

Complete Transcription of Red Nation Blog interview to Vivi Camacho, October 2021

Nick:

So, if you could just start by introducing yourself and who you are and where we're at.

Vivi:

"Sumak p'unchay kachun tukuykunapaq. Uj jatun napaykuy tukuy qankunapaq. Noqa sutiy Vivian Camacho" - (Good day to everyone. Best wishes for all of you. My name is Vivian Camacho). This is my mother language. I am a Quechua from the Plurinational state of Bolivia and here we are in La Paz, Bolivia. My name is Vivi Camacho Hinojosa. It is so amazing to be here in the highest place in the world. With Nick making this interview. Welcome to Bolivia. Nick.

Nick:

Thanks so much for hosting us. It's been a beautiful experience the last week, obviously wish we could have stayed longer. Yeah, but last night, we were having a really beautiful conversation. And you were telling this wonderful story about how Che Guevara was in because he was assassinated here in Bolivia. But he wasn't a martyr. But he was a seed and I was wondering if you could talk a little bit more about how you know Bolivians have received Che Guevara, but also how indigenous Bolivians, you know the stories about him but also how he's recognized as a saint of the people.

Vivi:

Yeah, that's a beautiful one because you know that much publicity in those marketing of the right wing always with lies and with different issues against Che Guevara. And during the coup last year, the coupists with the racist speech, they promoted the murder of Che Guevara. And it was so insulting for people because here for us, as you mentioned, we recognize him in another way. For example, for us it's not that he was murdered and assassinated. Of course, that was the physical thing, the fact. But for us, symbolically, he was seeded. he was a seed of the rebellion. He was a seed for dignity in the struggle of the people. That's why even I heard last week because last week I was in Vallegrande, remembering the 54 years of the seed of Che Guevara. We were there and there was this friend this nice one Anastasio Kohmann, who is leading the cultural center Che Guevara in Vallegrande. And he said his heart is seeded here. That's why rebellion is still going on. And I found it so like yeah, we feel like that because he was not only when they put the coup, the corpse of Che Guevara in the *lavandería* (lavatory). I mean, they did awful things we know by history. Even they tried to hide his remains. But then this Process of Change, led by Morales, with Cuba, they rescued his remains and took them back to Santa Clara. They took it back to Cuba. Now it is over there. And also, they were taking other comrades as well, Inti and Coco Peredo. They are there in Santa Clara where Che Guevara rests. But since it was like he went down into earth, for us is a seed. A seed that represents that every single tear every single drop of blood. It's a seed. It's a seed of resistance of rebellion of a freedom for people because we want to get free of imperialism, which is very, very important not only for Che Guevara during his fight. But for us because as countries of the global South, we need to recognize those imperial powers are still going on. I mean, colonization has not ended. It has new ways. it has reconstructed itself because we have not only land colonization but also mind colonization, which is very terrible. That's why we are talking about Che Guevara. We say he succeeded. he's a seed and we are the millions that sprouted from that seed. So, we are the millions which will promote rebellion in dignity as well. So, we are millions of Che Guevara around but not only that. Because

you know when he was here, when he arrived in an indigenous place in Vallegrande. They are Quechua people like me. He wouldn't understand the language. They would speak only Spanish. But we know by history that they would make food exchange and also service exchange because as a doctor he was Dr. Ernesto Guevara. He would treat patients. He would see people when maybe many of them would never ever had seen a doctor before because we were indigenous and we were not allowed to the privilege of a doctor from Western culture. But as a doctor he would visit communities and also make these healing treatments and that's why we know when Quechua women, simple campesino farmers, they got notice of that killing the ones that were in La Higuera, the ones of the communities around because they knew they were there because they made some exchanges. And when they knew that he was murdered and he was in the *lavandería* (lavatory) area, his corpse lying down there. They said, Oh, come on. I mean, they just put the veil and took the candles because for our culture for our ancestrality. When someone dies before you, someone, from your family, from your community, is your ancestor. So, we honour deeply our ancestors. That's why we have the Feast of the dead, the Holy Saints Day, which are very huge, beautiful parties in here in Latin America. *Abya Yala* we call it, not Latin America, but also in other countries in the world. Because ancestrality is alive for us, Che Guevara and for them. They notice because they didn't know he was looking for freedom. They did not know ideology. They didn't know what communism or socialism. The only thing that they knew, it was that when they looked at his eyes, they saw a human being with so much love, a good person. And they knew he helped us when he was alive. And for us when someone dies, he goes to the spiritual world. And then they just took candles because they said in our thoughts in our way of being. It means that your ancestors are taking care of you and guiding you as well. That's why they took the candles because they knew, they saw in his eyes, so much compassion, so much love and care for people because he cared for them. And they said he cared for us when he was alive. So, he will care for us now that he's a spiritual guide now that he's an ancestor. And then they started this, now it is still alive, people taking candles for Che Guevara. And it's like the saint of the people. He is *San Ernesto de La Higuera*, he is St. Ernesto from La Higuera, which means he's a popular saint. Of course, Catholic Christian religion doesn't recognize him, of course. But over there in Vallegrande, it is still until today. People celebrates some masses and some ceremonies for San Ernesto. Because they remember him like that. It's not because of Catholicism or whatever. I mean, it could be like kind of syncretism. But especially it is honoring someone that takes care of you that will continue taking care of you in the spiritual world. So, we call him San Ernesto de La Higuera. For the rebellion struggle for supporting our struggle and supporting the continual fight against racism against colonialism and against imperialism in Bolivia.

Nick:

And that means the fig tree, of the fig tree. Right? de La Higuera means of the fig tree. Yeah. And can you explain why the fig tree?

Vivi:

It's the name of the little town. I mean, the little town La Higuera. You see, you can't even find the fig trees over there anymore. But the name is La Higuera, like the tree of figs. Yeah.

Nick:

So, you know, you last night when we were speaking you talked a lot about how you know Che Guevara was a medical doctor. It helps people and I think when we talk about socialism or you know revolution

Often times, we think about fighting and mobilizing people. But one of the conversations that we talked about last night was food and health, and how important it was, you know, for Bolivia to you know, redevelop its medical, you know, its medical practices to, for the people to serve the people, but also the work that you do in the ministry, for ancestral knowledges and ancestral foods. I was wondering if you could talk a little bit about how growing up in the country and listening to your father, talk about Che Guevara and how you became politicized. But then how you came to this work to work with food and to work with seeds.

Vivi:

Thank you. Yeah, that's not a common topic to talk. Yeah, but I yeah, it's like that. I mean, when I was little when I was about nine, and I love really reading because my father said. He put this love for reading in us. Because he was also a very humble indigenous child like my mother and education was a privilege then. And now it is still a privilege. But that's why we revindicate reading lecture read, educate yourself, but not to alienate yourself, but to support your community. So, he made me read this Che Guevara diary. Yeah, and I was nine. But I was so curious, and what is it? help? And he would explain me why he came, who was him? Why was he fighting for? and he explained me that the campesino (peasant) people have always had these hard times, because we come from a recent history of slavery, until 1952, which was the land revolution here in Bolivia. Our grandfathers were still slaves of the *patrones* (masters) of the owners of the huge *haciendas* (farms) or whatever. Yeah, we come from that. So, it's very recent. It's 2021. It's 70 years and something. It's not even 100 years of our grandfathers were slaves. So, my father explained me, explained me as well that there were people like Che Guevara struggling for us to have rights, to liberate ourselves to really learn again, that we deserve respect, and we have dignity. And then I started reading some of the other books because I started school so small. I was three years when I was in kindergarten, and then I started first, second, third grade. And when I was 15, I finished school. And by 16, I got into the University. Everything was so fast. So, I was a strong reader. And then when I was 15, I met these amazing people part of the *Fundación Che Guevara* (Che Guevara Foundation). And I said, "Oh, I know him. I know because they had these pictures of Che Guevara". They had these beautiful materials and I say, "Oh, I know him. And what he did in Bolivia. I know, how good you are here. Because we thought everyone had disappeared. There are all these campaigns they made against them. Against the ones that fought along with Che Guevara was so strong as well. But I knew from my father that it was not true. So, I believed it, because I saw in my reality, that many things that Che Guevara was struggling for are still common fights today. So, I met them. And it was such an inspiration for me. I mean, he was a doctor. I invite you to read the *Diaries in Motorcycle*, which are very interesting. And over there, I saw he was in contact with suffering people. He came also from Bolivia, whole South America. And he felt in his very skin that this pain should end. I mean it needs to change. You cannot see people enslaved and be just comfortable at home just watching it won't happen to you. That's a privilege. We call it circle or you're inside a little bubble. You think it won't happen to you because you have money and you can buy your rights. No, he as a doctor because he was also middle class. He had the privilege to go to medical school, but he felt that it needed to change. So, he was a doctor with the sensibility to feel the people and that's why he decided to become, I mean he was a doctor and that's why he decided to transit, make change and when he met Fidel, he just decided to become *guerrillero* (guerrilla warrior). And, I remember this a lot, such an inspiration because when I started medicine because I was inspired by him. So, I became doctor because thinking maybe I could do something, maybe, maybe, who knows. And then I studied medicine. And during those studies, it was of course, I always present myself as "I am surgeon, Dr. so *médica de la escuela académica*

hegemónica dominante neoliberal capitalista, so capitalist, neoliberal, hegemonic, Western culture, medicine, I have studied this. And I was I mean, I loved reading and I love learning. And I was a good student. So, I made things very nicely. I mean, I was always a good student of the class. So, I had this scholarship, and I finished my medical studies in Belgium. In Belgium, it was another world differently, so different from my reality. And there, we would make liver transplants and I said, "Come on", in there was this. Once I had these Italian friends and some other Erasmus programs over there, different people from other places. We were working in the same hospital surgery. And one of them said, "Oh, Vivi, I will give you 100 euro if you guess where I was last night. Okay, with your girlfriends studying. I don't know, you went to the bars. I said many things, and not okay. What did you do? "Okay, we flew, we took the helicopter and flew to Austria to get a heart and a liver for transplant." That was not even imaginable, not possible for me. I mean, those countries can think about it because they have the resources. And it is an anecdote, but for me it was "Come on". Of course, you are a rich place and my people is dying because they don't have food. They don't have antibiotics. They don't have access to simple things, like a cough or a diarrhea could be that for them. So, I got reflections. Oh, okay. Yeah, I didn't say anything else. But then another thing that I saw over there was aged, old people, they are left behind in their houses. Usually, a nurse comes by once or twice a week. There was this one I saw, she fell down the stairs in there she was three days until the nurse came in, took her to the hospital. This is abandonment. They abandon their old people, their ancients, their elders. And to me it was, how possible? As indigenous people, we respect so much our elders. I was saying, they are rich country, but they abandon their people. I was no way of saying "No, I won't do that". Never ever think about abandon our grandmothers, grandfathers or our father, mother. No, we take care of them because they have taken care of us. And life is *ayni*. *Ayni*, which means this is a gift and must be shared. So, they shared the gift with us while we were growing. Now it's our time to share our gifts when they are getting old. So, it was like so cultural crossed everything. And another thing that like made me feel like what else I was doing there? It was that we had this meeting for visiting people. They said, Okay, we'll go to visit people. Like let's say, Peter today, okay. Yes, because last year he was about to commit suicide. Maybe this time he would get it. It was so common and naturalized talking about suicide. And I said, "No way. What is this world?" I mean, they are rich country, they have food, they have education, they have their rights warrantied, but something is missing. And that something is humanity, that something is taking care of communities, taking care of each other. It is the values that we preserve as indigenous peoples. And I said "Come on. No way you cannot naturalize suicide even in children." Even children commit suicide. Then, I did research and I found that suicide rates are higher in the Global North. And capitalism is killing in the global south of hunger and killing in the Global North of sadness. So, I came back to Bolivia and I was saying "I don't want to be back anymore to an institution." I was in this culture shock, saying "Come on. I have studied so hard to become a doctor because I'm the only doctor of the family of course I come from indigenous community, we don't have many doctors." And then, I just started crying inside a depression thinking about what was going to be my life. Because I, I would have to pass my entire life inside the box without seeing the sunlight and making surgery, surgeries. Of course, we made lot of money, but without a life but without community, but without things that would fill me. So, I left everything. I just went once I said "No, I don't want this." And then I had this beautiful friend and she took me to a school, which was kind of experimental then with children from the city and children from the community and they would make those exchanges. And I was, I became a teacher there. So, I left hospitals and everything and I went to the countryside to teach. So, I was a biology teacher. And it was amazing because we were in the countryside and learning another way of view, a holistic view of human being and our pathologies and functions or whatever, but from our cultural vision,

so I was happy there. But then you know how our grandfathers, they say "You have, we have here *apus* and *achachilas*, sacred mountains so they are the guardians of the place." And once with those children we decided to go to a beautiful place called Sajama. If you are here, we are here in La Paz, in here you can see the Illimani which is this beautiful white covered snow mountain. And Sajama is another one in Oruro. And we went there. I had an accident. We were playing and they jumped on me and two ribs. Just cracked. Yeah, it was a simple one but very painful, painful. So, I had to be back. And I left school, that school for about two months because I had to recover. And I was again crying saying what's going to be of my life. I would have to be back to hospital because I don't have any other chance because I didn't have any other chance. And then I went to visit a beautiful friend I love Teresa Alem. Also, she was part of the guerrillas and she's a healer now. Beautiful woman. I met her many years ago, she was part of the *Fundación Che Guevara*. And whenever I feel in trouble during my life, I go to her. And I was healing now and say, Oh Tere, I had this accident. And she said "Oh my dear" because she speaks softly. "Oh, my dear, and what the grandfather wanted to tell you? And I say "Oh Tere, it is kind of weird. I don't know." I didn't say anything. I just left. But then, some months later came my professor from Belgium, Ian de Maeseeneer. And he gave me this scholarship because he knew I was interested in working with midwives. Because I visited over there in Belgium, a midwifery school from the university. I was so amazed because the university recognized midwifery. It was new for me. But then I realized that we have ancient midwives alive in our country. And he came and he gave me this scholarship for making the specialization of interculturality and health. And then I said, "Okay, I'll be back to health." Because I didn't have any other chance. I mean, it was like a gift again saying okay, you get the scholarship and I said, "Okay. I will do. I'm interested." And then, I had these amazing professors, medical anthropologist, healers, different cases from what they call now ethno-pathologies. But actually, it is our cultural identity and health. And then, I said "All this is okay. I can be back to health, and this professor started explaining, Sajama mountain, the mountain where I had the accident is the guide, is the master of the healers. And he's very strict. And he gives the powers and he gives the blessings for the one that wants to. I mean, if you're a healer, this is the one that will take care of you. If you don't follow up with him, he takes you back to the way so I can either agree. Yeah, I know. Otherwise, I wouldn't be back in health. Without the accident, I wouldn't. I just wanted to leave everything out and go back to community. (Nick: So, the mountain brought you back). Sajama, *abuelo* (grandfather) Sajama. He brought me back to health, but this health, our health. And it was amazing because we could talk about sacred places, how my grandmothers healed me. I become emotional because I remember them, making ceremonies with fire, with herbs for calling me because we didn't have any doctor at all. And recognizing that this wisdom is valid, is vivid, is alive. For me it was, this is it. My grandmothers, my grandfathers raised me like that. And even for our, when we were seeding or harvesting at home, we make ceremonies for asking permission to the earth to put the seeds. And also, we make ceremonies for harvesting, with gratitude because land gave us. So, for me, interesting, so you call it interculturality, how interesting. And then I always say, "Even I have gone through academic studies in university and the consortium and whatever, life made me midwife, sent me back to my roots." So, I embraced them strongly. And I just left institutions and I started going with communities and relearning and sharing with ancestral midwives. And recognizing their wisdom. Actually, I'm doing research about how important they have those techniques, which take care of pregnant women and the moment we are born, which is a ceremony or ritual, a beautiful one, which you are recognized and received by those ones, with love and respect and care will receive you. And that energy is part of the healing process of the world. I mean, whenever a child is received with that, that love with that energy of welcome, my dear, you're welcome in this beautiful place, because even though we have this crisis, awful all over, it is beautiful, and

it deserves to be preserved and respected and loved and cared. And so, I became, I mean, life made me a midwife. And I started de-medicalizing my process. What I had learned in university was so strong because I was a good student, so I learned everything, so it was strong. And then de-medicalizing I mean, saying, "Oh, it is nonsense, so it doesn't work." Because recognizing again, what the way I lived when I was a child was so strong for me say, "Yeah, that's the way we do. That's the way we heal. That's the way we share who we are." And that was so important for me. And then I started traveling in different places proposing the respect for our ancestral medical tradition and researching and finding people, meeting amazing people, indigenous people from different places. And we will talk the same language, taking care of Mother Earth. If we want healthy people, we need healthy food, healthy water, healthy air. Because I have been in some places, strong hard situations, especially outside of big cities, pollution everywhere. Water so polluted, air is so polluted. How possible health for that people? Or even as a doctor if I would say please have some more, get some vegetables and fruits. How easy, but if those vegetables and fruits are polluted with agrochemicals, which are carcinogenic. How possible? So, I said "No, I need to do something else." And then I was finding and I found a beautiful master's degree and I made my master's degree in agroecology. And I was the only doctor in 15 years that made it. And then, I said "This is it" because we made agroecology, culture and endogenous development. It was so interesting because again, I had these professors who were farmers *campesinos*. They went to make ceremonies and treating all these diseases the way my grandfathers would treat earth, water, harvest, seeding and everything. Imagine that. So, like that, responding, answering your question. Now, I am here for a respect for our ancestral wisdom, our ancestral food, our ancestral health. Because it works, and it's necessary.

Nick:

Yeah, so I think the I mean, that's a really like, beautiful story. And it's also important. We were talking last night again, like about how that work is in, in contradiction to like the project of socialism and as it's being built in Bolivia, and can you explain, like how it's been incorporated into the social movements as well as the state?

Vivi:

Yeah, that's interesting, because we have those tendencies of ultra-left and ultra-indigenous that are denying European knowledge. It's not denial that will make us grow. It is just recognizing history. And I was making the reflection because if I wouldn't have gone through all of that process of learning medicine, because that same medicine gives me new tools to analyze, new tools to understand and to promote respect for who I am as well. In that way, in that sense, talking about Che Guevara's fight for us is so necessary now to talk about his ideology. His thought, what he was promoting anti-imperialism, because as we mentioned at the start of this conversation, they are still taking land and resources. And people from the South, what we call migration is another kind of slavery. But that the world is seen like, nothing's happening, but it is happening. We are being treated like trash, people, millions eating trash. So, when we talk about health, if we don't have food, we won't have any health. So, if we don't go back to Earth, no revolution will work. And my brother, he is also very reflective. And once he made that crisis, also as well, he decided to go back to the countryside to our community. And since he's a sociologist, and he just, we as family, we're getting back. Now he's *campesino* (peasant) leader. From his reflection I learned he is right, if we don't produce our food, what revolution will work? So, we have those academic debates, we have those so intellectual, so highly debated lectures, how reality should be? How should be shaped? But, with whom you are building that reality? Which is your community? With whom you are building your

proposals? Because individualism is part of this *sometimiento* (subjugation), this oppressive system. Individualism is another weapon against humanity. Individualism of save whomever possible (*sálvese quién pueda*). And then you become dehumanized, cruel, and to overcome to *caminar encima de las cabezas* (walking on top of heads) to go ahead, leaving behind no matter mistreating or treating with cruelty to any other people. That individualism is part of the oppressive system and colonization. So even though we have those debates, with ideological tendencies and even there are people that are against progressive governments. They have a lot of it because they are so pure and elevated in their leftist thought that what we're building is not valid for them. But we continue struggling and who put that people as campesinos, as indigenous. We continue, as you saw in the massacre that we suffered during the coup to 2019. That's why, how do we produce this knowledge? With whom we are building it? So, it comes from community and community takes care of ours, we take care of ourselves all together. In Quechua we call it *Noqanchej kanchej*¹ (We are). We are together, it's not you over there, we over here. It's all together *nosotros somos juntos*, we are all together. And this we are all together means we work together, we take care of each other together. And the ceremonies for harvesting, for seeding are still community. I mean community, everything is shared even today. And what we have shown during the first time of the pandemic, we were facing the coup. We were facing the pandemic. So, people wouldn't have to eat. And campesino leaders, our campesino, you know, communities so humble, they have many necessities. We don't have many rights until now. But from these, from their hearts, they sent they gave us a gift. They sent for free tons of production for people that was facing hunger. Imagine how solidarity is still alive in community. Because you can't be happy when someone is having this awful situation. We had cases that people committed suicide for hunger. We can't see that and see like, oh, everything's fine. I'm in my own bubble. No, because if we are community, we need to take care of each other. That's why we feel, even as people from the struggling community. I know it is painful, it hurts and sometimes we cry and we are angry because we feel, the moment we stopped feeling we must get preoccupied. Maybe we have become machines automatic or so individualistic that we say "I don't care". The moment we don't feel that. I mean we need to get back again our hearts because that is what community shows you. We are together. That's why they shared food. They shared plants, medicine, herbal medicine, because there were people that wouldn't have anything in this *selva de cemento*, jungle of concrete, concrete jungle. It is a deserted jungle. It is a concrete desert. It's not a concrete jungle is a desert, concrete desert because you don't have plants to heal, you don't have food. During the strong times of the quarantines, people of the countryside, campesinos, people, they have the way to go on because they have the way to produce food and still feed even other people in the cities. They wouldn't have a plant, a single bit. So, imagine how capitalism made us believe that if we are locked inside a concrete desert, paying our expenses, receiving our money. We are just fine in this nice bubble. But there comes the pandemic, it shows you are just another one left behind. Your money is not going to buy health. Like that. So, when we talk about Che Guevara proposition, he was Dr. Ernesto Guevara first and one of his proposals, the main ones was "*la primera enfermedad para erradicar es la injusticia social*", the first illness you must eradicate is social injustice. Otherwise, there won't be health. Who will have health? The ones that have to pay for it. Even the ones that have money died here in Bolivia. Because they wouldn't have any other thing. The pandemic showed them, that they are also fragile. They are also oppressed by this system, even if they think themselves as wealthy because they are not wealthy. The wealthy ones are the 1% that are having in their

¹ In Quechua language there is a second form of the plural of second person (us). This specific second form refers to an all-inclusive (community wide) group of us.

hands, the money of the 99%, which are all of us, even the ones hearing this. If you are not paying your bill to go tourism to Mars, you are not part of the 1%. And we need to remember this because Tesla financed this coup. These coup against us, he financed it, the massacre of our brothers and sisters, because they want to destroy our land, and then go to colonize another. How possible? Because he was the child of those diamond miners in Africa. So, he had this education, the privilege of education of the greatest degrees. And now he's thinking about taking humanity to another step. He's taking humanity to our destruction. We need to think about this, which technology we are planning to promote. Technology at the service of greedy corporations or technology at the service of humankind, of our survival. And you know, what corporations do is they say, "Oh, I have worked a lot in the world. So, I collect all this money, and I have all of it in my hands, corporations. It's my money, my money, all of it in my hands." And the only thing they share is the pollution they leave for all of us. So, all of us are paying the pollution corporations are leaving. That's why we are talking about climate justice. Because it's not fair. Even they think their steps "Oh, I'm so good people I want to give to the global south a little cents. So, they can preserve this little space of Amazonia. But I will continue polluting." That's such a trap. That's why the thought of Che Guevara is so alive because Imperialism is continuously sucking our blood, literally sucking the blood of our Mother Earth. That's why we need to address again, that health is a human right. Healthy food is a human right. And we need to go back to Mother Earth to preserve our lives.

Nick:

Can you talk a little bit about the coup and what unfolded? And where the movements are at today and the restoration of democracy and trying to restore the process? The proceso de cambio, the process of change? Yeah. Wow. That's a short question. But along answer.

Vivi:

It also what implies I mean. It was so strong for us. During the coup I was just traumatized. I would just cry and cry. I didn't understand why there was so much hatred and violence against us. They were spanking our women because they were with indigenous clothing. Just because of that, they were spanking them on the streets, like animals, like they did during the colonization like they did when they were *patrones* (masters). It was awful because suddenly we went back five centuries. Inquisition was back because they were insulting Pachamama, insulting our ancestral tradition. And they were making those exorcisms, but exorcism for what? They were the killers. So, they should exorcise themselves because they are those with hatred in their hearts. So, I was just so you know, until today I just don't get racism. Racism is stupidity in the highest level. I don't know. Because we defend diversity, we defend who we are, we all deserve to live, no matter which color you are, where you were born. We are all the children of the most beautiful one, Mother Earth, the most beautiful healer. She is so generous, so tender, she gives feed food for everyone. Imagine a mother when see the child doesn't have ones have food, and other don't have, suffer. That's why the struggle for food, the struggle for everyone having food, part of left for socialists, for communists' proposal is also part of our community proposal. So, I don't see that struggle that academics want to make. Because we need to recognize that left in the historic, history of the world has won our struggle against slavery. I will write as woman to vote. My right as women to continue this other processes. And even many people of the left very conscient, very attached to Earth and so attached to to love for humanity because Che Guevara said "*Sean siempre capaces de sentir en lo más profundo cualquier injusticia cometida contra cualquiera en cualquier parte del mundo*", be always capable of feeling so deeply, whatever injustice committed against whomever in whichever place in the world. This is the most beautiful quality of a revolutionary. So, we are together. And I know because of you as internationalist, because of your solidarity, Nick, we follow up with you, because you were also with us

denouncing you were also with us, saying that was not right killing us for taking power, because it was not right. I don't understand how people don't get it some of the times and they are still defending it. But people like you, and some other ones in other places that were denouncing with us. It was like saying, again, internationalism, solidarity. This is what mobilizes us, no matter where we are, but we feel we are brothers and sisters. And we will resist together and we will take care of each other together, which is very, very strong in socialism and communism proposal as well. That's why I don't see the struggle they want to make against our ancestral wisdom. And that's why we promote our ancestral traditions and our ancestral resistance as community, as taking care of each other, as respecting each other. So, we work, we will take care of each other. That's why it was so intense during the coup, during the strong times of the pandemic, the coupist, Añez, she stole money, buying breathing machines that never came to Bolivia. So, people were just so fed up. I mean, that's it. They killed us with bullets, hunger was killing our people. And the virus is killing our people because we don't have anything. So, they said, we will go to protests, we need elections now. We want democracy back. And they all together decided, okay, we go to the streets, because either will bullets kill us, virus kills us, or hunger kills us. But we need to struggle together, otherwise we won't get it. And that is, if we struggled together, we get it and you'll see how Bolivian people, how we get back democracy in less than a year. We are. it's just so amazing. The night of the triumph democracy won again. Bolivia was so amazed. As Thomas, our friend was saying last night, it was we were noticing Wow, we won. It was like we're crazy. We defeated the ones in power, the ones that massacred us, the ones that had everything to cheat us, everything to prosecute us. We defeated them because we were united. And that's very important in that is a very important value of community. All together. "*Solos, no somos nada*" Che Guevara said "alone we are nothing, alone we are nothing." And this is a very good community value. We need to entangle together. For us is the textiles the beautiful textiles our communities have, every single thread. So, so simple is sometimes kind of fragile, but every one of them is necessary. Like us, we can be so simple, so small people. And maybe it's also very convenient for the oppressive system that we think as us small. We think as powerless. We think us way we can't do anything because it's convenient. It's convenient for them that we think like that. That's why we need to entangle again in strength, gain strength. And remember that even we are small we are not any powerless. We together are strong and we together can change history. That is very important for us. So oppressive system gives us individuality. Gives us this absurd beauty stereotypes, gives us this absurd way of thinking and consumerism and absurd things to keep people entertained, ridiculous entertainment which even uses people in awful things against humanity and they entertain people. That is just another kind of oppression. We need to remember that when we feel again community, when you know that your heart is being taking care of. That someone even in the other side of the world thinking of you saying "Oh, I hope she's fine. I hope you, he's fine, he's healthy and have a beautiful life because it is possible." You know, you are part of this huge wave of life. So, we are all connected. And that's why we all can defeat this system of death. Capitalism brings us death. We are people of life. That's why our techniques, our systems are not based on killing on war. Are based on feeding, are based on caring, are based on ancestrality and spirituality, which connects us and remembers us that we are cosmic beings. We are literally being fed by the sunlight, the moonlight, the starlight. They, since I've learned so beautifully. My biological modern medicine, they affect literally in our hormonal system. They are literally feeding us. They are literally making us work. So that's why we give thanks to them. Mother Moon, Father Sun, our Sister Stars, they are family for us in our Andean cosmovision. It's not a monocultural family view. It is not your father, your mother, a single one. Sometimes even very conservative, no. For us, community, your family it's everything that makes you alive in this world. So, the moment you were born, your community was around you, human community, but also the mountains, the lakes, the rivers, the plants, the animals that accompany your life. That's why we don't feel abandoned or left alone. Even when we are in our communities. Walking over there is like is they are accompanying you, because in this anthropocentric view of life when man is the owner and must develop and take it for him, for us it is not like that. You are

part of all of it. So, we share it with another species. So, we share it with another human beings. That's why we don't they get that thing of just taking something for you. Only for you, like capitalism told us? No, that's nonsense. That's a lie in that's killing us as humanity. If we want to survive, we need to share, share again and share deeply and share everything and share, spread, spread hugs in with everyone. Share, share your mind, share your words, share something, because each of us have something to promote this community sense that taking care of each other is our strongest weapon.

Nick:

And this final question. What is the future of pluri-nationalism In Bolivia? But also, what the future of the indigenous and socialist projects in Bolivia?

Vivi:

Another big question, see it because I will project my dreams. Yeah. Yeah, our dreams. First one A world without hunger. Imagine, imagine, just imagine that would be so amazing. We wouldn't have like we mentioned last year, children starving because they don't have, that hurts deeply. No. So dreaming loudly. And I hope we can continue promoting this community economy, reciprocity, exchange, promote inner economies. But in another sense, not only one that takes everything for himself with egoistic, individualistic thought. But saying that, in remembering that we are so short period in this life, our human periods in front of the history of this planet is so, so small, that we don't have to take it for granted. I mean, now if we have the chance to help, we do that. That's why we say *ayni*. *Ayni* because this life is a gift. And this gift you must pass to another generation because it's your duty. Your grandmothers, your grandfathers have taken the gift of life for you. They dreamed, our grandfathers, they seeded, their tears, and their blood. And they sometime, they thought maybe my children won't suffer like we did. And maybe that's why whenever I go to my international conferences, I wear my indigenous clothes because my grandmothers, I miss them a lot. I put this clothing and say "Because of this clothing, my Indigenous Grandmothers were not allowed to go to school, because it was forbidden, because they were indigenous. And now I'm going to give the lecture for you." And I do that as revindication of where I come from. And even, I don't even say I'm Dr. Vivi Camacho. I was not used to say that. But two years ago, I met these beautiful Amazonian indigenous leaders. They are also academics, and they are struggling for indigenous communities to get inside University. And they say, "Oh, my dear, you are a doctor. But why don't you say?" And I said, "Because I don't care about titles. I'm simple." And they said, "Come on. No, it's not like that. You are. you have studied inside the university because your grandmothers your fathers were not allowed to. So, you must say you are a doctor, because you come from indigenous people and we need to continue struggle, because education is privilege until now. So, they made me understand. Now I say I am Dr. Vivi Camacho. I come from the Quechua nation. And I will continue with my brothers and sisters struggling for those spaces for education and in master's degree and doctorates or whatever. Because from our ancestral view, we have the chance to promote these thoughts inside Academy. And also, the struggle is also Academy because Academy, Western Academy denies with racism, epistemic racism against our wisdom, so we need to stay strong and still promote those spaces for our people. So, if we continue in this pluri-national recognition, I hope. I really hope our children, they have the chance to educate themselves, but with interculturality. It's good to learn from Western technology, some devices, this device comes from Western technology, but we could use for community. We could use for solidarity. We could use for resistance, like we did during the coup, because they closed community radios. As soon as they got inside, 300 Community radios were shut up. But helped us, the media helped us the different technologies. And then we need to turn back. I mean capitalism and technology is killing humanity. But if we have people that is raised and educated with this respect, with this conscience, and especially with this sense of being loved and respected. That makes us stronger. And you will pass it to another

generation. You know my child, you also are respected and loved, and he will feel, she will feel embraced and hold strong to life. Because, that is the gift we have. Our coca leaf, mother coca, *Inalmama*, the spirit of *Inalmama*. She is the one that makes us hold strong to life, no matter how hard conditions are. She is not any drug. She is food, she is medicine, as you have seen. We were on the streets. I was with some coca leaves. And there came some lady from the street saying "Oh, please give me some" because it is a food we share, is part of who we are. So, we need to continue in this pluri-national state, promoting dignity and respect for our indigenous communities. But not only for Bolivia, for the world, because we are *Kollasuyu*, *kolla* means herb of medicine, *suyu* people, a place so we are the healer people. We are the place of the healer people from *Tawantinsuyu*. *Tawantinsuyu*, which is *Antisuyu*, *Kuntisuyu*, *Chinchasuyu*, *Kollasuyu*, those names in Quechua. *Tawantinsuyu* means *uj*, *iskay*, *kinsa*, *tawa*, 1, 2, 3, 4, *inti* means sun, *suyu* means people. So, we are the four peoples of the Sun, which is a huge territory between Ecuador, Peru, Bolivia, North of Chile, North of Argentina, part of Colombia, Venezuela. We are millions of Quechua people alive. So, we are the greatest majority in the South of this *Abya Yala*. And if we would notice this and we take back this strength of *Tawantinsuyu*, we will just make frontiers fall down because we recognize us as indigenous territories alive. And our ancestral wisdom, ancestral traditions, our sacred places are still alive. That's why taking back our ancestral identity, our ancestral medicine, our ancestral food is *in esencia* (in essence), anti-neoliberal, anti-capitalist, anti-imperialist. So, we need to go on in this struggle. That's why we can't separate, because we need our comrades, we need brothers and sisters we need to all together build it. We dream, we dream this for Bolivia in the World.