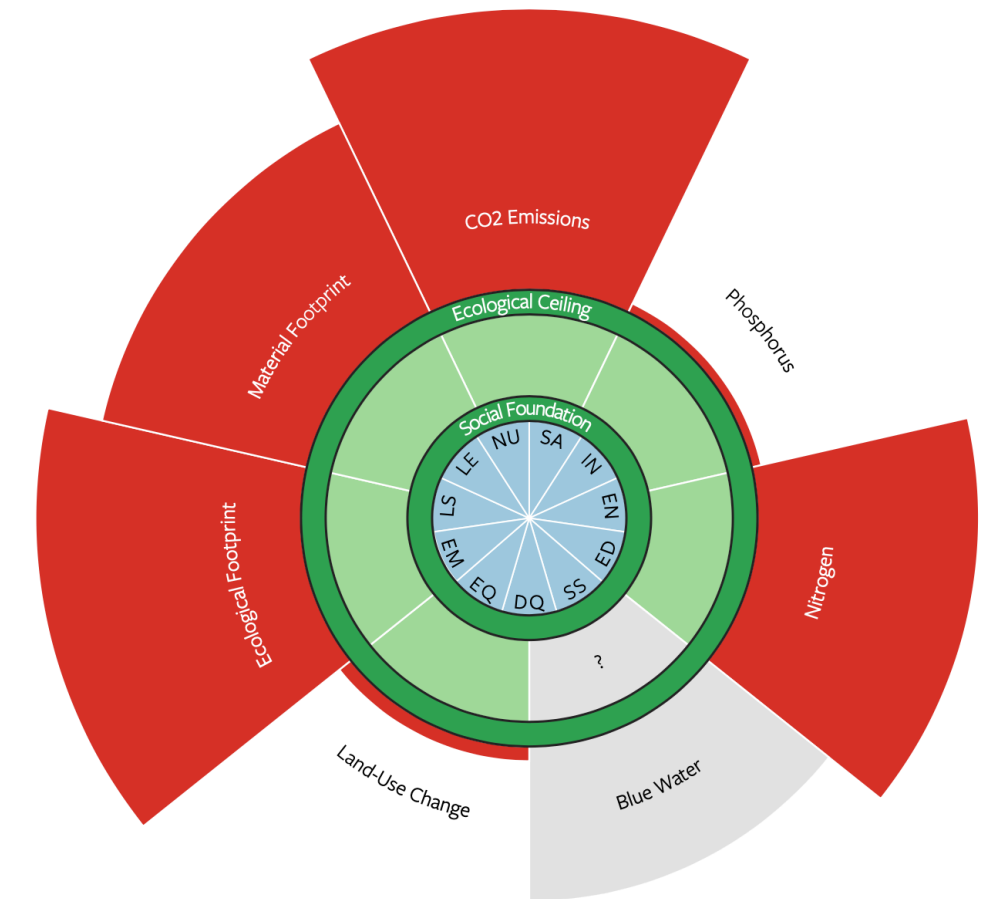
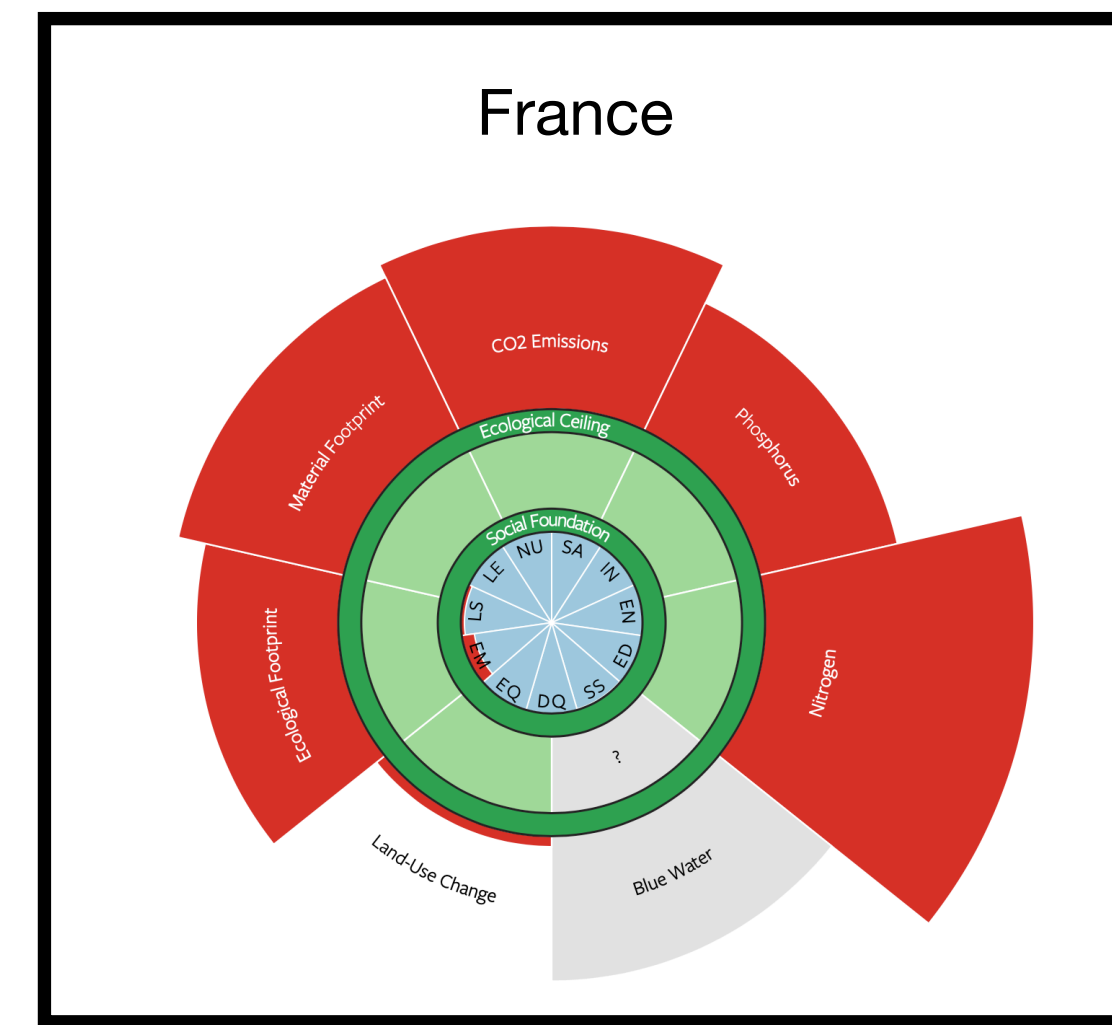
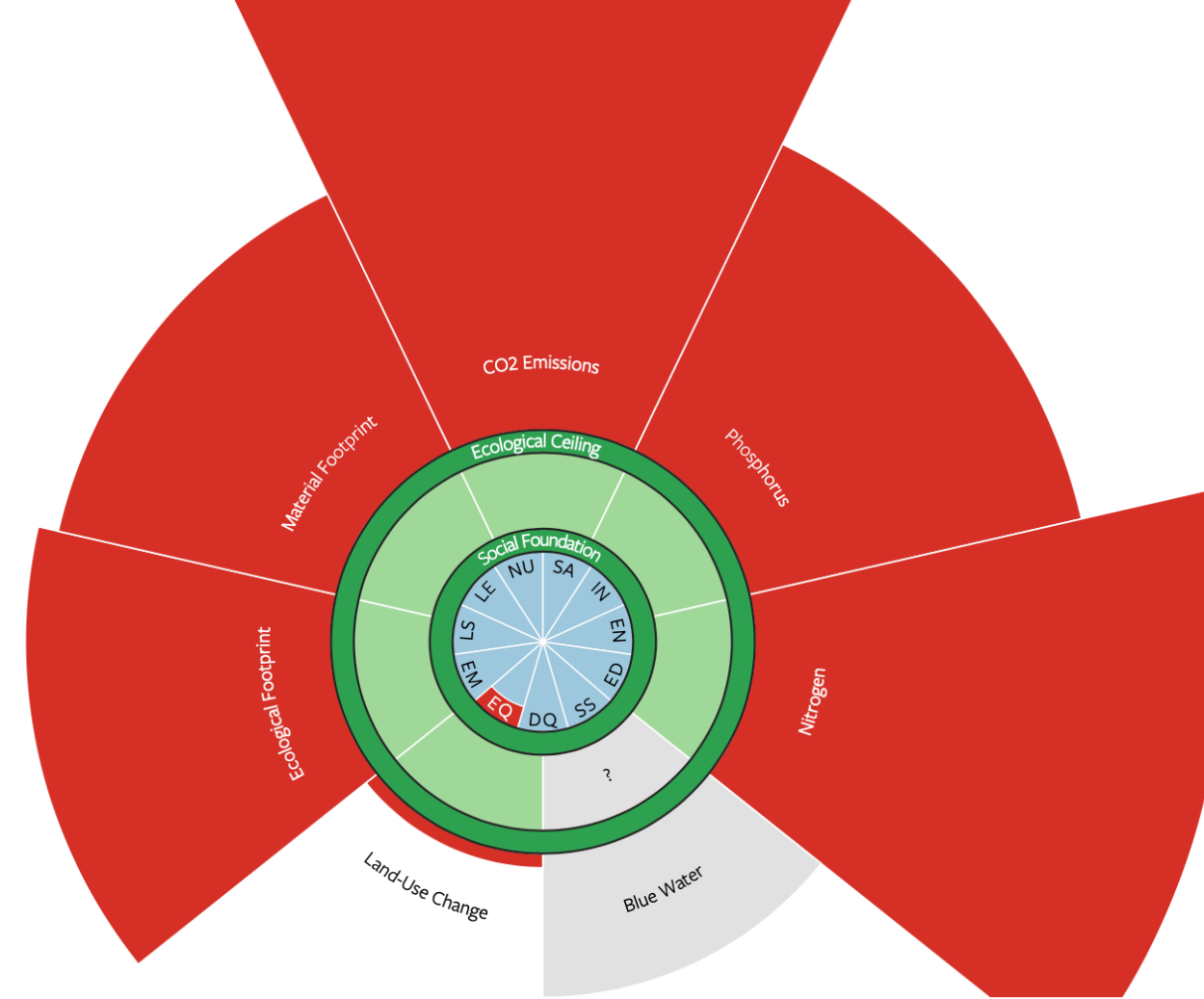
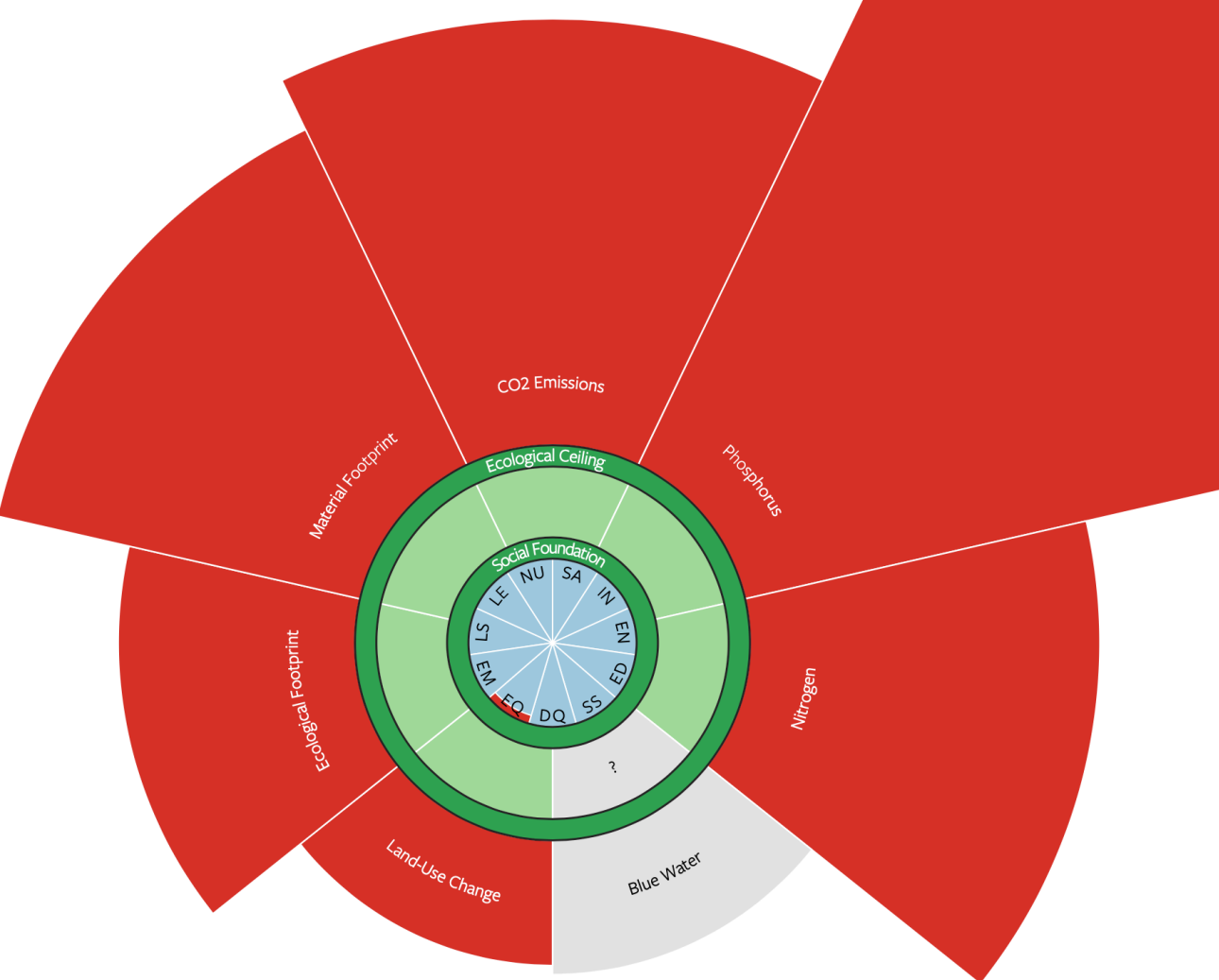


From sustainable development to *sustainable degrowth*

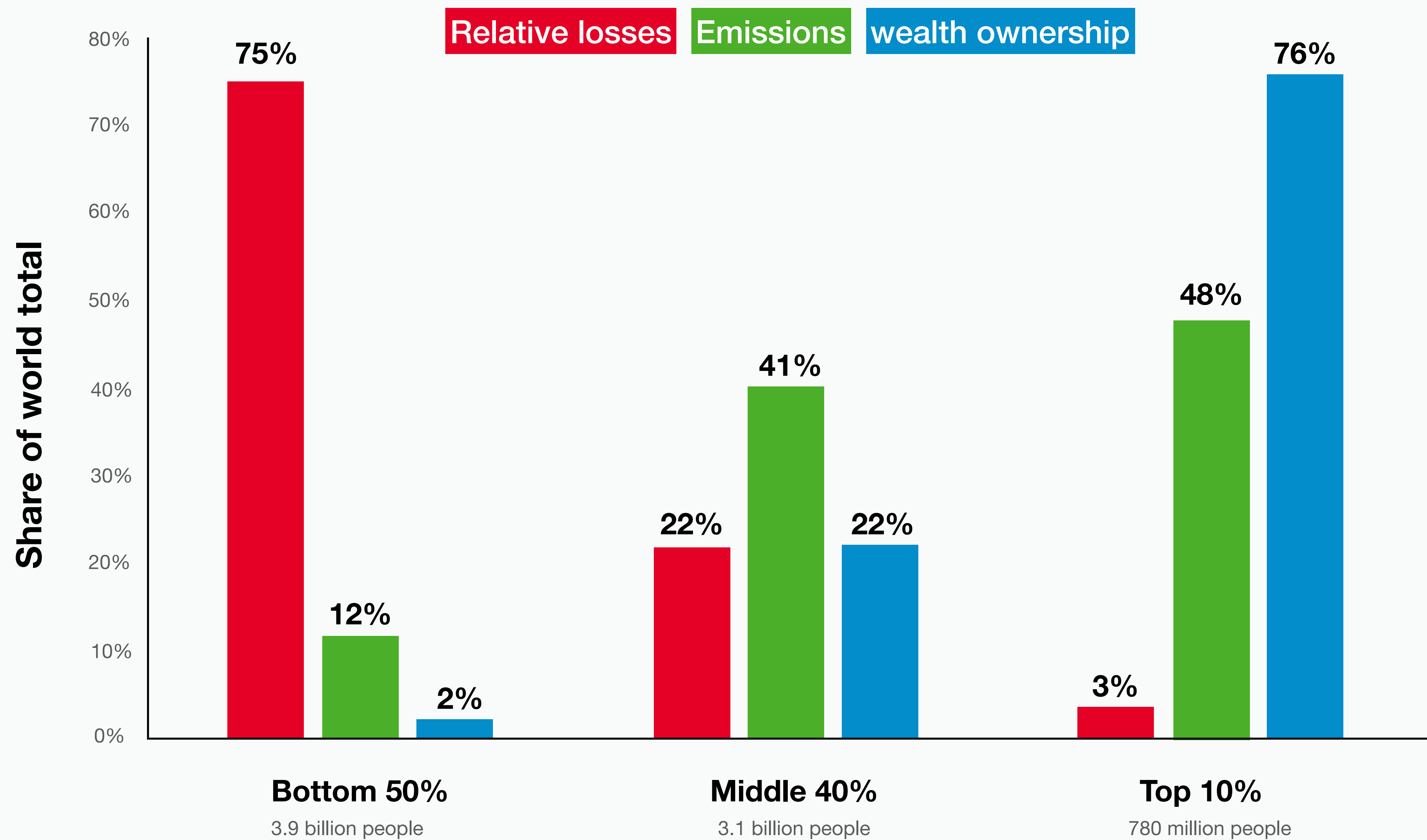








Global carbon inequality

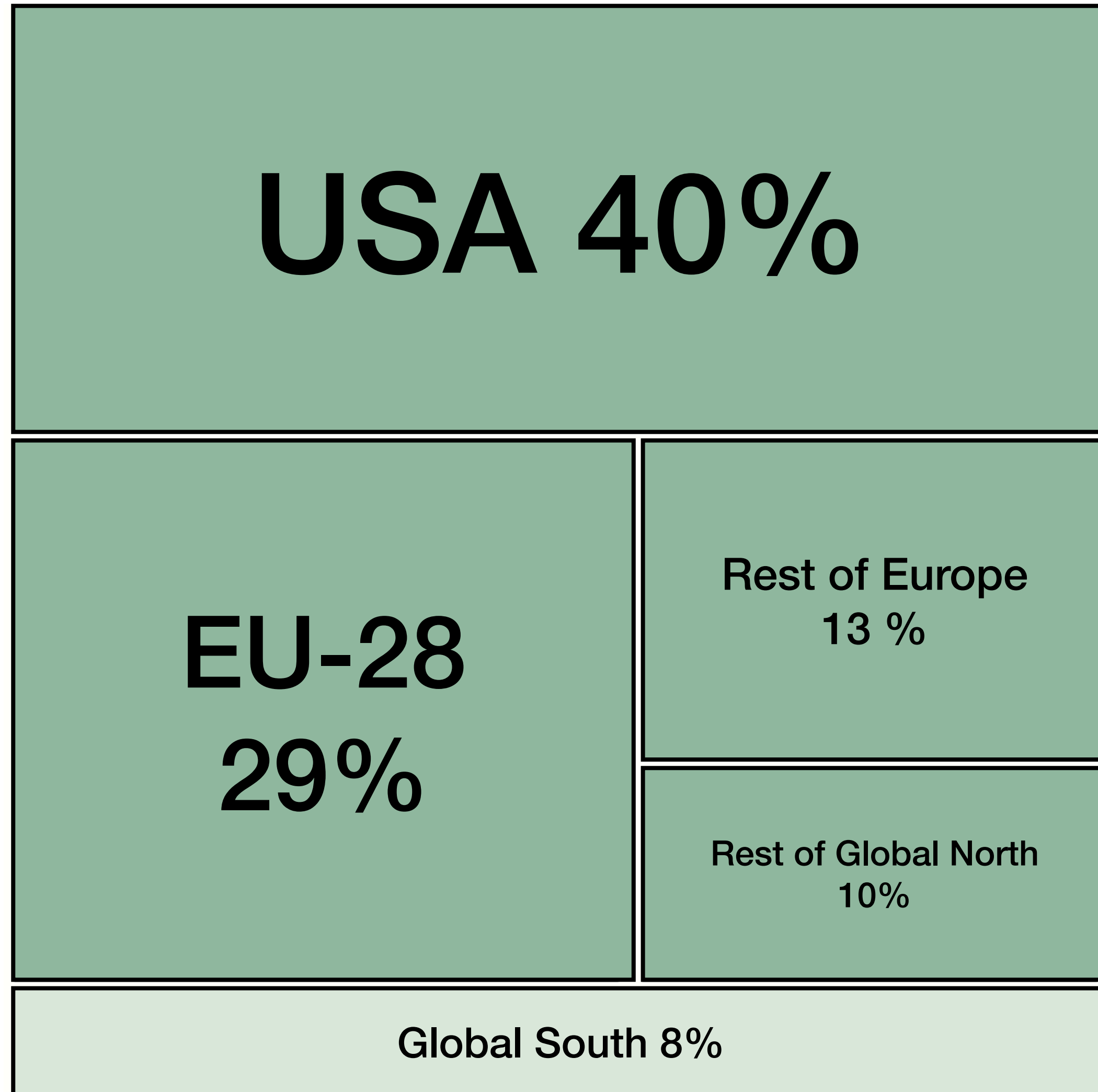


MATERIAL FOOTPRINT PER CAPITA IN HIGH-INCOME COUNTRIES IS

10 TIMES
..... THAT OF LOW-INCOME COUNTRIES
.....

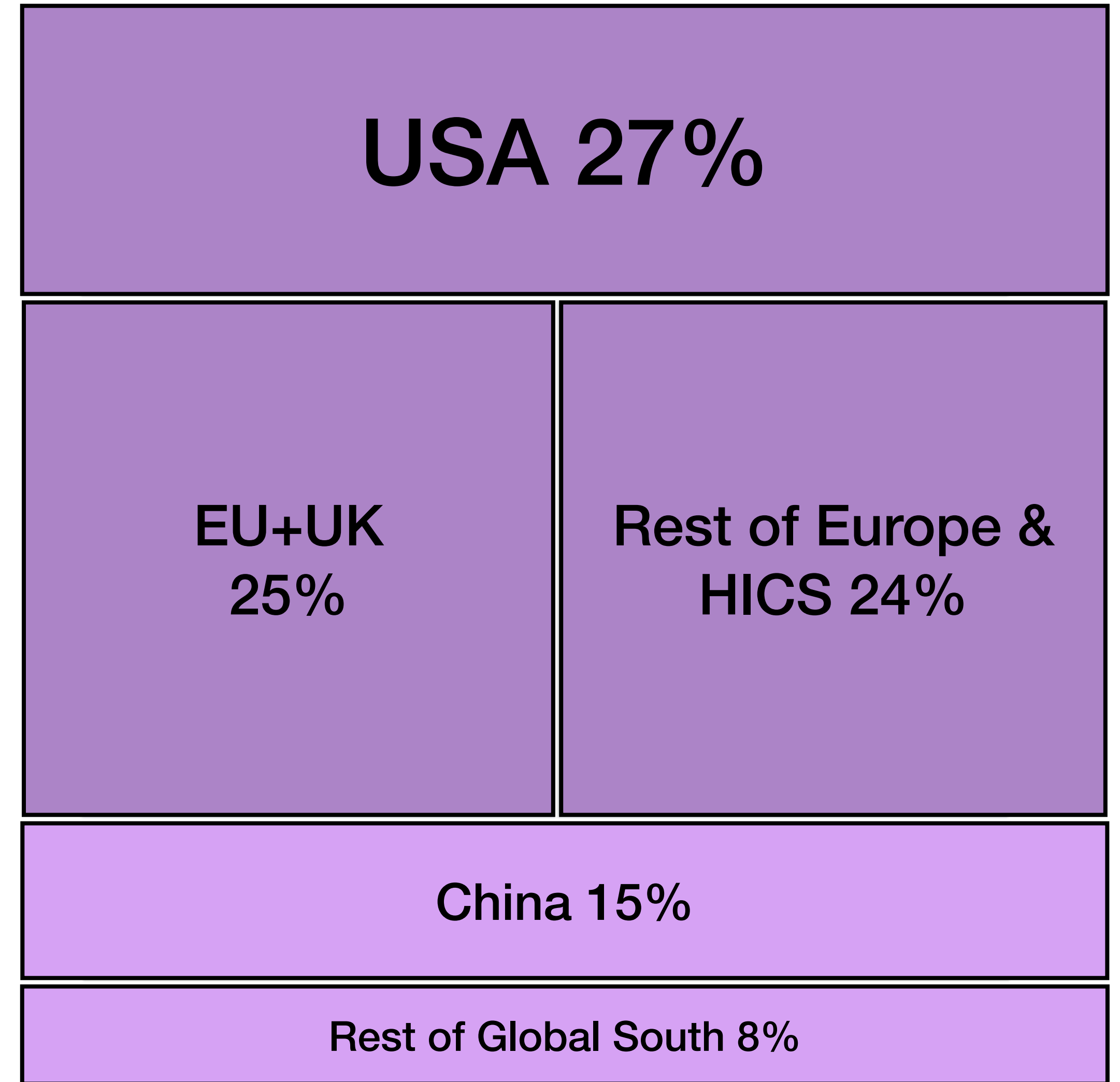


The global North is responsible for
92% of climate breakdown



1850-2015

The global North is responsible for
74% of excess material use



1970-2017

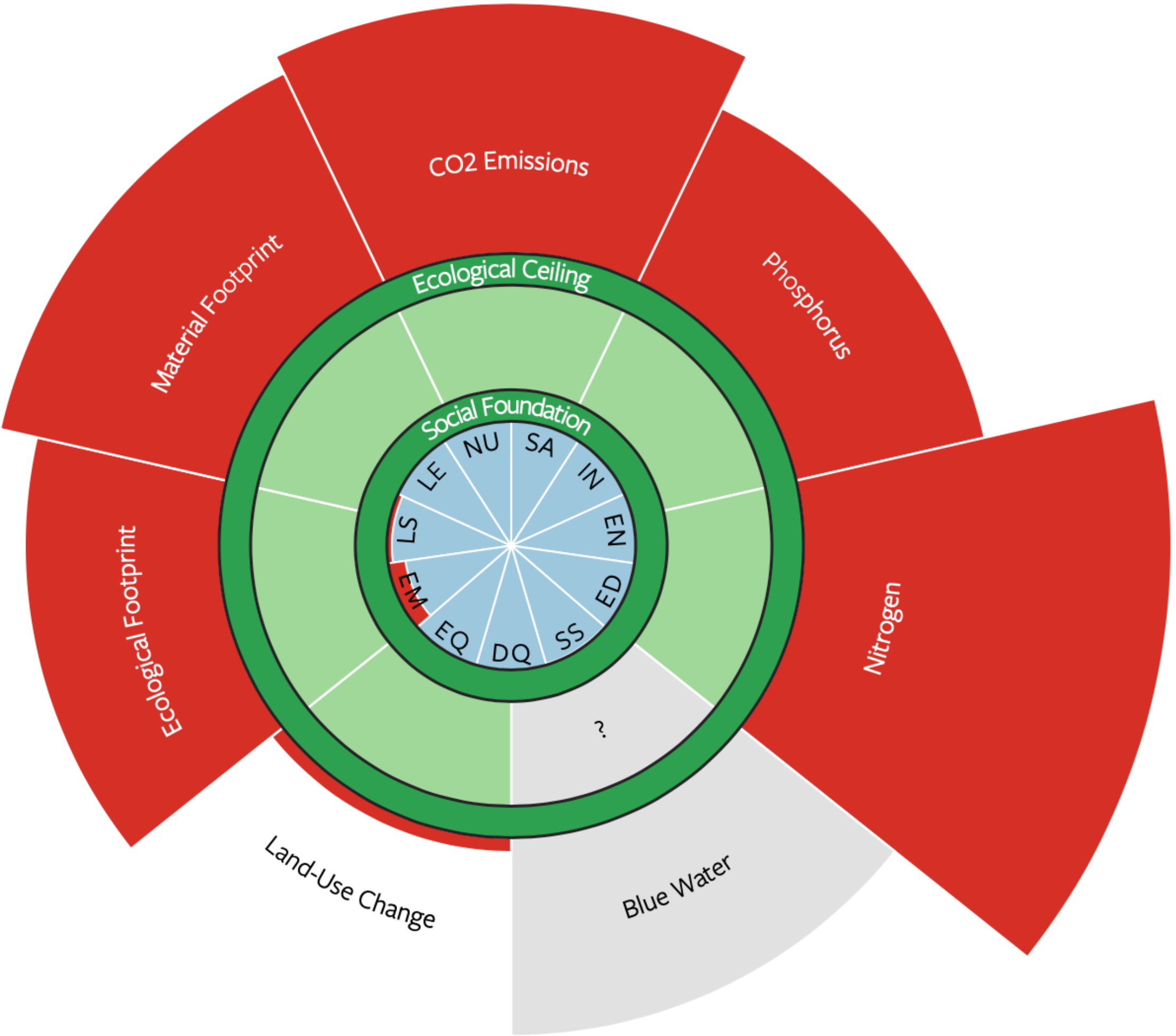
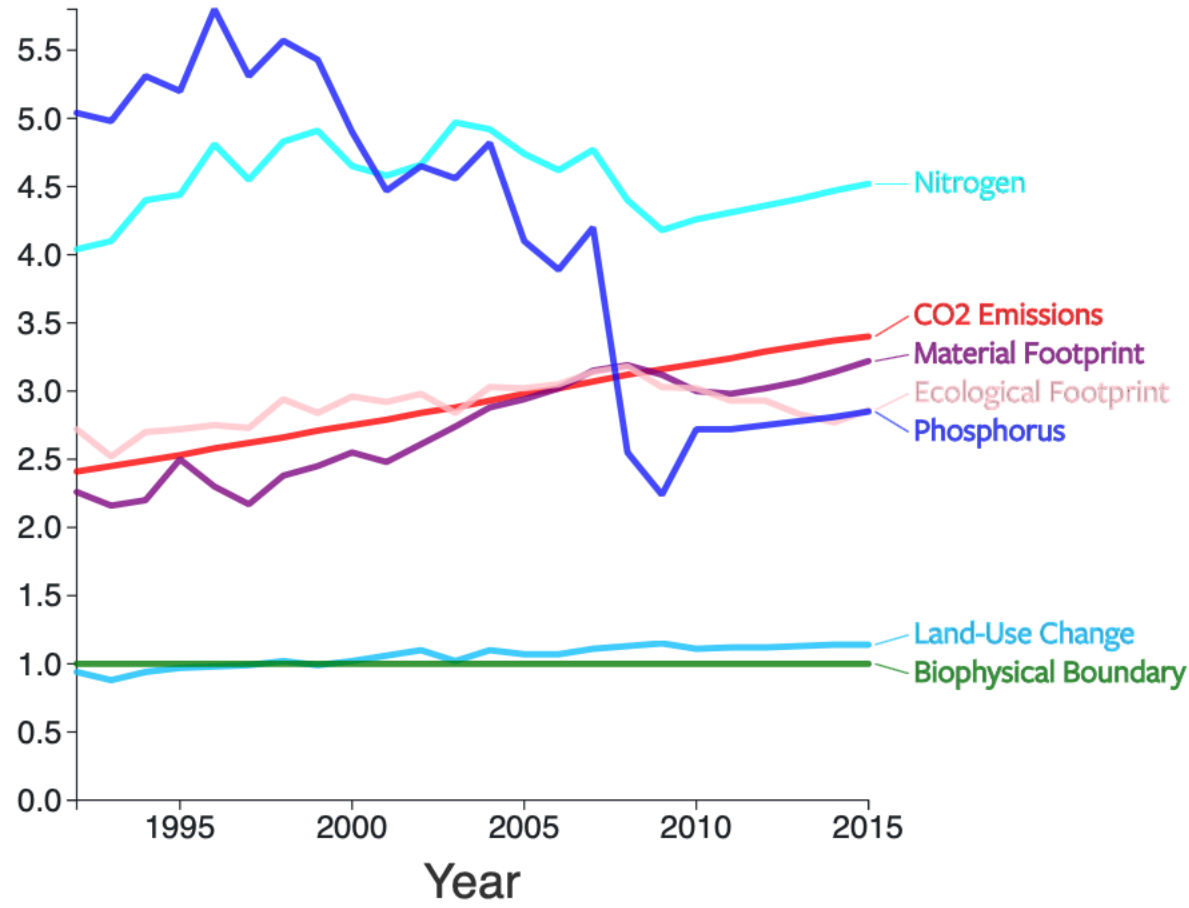
FRANCE ▾

Year: 2015

PLAY

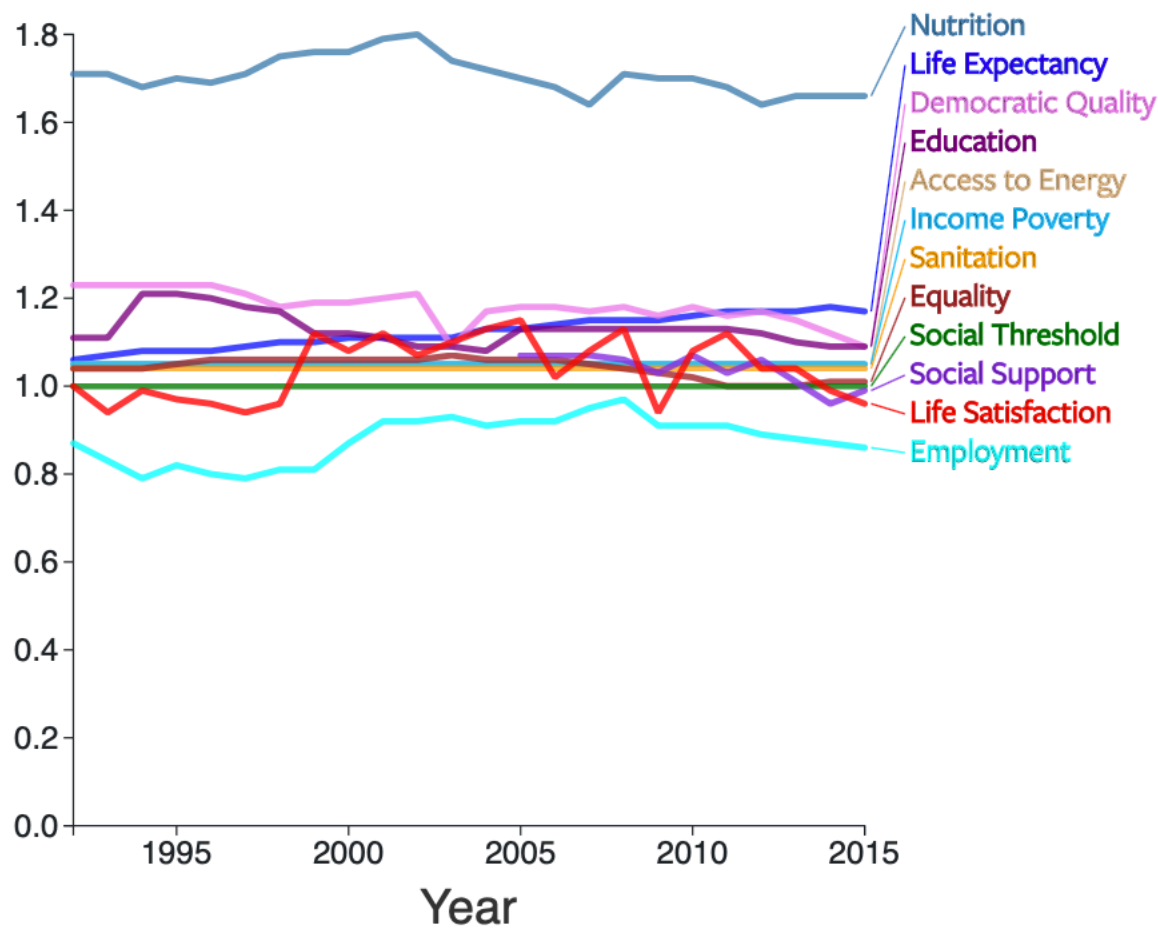
Biophysical Indicators

⊕ ADD INDICATOR ▾



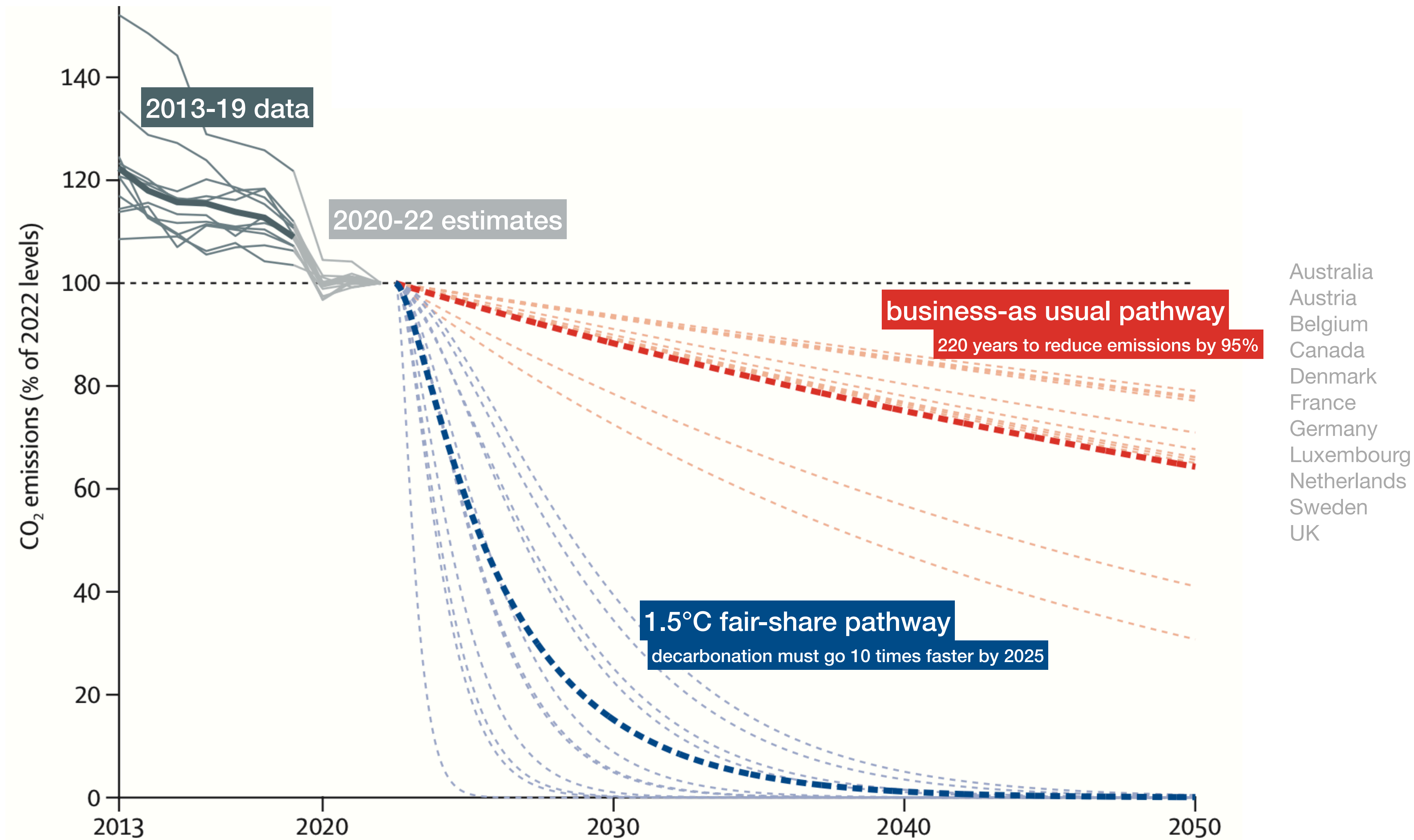
Social Indicators

⊕ ADD INDICATOR ▾

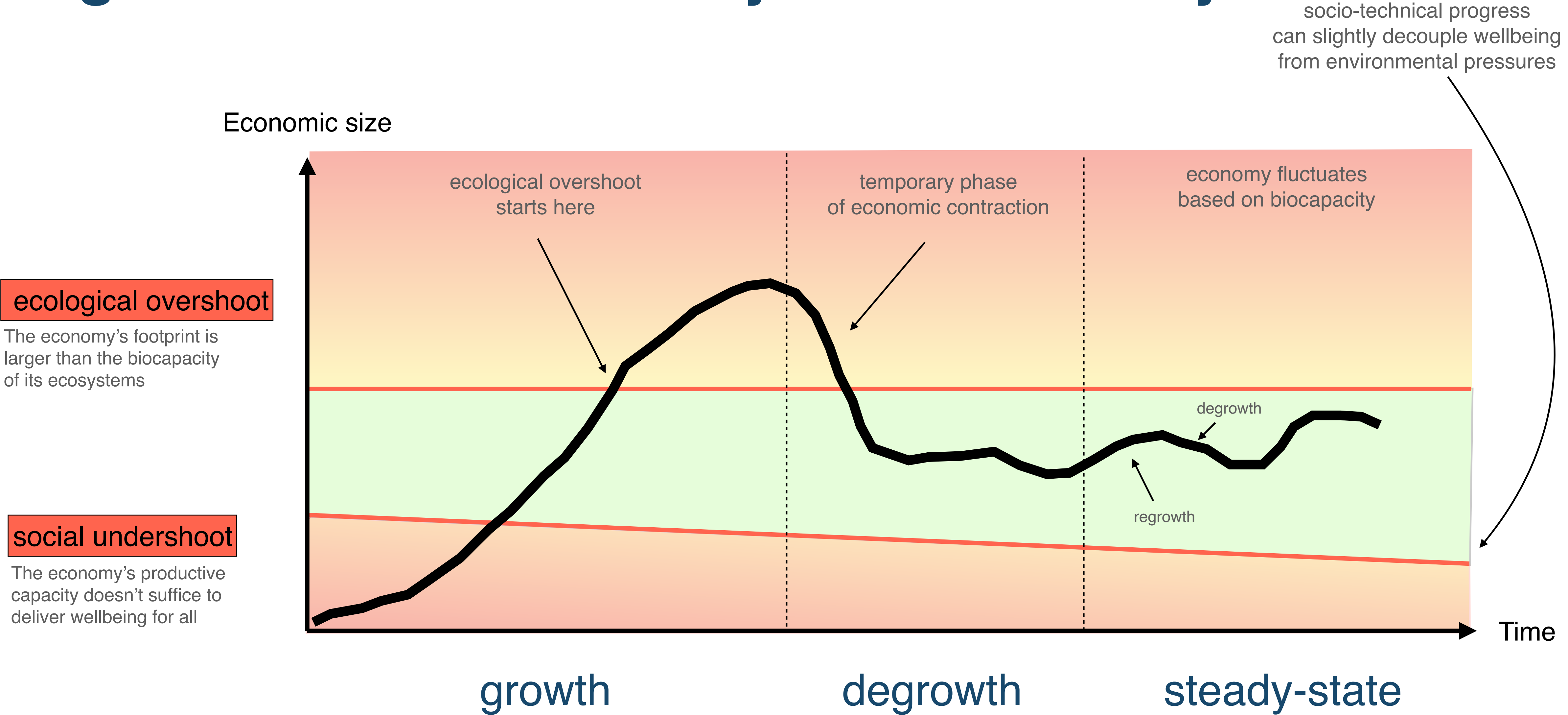


LS - Life Satisfaction	LE - Life Expectancy	NU - Nutrition	SA - Sanitation
IN - Income Poverty	EN - Access to Energy	ED - Education	SS - Social Support
DQ - Democratic Quality	EQ - Equality	EM - Employment	

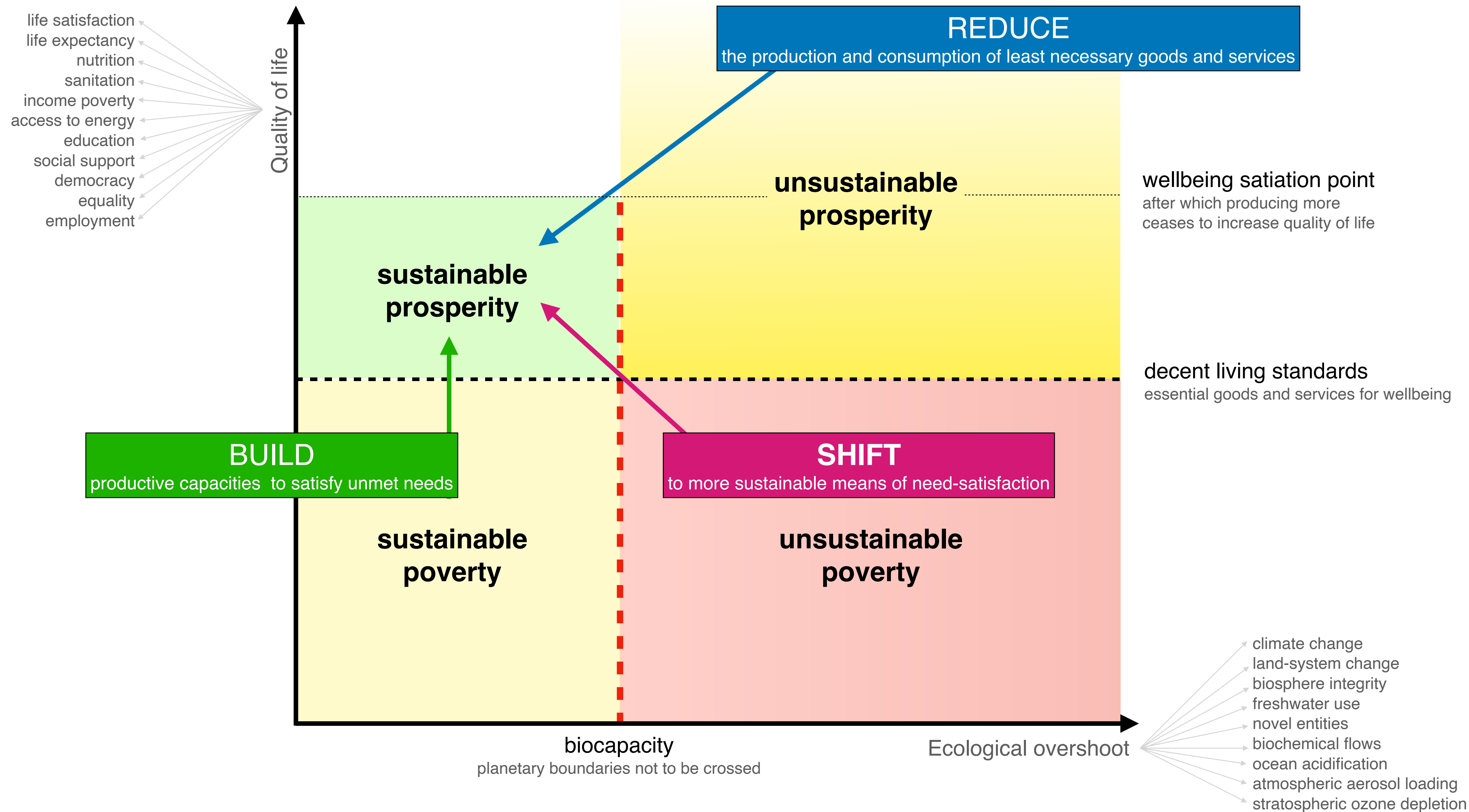
Emission reductions achieved in high-income countries through absolute decoupling



Degrowth towards a steady-state economy



sustainable wellbeing for all



buen vivir

Is an understanding of well-being emanated from Indigenous people's modes of living. It translates most accurately into "living in plenitude." Similar notions exist in most indigenous societies across the Americas. In Ecuador, it was introduced in the country's political constitution in 2008, and from then became a slogan for public policies rather synonymous to "development." To challenge this new meaning, Indigenous peoples in Ecuador have avoided using the Spanish term and shifted to the term in the Kichwa language, *sumak kawsay*.

Jineoloji

Is the philosophical and ideological basis for the Kurdish ecofeminist movement in the region between Turkey, Iran, Iraq, and Syria, which is attempting to create a demarcated area of peace, direct democracy, and well-being with ecological responsibility.

Ibadism

A little-known school within Islam and predating the Sunni-Shia divide, *Ibadism* is built on a foundation of egalitarian relationships, simplicity, sobriety, and independence that respects the needs and independence of others. Religious tolerance and ethnic plurality is stressed, and in some variants (such as Djerba Island of Tunisia), self-governing communities that are autonomous of the state. Currently *Ibadism* is followed in Oman and by sections of society in Libya, Algeria, Zanzibar, and Tunisia.

Sentipensar

Is the process by which we put thought and feeling to work together. It is the fusion of two ways of perceiving and interpreting reality from both reflection and emotional impact, until they converge in one same act of knowledge and action. The term is born from those words expressed by the fishermen in San Benito Abad (Sucre) to the Colombian sociologist Orlando Fals Borda: "We act with the heart, but we also use the head, and when we combine the two things like this, we are sentipensantes."

Minobimaatisiwin

Is a concept denoting "living a good life" or in a "total state of well-being," rooted in the Anishinaabe and Cree native North American worldviews. It emphasizes holism, with a foundation of respect toward and reciprocity with not only other humans but all animals, plants, rocks, water, spirits, celestial beings, ancestors, and future generations. For anyone to be healthy, all have to be healthy, and so mutual respect and care are crucial. In recent times, *minobimaatisiwin* has become an important part of the revitalization of indigenous healing systems.

Ubuntu

A southern African concept that denotes "humanness" encompassing both a state of being and a state of becoming. This stresses that the relational aspects of life are essential; a human is not an atomized individual, but part of multiple collectives and their inter-relationships, including those of the non-human. Ubuntu is derived from or related to multiple concepts and expressions found south of the Sahara, including Umuntungumuntungabanye Bantu ("we are, therefore I am") in the Zulu, Xhosa, Ndebele languages, Botho in Sotho-Tswana languages, and others.

Kyosei

Is a Japanese term for symbiosis, conviviality, or living together, referring to relations within humans (between the genders, various cultures, and so forth) and between humans and the rest of nature. Importantly, it does not aim to homogenize, but stresses equality and sustainability by respecting diversity and heterogeneity, including of cultures, ecologies, ways of being, and knowing.

Kametsa Asaike

Term loosely translates as "living well together in this place" and derives from an indigenous philosophy for well-being originating in the Ashaninka people of the Peruvian Amazon. It stresses two essential aspects: that the well-being of an individual can be only possible through the well-being of the collective, which includes humans, other-than-humans, and the Earth as a whole; and that it comes from

Swaraj

Is an ancient Indian concept, revived and popularized by Mahatma Gandhi. It roughly means "self-rule," and encompasses individual and

Hurai

Is part of the cosmology of the Tuva ethnic community in China. It roughly translates as "all the best things," and includes aspects such as good life, health, sustainability, love, respect, and sanctity. Placing nature and gods ahead of humans, it stresses that when they are happy, humans too will be happy, and therefore our actions must be oriented toward safeguarding the well-being of all. Hurai has assumed an important position in the cultural revival movement of the Tuva people.

Kawsak Sacha

Means "living forest" in the Kichwa language. It is a worldview promoted by the Amazonian Kichwa people of Sarayaku in the Ecuadorian Amazon and refers to the rainforest as a conscious community of living beings, both material and spiritual, of which humans are only one part.

From sustainable development to *sustainable degrowth*