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Festive culture, capitalist control and degrowth joy



Sources: 15-15-15 [Illustration: Maia Koenig]

If I can't dance, I don't want to be part of your revolution. (Emma Goldman)

In this article we propose how, with the expansion of capitalism and its obsession with continuous and unlimited economic growth, the world of the party was progressively cut, disciplined and controlled for the sake of *the* productivist, commodification and consumerist imperative. This process of *cultural enclosure* was a constant and persistent offensive against the Dionysian impulses linked to natural cycles and potential popular subversions, while reinforcing the project of rational disenchantment of the world and stimulating the reconversion of the party into another capitalist commodity (*domesticated party*).

However, the solvent, transgressive and unpredictable power of festive culture was reflected in collective resistance and effervescences that, in addition to ritually questioning the current order, always left the door open to the political vindication of festive joy as a

vehicle for contestation, emancipation and full life (*liberated party*).). It was, metaphorically, a kind of struggle between Dionysus, god of partying, ecstasy and uninhibited nature, and Prometheus, symbol of capitalist modernity, progress at all costs and the most superb anthropocentrism.



Facsímil de una talla del ‘Sandrin ou Verd Galant’, ed. de 1609.

Es por ello que, en un contexto de crisis civilizatoria y de colapso ecosocial del capitalismo global, ante el cual las alternativas sanadoras del decrecimiento y el buen vivir adquieren cada vez más necesidad y fuerza, se abren oportunidades para una *articulación en clave festiva* de las diversas propuestas decrecentistas, ecosocialistas, ecofeministas, comunistas, ecocentristas y gaianas. Una articulación que puede acometerse mediante la defensa del aumento de los días festivos, la resignificación en clave decrecentista (postcapitalista) de la cultura festiva existente, así como a través de la adopción de nuevos rituales o fiestas de alcance global que evidencien que el *decrecimiento*, como instrumento

orientado a propiciar la superación del sistema-mundo capitalista en clave ecocéntrica, no debe interpretarse de manera negativa y apocalíptica, como pretenden los relatos y conceptos legitimadores de capitalismo, sino como una oportunidad para la manifestación *altersistémica* de la alegría y del goce, para la práctica del juego y la creatividad, para la celebración vibrante de la vida y de lo común. Un *buen vivir* fraterno frente al precario y limitado *bienestar* de la sociedad de mercado. O dicho de otro modo, se trata de ayudar a refrenar a un Prometeo ecocida mediante el desencadenamiento ritual de un Dionisios hedonista y liberador.

1. La cultura festiva



Procesión báquica (dionisiaca). Relieve en mármol, procedente del Coliseo de Roma, época de Augusto o Tiberio. Fuente: Wikimedia Commons.

La fiesta bien puede ser considerada como un *fenómeno universal cultural*, una constante antropológica visible en todas las culturas y épocas, una *invariable* paradójicamente sujeta a continuas transformaciones históricas (Vovelle, 1996; García Pilán, 2021). Hay incluso quien habla de un “gen festivo” (Gil Calvo, 2012), que sería constitutivo del propio proceso de hominización y se hallaría siempre presente como activador de la sociabilidad humana. La fiesta constituye un hecho social y cultural complejo, que al celebrar la vida y la experiencia de comunidad mediante ciclos rituales es capaz de movilizar sentimientos y emociones, así como de aglutinar las más diversas formas de expresión: deporte, juego, arte, comensalidad, sexo, hedonismo, ornamentación, liturgia, éxtasis, danza, exceso, desmadre, espectáculo, literatura, artes escénicas, ceremonia, diversión, cuerpo y espíritu. Un *estado especial* de catarsis personal y colectiva que transgrede las rutinas cotidianas y

genera plenitud y trascendencia. Un *tiempo excepcional* y carismático, históricamente vinculado a las más diversas expresiones de religiosidad, en que se celebra la naturaleza y la intensidad vital. Un *ambiente mágico*, cálido, sensual y absorbente, que se despliega como una seducción de todos los sentidos de la persona. Además, las fiestas no solo constituyen un reflejo bastante fiel de las sociedades que las celebran, con sus esperanzas, ilusiones, mitos, divisiones, contradicciones y conflictos, sino que también tienen el poder de generar innovaciones y cambios en aquellas (Hernández, Marín y Martínez Tormo, 2022), un aspecto crucial para entender su fuerza performativa.

La fiesta, que bien puede definirse como la “utopía de Dionisios” (Ariño, 1996), se expresa a través de *rituales*, consistentes en un conjunto de actos redundantes, formales, convencionales y con un final prescrito, que se desarrollan en un espacio y tiempos específicos, por medio de los cuales se celebra algo (Ariño, 1998). Pero sobre todo los rituales son capaces de producir sentido, significado, sacralidad y trascendencia mediante una serie muy amplia de relatos y prácticas que denominamos *cultura festiva*. Esta constituye un espacio de manifestaciones culturales emanadas de las celebraciones festivas, que incluyen de una manera flexible y dinámica cruces y préstamos entre la cultura popular, el alta cultura, la cultura de masas y la cultura institucional. Así mismo, también combina cultura tradicional y moderna, local y global, sagrado y profano, material e inmaterial, de forma que la cultura festiva posee necesariamente un *carácter híbrido y dinámico*.

La fiesta es un producto social complejo, paradójico y dialéctico, dentro de la cual es posible descubrir todo aquello que nos revela tensiones y correlaciones entre fuerzas sociales diversas, entre valores dominantes y resistencias colectivas, a la vez que, como ha ocurrido históricamente, los diversos poderes intentan legitimarse instrumentalizando la fiesta para preservar el orden existente del cual son garantes y beneficiarios (Balandier, 1994; Antebi y Pujol, 2008).



‘Sacrificio a Baco’, Massimo Stanzione (c. 1634). Fuente: Wikimedia Commons.

A la hora de interpretar la cultura festiva, hay enfoques que subrayan el carácter de las fiestas en clave integradora, de fomento de la cohesión comunitaria y la armonía social. Algunos, incluso, destacan que las fiestas funcionan como mecanismo terapéutico o válvula de seguridad que libera tensiones sociales y regenera la sociedad. Otros enfoques, sin embargo, entienden el campo de la cultura festiva como un espacio de plasmación de conflictos y luchas entre grupos y clases sociales. Por último, hay enfoques que combinan los dos anteriores, destacando que la fiesta, que cambia en función de los contextos históricos-sociales, ha experimentado los impactos de la modernidad capitalista, reformulándose como patrimonio cultural, celebración de la identidad colectiva, objeto de consumo, espectáculo de masas y producto turístico, a la vez que ha conservado su carácter como espacio de resistencia antihegemónica y alternatividad.

2. El control capitalista de la fiesta

La mayor parte de las fiestas de la Antigüedad clásica occidental, vinculadas a los ciclos naturales y a las religiosidades grecolatinas con influencias orientales, se caracterizaban por un importante componente dionisiaco, sensual y orgiástico. Sin embargo, dichas fiestas fueron transformadas y resignificadas por un cristianismo oficial y canónico, que a la par que se deshacía de los cristianismos heterodoxos fue implantando un nuevo *calendario festivo*, ligado a su propio relato mítico, que se consolidaría y se convertiría en hegemónico durante la Edad Media. Dicho calendario ritual se estructuró a través de unas celebraciones en torno a los diversos hitos institucionalizados de la vida de Jesús, la Virgen María y los santos, que funcionaban como acontecimientos trascendentes

que legitimaban los grandes poderes que las organizaban, como la monarquía, la nobleza feudal, la Iglesia o los consejos municipales, con sus mitos y ciclos festivos. Con todo, en la rica *cultura festiva tradicional* siempre existieron actos, expresiones o ritos de contestación al poder, ligados a la religiosidad popular, proliferando festejos de inversión del orden existente, como el importante ciclo del Carnaval, trufado de múltiples influencias dionisiacas de las antiguas religiones precristianas. Y algo muy similar sucedió, aunque en otros contextos políticos, religiosos y sociales, con las fiestas del resto de civilizaciones, de manera que la fiesta siempre sirvió tanto para legitimar como para cuestionar el poder establecido.



‘El combate entre don Carnaval y doña Cuaresma’ (Het Gevecht tussen Carnival en Vasten), de Pieter Brueghel el Viejo (1559). Fuente: Wikimedia Commons.

El tiempo festivo era muy respetado, al estar integralmente imbuido de sacralidad e institucionalidad, hasta el punto de que, al menos en la Europa cristiana, entre un cuarto y un tercio de los días del año era festivo, con grados variables de cumplimiento en función de si se trataba de fiestas obligatorias de guardar, de medias fiestas, o de celebraciones locales, gremiales o grupales (Narbona, 2017). Pero, como se ha señalado, las fiestas, en cuanto procesos rituales, están en constante transformación y se hallan muy condicionadas por los recelos que suscitan ante el poder. En la sociedad medieval el tiempo festivo del Carnaval popular tenía sentido en oposición a la Cuaresma institucional de la Iglesia, y ambos convivieron, hasta que los temores de la Iglesia a la multitud de herejías aparecidas en la Baja Edad Media determinaron que aquella reprimiera las efervescencias lúdico-

festivas en los templos (bailes y cantos), al tiempo que comenzaba a cuestionar y refrenar la heterodoxa religiosidad popular y sus extensiones festivas, especialmente los “excesos” carnavalescos (Ehrenreich, 2008).

A partir del siglo XVI confluyeron, de una parte, la Reforma protestante, hostil ante las festividades y partidaria de sociedades puritanas y austeras, y de otra el temor de las clases dominantes ante las sucesivas revueltas antifeudales, lo que les llevó a dictar prohibiciones contra las prácticas festivas populares y a replegarse en rituales propios realizados en espacios protegidos y elitistas, aislados del contacto con el pueblo. Pensemos que, en no pocas ocasiones, la fiesta desatada, sobre todo en su versión carnavalesca, acabó en violentas revueltas o alzamientos contra los poderosos. Y es que la fiesta, en general, posee siempre un componente de incomodidad, volatilidad e imprevisibilidad que puede dar miedo a los garantes del orden.



‘Melancolía I’, grabado de Albrecht Dürer, 1514.

Desde el siglo XVIII, la confluencia de la expansión de un capitalismo ligado a las ideas reformistas, de la emergencia y difusión de la Modernidad occidental mediante las ideas de la Ilustración, y de las pugnas de la burguesía por llegar al poder, todavía reforzó más las narrativas y políticas antifestivas, en forma de discursos estigmatizadores,

prohibiciones, admoniciones, multas y restricciones de todo tipo. Ello era debido a que desde el poder secular ya se concebía el tiempo de fiesta como un tiempo despilfarrado para el trabajo, la rentabilidad, la producción y la disciplina social, a la vez que favorecedor de la pereza y las actividades consideradas sospechosas, disolventes o subversivas. Tal concepción provocó, especialmente en la Europa protestante y más avanzadamente capitalista, lo que Ehrenreich (2008) denominó una “epidemia de melancolía”, es decir, un ola de depresiones y sufrimiento psíquico entre la población, cada vez más privada de expansiones festivas en nombre del progreso y la razón ilustrados.



Chicos de las juventudes hitlerianas saltando una hoguera en Berlín durante el solsticio de verano de 1937. Fuente: Wikimedia Commons.

Con la llegada de la burguesía al poder político, especialmente durante el siglo XIX, se llevó a cabo una reorganización del calendario festivo de acuerdo con los nuevos valores del *capitalismo de mercado* (la fiesta como mercancía y favorecedora del negocio mediante el modelo de nuevas ferias comerciales, las exposiciones universales o el incipiente turismo) y la exaltación de la idea de nación, a partir de las nuevas fiestas nacionales creadas por la Revolución Francesa, progresivamente militarizadas. A consecuencia de ello hubo una severa y drástica reducción de la fiesta popular, de manera que se suprimieron numerosas fiestas tradicionales (en España se redujeron las festividades un 34 % entre 1800 y 1931) y se instituyeron nuevas celebraciones modernas (*cultura festiva moderna*), ligadas a la exaltación de la identidad de los nuevos estados-nación o incluso de la idea de revolución, pero siempre con un sesgo jerárquico y uniformizador de las masas, que alcanzaría su paroxismo más autoritario y totalizador en

las celebraciones festivas de los regímenes fascistas y *comunistas*, ambos implacables ejemplos de *capitalismo de estado*.

El avance del proceso de secularización, industrialización, turistificación y modernización, sobre todo a partir de los años sesenta del siglo XX, agudizó la destradicionalización festiva (especialmente rural), al mismo tiempo que reforzó las grandes fiestas urbanas y se introdujeron nuevas festividades ligadas a la sociedad comercial de consumo de masas. La propia fiesta devino un *bien de consumo* singular. Posteriormente, la intensificación del proceso de globalización, con fenómenos como las migraciones transnacionales, el turismo masivo o el impacto de las grandes industrias culturales, fue generando nuevas transformaciones en la *cultura festiva contemporánea*, haciéndola más diversa, polisémica, compleja y dinámica.



Popular festival in Swabia. Wilhelm Krauskopf (1847–1921) after Eduard Kurzbauer. Source: Wikimedia Commons.

However, what is certain is that the decrease in the festivities has been intentionally practiced within the framework of the hegemonic values of the capitalist system and its state extensions, values linked to a worldview that is avowedly recentist in material terms, embodied in a gigantic energy consumption, an unstoppable production of waste and a dogmatic religious belief in the virtues of the market and endless technological progress. The decrease in the festivities has occurred, on the one hand, in a quantitative sense, progressively reducing the number of official holidays. But it has occurred above all in a qualitative sense, inspired by the postulates of neoliberalism, either by commodifying the festivities to extract their subversive potential and transform them into simple leisure activities, or by dispersing the festive time between everyday time, with

small segmented, themed, freeze-dried, atomized, trivialized and privatized celebrations (specialized festivals, monitored activities, commemorative days, sectoral *parties*, commercial celebrations, sponsored events), which in the end empty of meaning the character of the party as a state of emergency, with all its disruptive possibilities, resignifying them as *civil entertainment*. Even in the case of the institutional recognition of the cultural excellence of some festivals, an achievement to which certain popular struggles have not been alien, an interested immersion of the festivities in the *zombie condition* that seems to characterize cultural heritage seems to have been imposed (Hernández, 2008). At the same time, at least in the West, the devices of bureaucratic-administrative control of the party have grown to mitigate or decrease its Dionysian impulses, through the increasingly strict regulation of the festive occupation of public space, professionalized cultural management and the proliferation of technical requirements related to citizen security and the civic compatibility of the party with work activities or night rest.



Air parade during the celebration of the Day of the Spanish Constitution, an example of a contemporary institutional holiday. Source: LaMoncloa.gob.es.

A new festive, modern, consumerist and secular framework, formed by holidays, days of work leave, *bridges* and weekends, so different from the traditional calendar of religious festivals and their Sundays equally imbued with religious sense, would compensate in terms of number the holidays lost in the last two centuries, but only in the lived calendar of the white middle and upper classes of the First World. For the most precarious populations of rich countries would endure the abusive and continuous pressure of

working time, typical of the society of fatigue (Han, 2013), while brutal exploitation by dispossession would impose its law on the rest of the world (Sassen, 2015). In this way, capitalist working time would maintain its iron grip on social time, preemptively embedding the *dangerous* festive energy.

3. The party as a ritual challenge to the system

The festive culture makes the public sphere feel like a living space in which historical, mythical and political elements are combined within a process of growing cultural heritage. That is why the public authorities struggle to instrumentalize it, to *normalize*, direct, configure and colonize it, at the same time that popular sociabilities alternate resistance and consensus, challenges and clientelist relations, their own proposals and adaptations of institutionalized festive programs (Delgado, 2003). As a result of these tensions, festive culture becomes *hybrid culture*, space of struggles, heritage in vibration and political priority.



Woodstock Festival Opening Ceremony, August 15, 1969. Photo: Mark Goff. Source: Wikimedia Commons.

Contemporary festivals, transformed into singular events largely self-organized, have not lost their character of *collective effervescence*, of which Durkheim (1993) spoke, which celebrate what unites, the common identity —on many occasions of class— and the will to preserve it, although they also reveal and express existing systemic conflicts. Thus emerges a powerful festive *sociability*, which if in premodern times was linked to the logics, links and obligations of the estate society, in modernity it works with the logic of free choice (associations), so that dynamic and variable networks and social groups that are within the scope of daily life are formed, projecting itself in the public space and appropriating it cyclically, disrupting working time with its activity, but producing a sense

of *community* and reinforcing the living character and in permanent transformation of the festive culture.

In recent decades, and coinciding with the acceleration of the process of modernization and social change, popular festivals have become a cultural phenomenon of great magnitude, especially associated with the affirmation of regional and local identities, and linked to a movement of revitalization, on many occasions in a critical way, of the tradition and patrimonialization of culture (Boissevain, 1992). The modern festival is constituted, therefore, as a reflective celebration of identity, gateway to the transcendence of everyday life itself and emergence of a special time for the recovery of meaning in a secularizing and detraditionalizing social context (Ariño and Gómez, 2012). The party is, in this sense, a gateway to *there-enchancement* of the world in the face of the stark logic of capital (Maffesoli, 2009).



'Chupinazo' in the festivities of San Fermín, Iruñea-Pamplona. Photo: Viajar24h.com.

Source: Wikimedia Commons.

In this way, in contemporary festive culture, the memory of the traditional religious festival coexists with modern secular festivals and those recent ones that are formulated from the market, heritage claim, social activism or alternative cultures. In this last sense, it is worth noting that, despite the limitations inherent in the official party, the alternative party is always possible. Moreover, in every party underlies a potential for thoughtless and pre-political *rebellion* that, located in the antipodes of *voluntary servitude*, rises passionately against what is perceived as domination, subjugation or exploitation, generating solid links between the dominated, always susceptible to inflamed and excited in solidarity, hence the

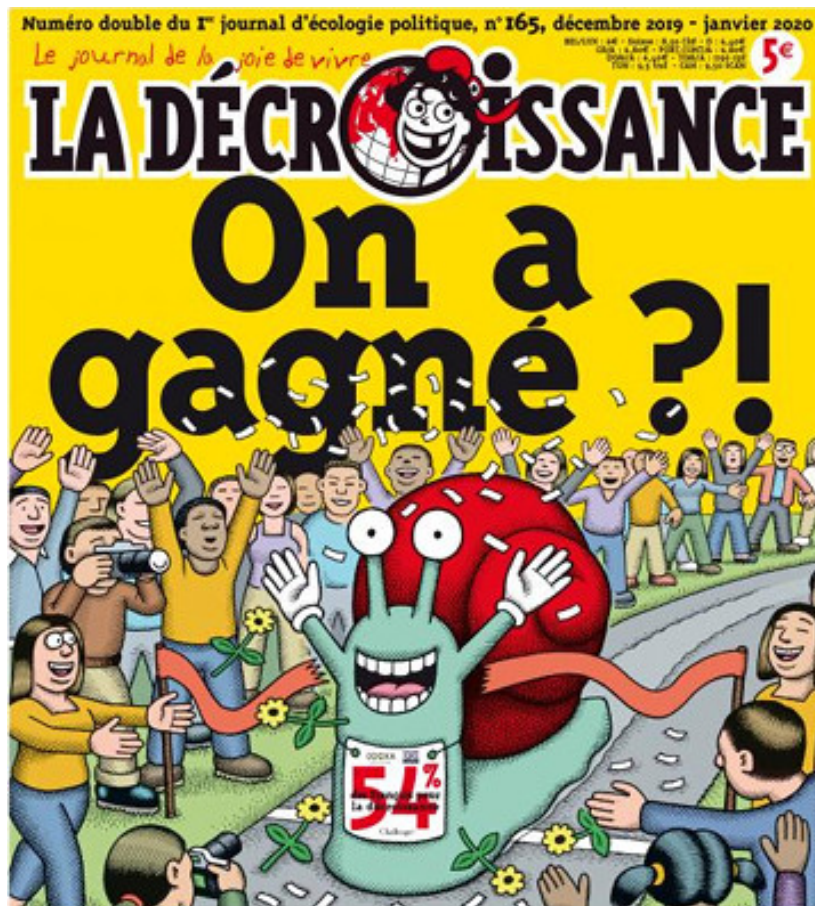
restlessness and distrust that always inspires the powerful. In this way, the *unproductive*, self-managed, communal and creative party proposes alternatives to the hegemony of categories such as *work, production, goods and services, consumption, leisure or free time*, categories constitutive of the usual notion of "economic system", which act as a basic scaffolding of the dominant ideology (Naredo, 2022) and reinforce a capitalism that walks decisively towards the abyss without being willing to make concessions (Lordon, 2022).

4. Joy Festive of Degrowth



Escena del carnaval de Notting Hill en Londres, 2015. Fotografía: Adrian Scottow. Fuente: Wikimedia Commons.

This dominant ideology of global capitalism, embedded in an ancient anthropocentric and patriarchal worldview (Tafalla, 2022), is ultimately responsible for the drift towards the collapse of industrial civilization, fueled by the irresponsible consumption of fossil fuels and other essential finite resources. That is why the decrecentist currents proliferate and are opening a gap, conquering legitimacy in a world-system that is falling apart (Hernández, 2015). However, the idea of *degrowth* can still be associated, both in the dominant ideology and in the vision of the mass media that so influences the citizenry, with a depressing landscape of sorrow, sordidness, austerity, poverty, failure of progress and bleak horizon. The most opposite of a party, to the point that the defenders of degrowth can be identified as *heavyspoilers*, a kind of neo-puritan utopian of frugality and boredom, before whom not a few national-populist politicians stand as champions of *fun here and now and freedom*.



Cover illustration of the French degrowth publication 'La Décroissance', whose motto is 'El journal de la joie de vivre', n. 165.

With this in mind, as a result of a conversation held with Manuel Casal Lodeiro, the consideration arose that, together with the usual social struggles, awareness campaigns, workshops, mobilizations, actions, courses, publications and debates that are activated from the multiple challenges of the system, especially in ecosocial, degrowth or gaiana key, it could be interesting to defend and popularize degrowth or the proposal of an organic Gaia (De Castro, 2019) claiming *agrowth of the holidays*. And it would do so as a playful seedbed of alternative horizons to contribute to a necessary intellectual and moral reform in the key of *sybioethics* (Riechmann, 2022), or as a way of *simplicity* and simple life (Trainer, 2017) conveyed from *active hope* (Macy and Johnstone, 2020), thus evidencing that one can act performatively from the festive joy in the face of the ongoing ecosocial collapse. In this way, it could contribute to the essential mental change to be able to shake off a systemic alienation that affects the vital quality of human time. For, as Taibo (2021) has pointed out, the proposal of degrowth in no way has a sad and gloomy character, but can help to recover "a social life that we have let go absorbed as we are by the logic of production, consumption and competitiveness", so that a "non-market leisure,

non-technologized, genuinely creative, decentralized, 'convivial'" (Taibo, 2021). This "creative leisure" would be present, in a very prominent way, in the festive culture. So, from this apparently paradoxical perspective (festively growing to decrease socioeconomically) three proposals are formulated below to try that degrowth with a Gaian perspective can *beresignified*—and practiced—within the framework of festive culture. We will dwell especially on the third.

As for the first, it would be about defending *the increase in official holidays*, both at the state, regional and local levels, to the extent that this would mean more days removed from work obligations and released for the community enjoyment of the party. In this way, it would break with the restrictive tendency towards parties adopted by the system, opening collaborative spaces of expressive and playful quality. The idea would be to start with the official recognition of such demanding dates as Working Women's Day (March 8) and Gay Pride Day (June 28), in the wake of the already consolidated Labor Day of May 1.



Europride, 2006. Photo: Vinom. Source: Wikimedia Commons.

The second proposal would be more transversal and far-reaching, since it would consist of *the resignification of the existing festive calendar*. Thus, in the case of the West, Christmas, the cycle of Carnival, Easter, the Solstices and Equinoxes, All Saints or the patron saint celebrations, or national or regional communities, among others, would see their programs of activities rethought or expanded to accommodate narratives, rituals and acts in a decrecentist or gaiana key, in clear connection with sensibilities of unequivocal and sincere ecological and emancipatory inspiration. It would be, in short, to challenge the

dominant worldviews in the festive universe colonized by capitalism to grow in its festive alternative interstices, taking advantage of its performative potentialities, which refer to the *saying making of* ritual.

The third proposal refers, as has already been announced, to the adoption of *new festive rituals of global scope* that contribute to promoting *degrowth*. To help break the ice of capitalist calculation that invades everything, it would be a matter of starting with a *first party of global scope* and strong degrowthist, ecological and gaiana connotations. Currently there are several "international or world days", officially sponsored and ratified by the UN General Assembly, which have to a greater or lesser extent the aforementioned connotations. This is the case, in order of the calendar, of the following: World Wetlands Day, 2 February (instituted in 2021), World Wildlife Day, 3 March (2013); International Day of Forests, 21 March (2012); World Water Day, 22 March (1992); International Mother Earth Day, 22 April (2009); International Day for Biological Diversity, 22 May (2000); World Environment Day, 5 June (1972); World Oceans Day, 8 June (2008); World Day to Combat Desertification and Drought, 17 June (1994); International Day of Clean Air for a Blue Sky, 7 September (2019); International Day for the Preservation of the Ozone Layer, 16 September (1994), World Soil Day, 5 December (2013); International Mountain Day, 11 December (2002). There are, as we see, various precedents of a certain global will to celebrate or commemorate from a *green perspective*, but these are, in any case, non-public holidays, which usually move in the orbit of awareness through institutional campaigns, civic and academic initiatives, or advertising actions without explicit festive content. There is also evidence of a World Degrowth Day, which is celebrated on October 29, in allusion to the financial *crash* of 1929, at least since 2013, although it is commemorated in other cases on June 5, and even other dates are being considered. However, it is an unofficial protest celebration, which in principle does not necessarily seem festive.



Poster announcing the 'Festival da la Décroissance Conviviale' held in Montreal, Quebec, coinciding with one of the international days of Degrowth (June 1), in 2019.

Among all these days, the celebration that may have possibilities to become that first official holiday of global scope, due to its already long history, consolidation, conception, scope and institutional support, is *the International Day of Mother Earth*, an official commemoration proclaimed by the United Nations in 2009, which was already commemorated before. In 1969, at a UNESCO Conference in San Francisco, peace activist John McConnell proposed a day to honor the Earth and the concept of peace, which would first take place on March 21, 1970, the first day of spring in the Northern Hemisphere. A month later, U.S. Senator Gaylord Nelson and activist Denis Hayes proposed the idea of conducting an environmental education campaign and promoting harmony with nature at the state level on April 22, 1970, being dubbed "Earth Day." This commemoration sought to create a common awareness of the newly *discovered* problems of overpopulation, pollution, biodiversity conservation, global warming and other environmental concerns. A day to pay tribute and recognize the Earth as a common home to protect, as different cultures had expressed throughout history, demonstrating the interdependence between its many ecosystems and the living beings that inhabit them. It should be noted that this action influenced the convening of the first international conference on the environment held in Stockholm in 1972. The Earth Day movement went global on its 20th anniversary, driving awareness of environmental issues and the need for recycling, paving the way for the United Nations conference in Rio de Janeiro in 1992, dubbed the "Earth Summit", and focused on the concept of sustainable development. Currently Earth Day or International Mother Earth Day is considered one of the largest secular celebrations in the world, aimed at changing human behavior and creating changes in global, national and local policies, as [stated by the organization Earthday.Org](#).



Illustration: Freepik. *lustraciób*

Likewise, Resolution 63/278 of the UN General Assembly (April 29, 2009) that institutes the International Day of Mother Earth states: "To achieve a fair balance between the economic, social and environmental needs of present and future generations, it is necessary to promote harmony with nature and the Earth." In addition, "it is also recognized that Mother Earth is a common expression used to refer to planet Earth in various countries and regions, which demonstrates the interdependence between human beings, other living species and the planet we all inhabit." The Resolution therefore invites "all Member States, organizations of the United Nations system, international, regional and subregional organizations, civil society, non-governmental organizations and stakeholders to observe and raise awareness of International Mother Earth Day, as appropriate".

International Mother Earth Day, which could well also be the *Day Gaia World Cup* could become an effective festive day in the various official calendars of UN member states, and be permeated by the values of degrowth, symbioethics and communion with Gaia. A day that would be preceded by informative activities and Awareness in the previous days, although the essential thing would be the activation of explicitly festive rituals that are expressed, through participation direct from citizens and existing festive associations, with the language of the festival and its manifestations of rejoicing, joy, Joy, revelry, bustle, happiness, enthusiasm, recreation, fervor and animation. It would be crucial for all social movements that fight for a a better, more just, egalitarian, sustainable and integrated world

on Gaia, both in its material and philosophical and spiritual aspects, will be involved in this cause. concrete, which is inseparable from the defense of the growth of the holidays. Only In this way, the institutions would be encouraged or forced to echo and formalize the new party, regardless of whether it can be lived and signified differently by the peoples of the world.

In conclusion, it is only a Proposal of *festive ecosophy* that It tries to put the party at the forefront of the political and social struggle for a world beyond a degraded and ecocidal civilization, in a context in which Everything can be rethought, leaving behind both obsolete prejudices productivists as the harmful modern centrality of labor. Longer No chains and fewer chains for time. It may be difficult to start, but A massive celebration decrecentista and gaiana, although surely the capitalism would try to trivialize or integrate it, it has many potentialities expressive due to the transcendence of the current harsh circumstances and Future. Certainly these are difficult and critical times, in which they proliferate. and multiple collapses and transformations of the collective consciousness converge, But the truth is that the party time has always accompanied the human societies in the journey of their deepest historical crises, precisely to digest them better and encourage transgression, resilience, adaptation and hope. But above all to express the enjoyment of the life despite everything that threatens it, or precisely because of those threats, such as A humble act of Dionysian resistance that claims *theright to joyas* a priority existential of humanity. Maia Koenig

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