

Summaries

Ana Patricia Cubillo-Guevara, Julien Vanhulst, Antonio Luis Hidalgo-Capitán & Adrián Beling: The Emergence, Assemblage, and Dislocation of Latin American *buen vivir* Discourses. This article aims to integrate and systematise the authors' previous work on Latin American *buen vivir* discourses. Taking a post-structuralist perspective, it emphasises the historicity and inner contradictions within different *buen vivir* discourses and the role of their various proponents. In so doing, the article identifies the many diverse meanings implicit in the term *buen vivir* in Latin America. In particular, it argues that there are five distinct meanings – primordial, hybrid, indigenist, statist/socialist, and post-developmental – which correspond to three different phases in the history of the term – emergence, assemblage, and dislocation – helping to explain the progressive re-signification of the *buen vivir* over time.

Timmo Krüger: Political Strategies of *buen vivir*. Socialist Government Policy, Indigenous Self-Determination and Overcoming the Growth-Based Development Model. While the claim for *buen vivir* goes back to de-colonial struggles in Bolivia and Ecuador, transnational processes have also influenced *buen vivir*'s development and contributed to its impact. In this context of complex correlations, the protagonists of *buen vivir* pursue diverse strategies on different scales. Indigenous organisations link the concept of *buen vivir* with the defence of their territory and the conservation of their culture. They focus on regional and trans-regional (up to continental) cooperation, as well as operate at the level of central government in order to achieve greater indigenous rights for self-determination. Conversely, Latin American and European intellectuals (working in science or for political foundations) advocate for a discursive opening of the concept. Their aim is to establish *buen vivir* in international and transcontinental arenas as an alternative to growth-based development models. Against this background the question arises as to whether a discursive opening of *Buen Vivir* strengthens emancipatory processes and therefore should be supported, or whether, on the contrary, the associated emptying of the signifier weakens the mobilisation capacities of social movements. The author argues that the debates regarding the advantages and disadvantages of an explicitly indigenous or pluralistic alignment of *buen vivir* will not escalate and cause splits within social movements so long as the main line of conflict runs between the supporters and the critics of the Bolivian and Ecuadorian governments.

Pedro Alarcón, Katherine Rocha & Simone Di Pietro: The Yasuní-Itt Initiative Ten Years On. Development and Nature in Contemporary Ecuador. Since 1972 oil has been essential for Ecuador's economy and society, and has also played a central role in the construction of different meanings of "development" and "nature". The 20th Century's global oil shocks (1973 and 1979) provoked a worldwide increase in crude oil prices, benefiting oil exporting countries. In Ecuador this triggered optimism about the role of nature in the country's modernisation project. As the commodities

boom of the 21st Century (2003-2014) reached Ecuador, the environmental movement already exerted a certain degree of influence over the political arena. The environmental movement supported a self-styled *progresista* coalition, which won the 2006 presidential election. *buen vivir* was central to the new government's development proposal. Launched in 2007, the Yasuní-ITT initiative epitomised the ecological dimension of *buen vivir*. This initiative prohibited the extraction of oil in the biologically diverse and culturally sensitive territories of the Yasuní National Park in the Ecuadorian Amazonia. Yet the Government terminated the initiative in 2013, pledging to use the rent from natural resources to fight poverty. The announcement of the initiative's termination unveiled the antagonist meanings of "development" and "nature" held by the state and society, and raised the potential to question the neo-developmental strategy.