AN APPROACH TO "GOOD LIVING"

In dedication of El Cholo Morán, who taught us to Live Well through profound and immeasurable care.

"To solve global problems, one needs global structural solutions. An extensive change to the outlook of life is required. Humanity seeks an answer and all native indigenous peoples propose the paradigm of the culture of life, naturally communitarian in nature, to address this crisis. The paradigm of the culture of life stems from the view that everything is united and integrated, and that everything and everyone is interdependent."

Fernando Huanacuni
Modernity under consideration
I would like to discuss this issue of the "good life" as a motivation for the exchanges that are currently or are soon to be underway, since I believe it is an eminently philosophical issue if we consider philosophy in the etymological sense as the love of knowledge or wisdom. In this regard, it should be noted, for example, that it is in the Republic where Plato discusses the "allegory of the cave" of the liberation of humans who live like slaves in the world of shadows, yet where some can strenuously rise to the world of life or intelligibility of ideas: where they can contemplate the idea of good as the supreme value to be achieved in the perceivable reality, in the city of humans. It has been well noted that this concept of philosophy reveals a deeply-rooted utopian line of thinking that will later re-emerge with the Utopia of Tomás Moro at the onset of modernity.

Nevertheless, nowadays there is a lot of talk about the "postmodern condition" in which we live perplexed, a concept made famous by Jean-François Lyotard (1993). If the modern project emerges from a "disenchantment of the world", as classified by Max Weber, which has introduced us to an anthropocentric vision geared towards the rational domination of the world, today we would be experiencing the "disenchantment of disenchantment" in light of the unfulfilled promises of modernity. On the intensification of the "uneasiness of culture", in line with Freudian psychoanalysis, Lyotard discusses the discredit of the legitimation "metanarratives" of modernity, as the speculative understanding of absolute totality, heralded by the Enlightenment thinkers and Hegel, or the human emancipation project by Kant, including the collection of variations such as the Marx communist manifesto. However, as observed by Franz Hinkelammert with great insight (1996: 127), Lyotard symptomatically omits the great modern narrative from liberalism or neoliberalism, which is that which has simply become hegemonic with the progressive and accelerated globalisation of capital. In contrast, he highlights that it is the generalisation of the law of exchange value, with its emphasis placed on the utilitarian and efficient, which prevails nowadays and leads to the disbelief in other metanarratives. Thus implicitly boosting the techno-scientific vision of the world that is closely connected to the spread of planetary capitalism. This is why Lyotard (1993:16) claims that "knowledge is and will be produced in order to be sold, it is and will be consumed in order to be valorised in a new production: in both cases, the goal is exchange. Knowledge ceases to be an end in itself, it loses its 'use-value'."

However, the decadence and nihilism of western culture, identified by Nietzsche among others, pursue expansion. And with the comprehensive world economy crisis of globalised capitalism, which is steering us towards a dead end through the predation of life and on the way to self-destruction, the questioning of the westernised, modern, human life style is becoming more apparent. Therefore, returning to Nietzsche, the transmutation of all values and the essential invention of a new "values table" and another way of life become priority. Despite this, postmodern thinkers frequently become trapped in the dominant western tradition, focused on intra-cultural thought that is unable to break free from sceptical discontent or nihilism, or question the world-system in its most significant structural contradictions. This explains why they plunge into individualism or the relativism of "anything goes", where the aesthetic

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1 I would like to thank Raúl Leis for his invitation to the assembly of the Council for Adult Education in Latin America in November 2010 in San Salvador, organised under the title "La educación popular en la lucha por el buen vivir" [Popular education in the fight for good living], which served as inspiration for this paper, as well as Gloria Caudillo and Beatriz Gómez for their support on the bibliographic material and for their intriguing insight.
celebration of life remains unexplored or death is openly acknowledged as the last prospect of the individual, according to Heidegger in his reflection on the becoming of being².

A faint outlook becoming clearer

However, we have no reason to believe that we have reached the "end of time" or that we are hedged in with no way out, as Fukuyama (1992) suggests, or presented with only one alternative in harmony with the commercial logic of the accumulation of profit. Given that when faced with modern impasses with expanding and multifaceted pathologies we can still resort back to the stock of humanity's old-age wisdom that has been developed through various societies and cultures. With that being said, Edgar Lander (2010: 2) notes, "solutions are sought from a branch approach which turn a blind eye to the multiplicity of options that peoples and communities across the globe are developing as alternatives to the civilisation model in crisis". Although, it is clear that this is not exactly what the dominant "monolithic thought" is pursuing in its bid for levelling standardisation that disregards, oppresses or excludes other lifestyles, despite the fact that it also aesthetically toys with them if they turn out to be profitable, as illustrated by culture and tourist industries.

Nevertheless, when the hopes of modern men and women become shattered, the right moment, or kairós in Greek, suddenly arises in which it is possible to explore other routes and revalue other pre-modern or non-modern cultures, and other non-western lifestyles. It is an exceptional opportunity that seemingly cannot be squandered because our life depends on it. According to Wim Dierckxsen and other members of the International Observatory of Crisis (2010: 10), "although we are in a very critical period, as a contradiction, it is equally an era of opportunities to pave a new path that helps safeguard peace, democracy, freedom, justice, human dignity"³. Within a crisis that is not only economic in nature, but rather the entire collapse of an imperial civilisation, now displayed in all its depletion and is evident in its new atrocities, we are aware of what is living badly or "bad living". Contrary to the deceitful discourse of Big Brother who always mentions the "well-being" of the consumerist society, what it generates around the world is a string of evils, including the impoverishment of most of humanity, the destruction of nature and the frustration of all with the hollowing of the meaning of life.

If living in a postmodern world is not existing in a subsequent historical period, which has been adequately clarified, but rather experiencing acute displeasure and critical problems with modernity and its ambitions, then it means recognising the radical "unease" that swamps us⁴. This may encourage us, like what is currently happening, to seek fruitful alternatives, asserted by the World Social Forum in its banner, "another world is possible". Of course, so long as we imagine and conceive it, and persevere in endeavours to achieve it, another history of Earth can

² Hinkelammert (1996: 118) states that "the mere announcement of a catastrophe may be conducive to an attitude that affirms said catastrophe as a form of heroic collective suicide. It is likely that nothing has fostered the postmodern mysticism of the downfall as much as raising awareness of the destruction of nature since the 1970s."

³ Immanuel Wallerstein (2010: 22) warns us that "we must get rid of the idea that history is on our side, that a good society is on its way if only such and such happens. History is not on anyone's side and, perhaps, in a century's time, our descendants will deplore what we did. In the best case, there is a 50% chance of creating a better world-system than the one in which we currently live. But 50% is a lot so we must give it a shot, even if it is elusive. What else can we do?"

⁴ In this regard, Gianni Vattimo (1987: 10) notes that "things take a turn if one recognises, as one should, that postmodernism is not only characterised as an update to modernism, but more radically as the re-dismantling of the category, like an "end-of-time" experience, and no longer as the presentation of another stage, whether more progressive or regressive is of little importance, of this same history".
be redesigned. It is in this context where the need emerges to elucidate on what is meant by living well or "good living", or *Sumaq Kawasy*, *Suma Qamaña, Balu Wala* in the languages of some indigenous cultures in Abya Yala or "the continent of life", which could guide our historical praxis of the present. It is an issue that is not limited to a certain culture, both in the question and answer, since all societies and human cultures personally develop the "imaginary social notions" that enable them to coexist with meaning and cohesion in the socio-historical sphere, accurately illustrated by Cornelius Castoriadis (1975).

It is a different story for a certain culture to attempt to pass off "the objective and universal truth" as if it were "supra-cultural", and especially for it to impose it on others through physical and symbolic violence. This is part of the colonising plan of the West, as Enrique Dussel (2000:48) pointed out, the "I conquer" comes before the Cartesian "I think" that will insist on the rational organisation of its commands over nature and the colonised "natives" or peoples in the different continents. Not so long ago, Samuel Huntington (1998) foresaw a "clash of civilisations" that had to be avoided in order to boost the predominance of the western and Christian civilisation within a well-coordinated global geo-political strategy. Hence we have the neo-colonisation of all of humanity with the aggressive globalisation of unbridled or "wild" liberalism, which is accompanied by "humanitarian adjustments" and "humanitarian interventions", which are more like immensely exterminating imperial wars, when it proves desirable to ensure its civilisation interests.

Towards a new civilisation

That said, the deep civilisation crisis that we are experiencing calls for the development of more comprehensive alternatives that lead us to envision a new global civilisation. Perhaps on account of this, the so-called "new anti-systemic social movements" involve not only socio-economic and political proposals, but also those of a cultural and identity-based nature. This creates a form of politicisation of culture and culturalisation of politics. Examples abound, as evidenced by the feminist or environmental movements. However, perhaps the most notable is the continental indigenous movement, which is not confined to the fight for land and territory, for ethnic-cultural autonomy or for the institution of plurinational States, which are now major issues, but instead defends and proposes "good living", not only for themselves but as an offering to the whole world that is impelled to refound human life.

Strangely, this utopia under construction does not stem from the enlightened elites that have emerged from Plato's cave, but rather from those living in the depths of the cave, shackled to the infraworld, but who now strive for a form of emancipation that entails living well and living in fullness. What is also odd is that this proposal is not inspired by the most modern and current backdrop, as commercial trends would lead us to believe, but instead by the knowledge of the most ancient and ancestral context of the native peoples of the Americas. To top it off, bizarrely enough, Pablo Dávalos (2008: 56) explains that "at present it is the only alternative to the neoliberal discourse of economic development and growth because the concept of *sumak kawsay* is the possibility of connecting the individual with nature from a respect-based perspective; because it is the opportunity to return ethics to human life; because a new social contract in which unity in diversity can thrive; and because it is the opportunity to stand up against the violent system".

According to the indigenous leader Luis Macas (2010: 14) from Ecuador, *Sumak* is fullness, all things sublime, beautiful, excellent, superior, while *Kawsay* is life, beings in dynamic motion. Thus, *"Sumak Kawasy"* would be life in fullness. Life in material and spiritual excellence. The magnificence and the sublime are conveyed in harmony, in internal and external balance of a
community. Here the strategic perspective of the community in harmony is to reach the top. The Chairman of the Central American Indigenous Council, Donald Rojas (2009: 4) gave an overview of "good living" or Balu Wala in the Kuna language of Panama, stating "it is the philosophical hub of the individual and collective thought and action of the indigenous peoples. It involves an inextricable and interdependent relationship between the universe, nature and humanity, constructing an ethical and moral framework that safeguards the environment and development, as well as the society where harmony, respect and balance are voiced and made necessary. The conceptual equivalent that runs through the history of western-Greek tradition would most likely be akin to the concept of Areté, which has recently been experiencing a true renaissance since it alludes to a certain idea of excellence and is the calling for this fullness, for this perfection in possession and self-expression. It is thus filtered down to us in a contemporary philosopher, Paul Ricoeur, claims, for example, that "the ethical outlook is the pursuit of a good life with and for others in fair institutions". What he wishes to say is that it is necessary to prefer a political community governed by good laws, as argued by Pierre-Jean Labarrière (1999: 805) in "Sobre el deber de excelencia".

That said, according to indigenous intellectual Javier Laco (2010: 114-115), the Sumak Kawsay or "Good Living", which is not the same as the "living according to the good" of westerners, is not limited to an ethical dimension of existence since it is carved into a more all-encompassing cosmovision that includes ontological, epistemological, aesthetic, religious and political elements. "Ultimately, explains Josef Estermann (2008: 85), it is cosmic ethics, because the subject is essentially pacha, the orderly and interconnected universe". Hence the indigenous movement proposes not so much a "clash of civilisations", but rather a cultural, philosophical and civilisation-based debate. This questions us deep within and should impel us to strike up an intercultural and inter-philosophical dialogue. If we imagine the perspective of the new global civilisation that must be created, at the same pace as processes of globalisation we must accept, in line with Macas (2010: 15), that it is necessary to generate an "epistemological severance", because "the proposal of diversity causes the breakdown of single, universal and homogeneous thinking" that is pumped into our countries today through neoliberal capitalism. This opens up the possibility of focusing more on the creative diversity of cultures, which in turn offers other values that should be held in high regard in order to establish new ways of life. Given that he states, "there is not just one paradigm, the universal paradigm that is western. The western model invalidates other systems and paradigms, such as the eastern paradigm, the Abya Yala paradigm, the African paradigm".

**Several indigenous values**

Given that at this stage it is not possible to mention continental indigenous philosophy as a whole, or the "pachasofía" according to Estermann, I would simply like to recall certain value traits that I believe are very telling for philosophical and intercultural dialogue that in turn could stimulate renewed transcultural symbiosis, bearing in mind, of course, that the "specific universal" values of each culture are awaiting recognition from others, and the interpretation and creative assimilation that is feasible through mutual recognition. Firstly, it is important to mention the most obvious, which is the sense of communitarian belonging. Faced with the possessive individualism of life, with its excessiveness and horrors, often leading to competition, isolation and dehumanising loneliness, a sense of community provides an identity to its members. Thus, José Carlos Mariátegui in his project of an "Indo-American socialism" believed that the contrast between individualism and the communitarian tradition of indigenous peoples was added to the capital-labour contradiction. Now Clodovis Boff (2010), in his Decálogo para cambiar el mundo [Decalogue to change the world], highlights the "Yes to the social or "collective subject,“ to "us" as the creator of history ("no one liberates anyone, we all
liberate ourselves together”). But also yes to the subjectivity of everyone, to the "biographic I", the "individual subject" with its references and dreams. Is it possible to find a balance or a simple connection between these terms in individual and collective life? Luis Villoro (1997: 374) suggests that indigenous men and women call on us to recover community values within the fold of modernism, since we must move "towards a new society where community values are freely embraced".

Secondly, it is important to highlight the loving relationship between indigenous peoples and nature, the Mother Earth. As Macas (2010: 16) recalls, Descartes states that "man is lord and master of nature". This places the subject and object on opposing sides within an anthropocentric concept, which has become "market-centric". Thus, he goes on to say that "it is the vision of capital, economic growth, which destroys the relationship between human beings and nature, regarding it as a resource, as a commodity that can be privatised. By contrast, the indigenous chief of Seattle, USA, says something beautiful: 'Humanity did not weave the fabric of life, it is just a thread...and what it does with the fabric it does to itself'. We emerge from, live in and are part of the Pachamama". Thus pacha is not just time and space, it is in turn the possibility of actively engaging within the universe, immersing oneself and being in it. In light of climate change and the environmental catastrophes that hound us, there is no doubt that we should listen to the "cries of the Earth", radically modifying our connection with nature. Instead of lords and rulers, perhaps we should consider ourselves as carers, gardeners or guardians of nature and the cosmic harmony. In this regard, Aymaran historian Fernando Huanacuni (2010: 18) points out that "promises of progress and development that at one point led humanity as a whole, now shine light on its limitations and devastating effects, especially in 'highly developed' countries, such as European countries, where nowadays the priority is no longer development, but rather the search for a way to reverse all the damage that has been caused".

Among the ancestral values of indigenous peoples, underpinned by a harmonious relationship between one another and between human beings and nature, it should be noted that the native Indian community has developed a magnificent sense of equality avoiding detriment to others, ensuring that no one manages to accumulate power and wealth by means of exploiting others. Beyond the rationality of all that exists, here we are faced with the sense of complementarity that they know to discover in all of the elements. In this regard, David Choquehuanca (2010: 8-9), Minister of Foreign Affairs in the Plurinational State of Bolivia, claims that "Living Well is living in community, in brotherhood, and namely in complementarity...Living Well means complementing one another and not competing, but sharing and not taking advantage of our neighbour...We seek a complementary life, a complementary life between man and women, a complementary life between human beings and nature". In the reflection of Choquehuanca, Living Well is not the same as living better, since to live better we must compete or take advantage of others, which in turn congregates wealth in the hands of few but at the cost of others. This is why he bolsters the idea that "good living" is conflicting with luxury, opulence and squandering, as well as consumerism: "In our communities we do not seek, nor wish for anyone to live better, as we are told by development programs. Development is related to living better, and all development programs implemented between States and governments, and

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5 Therefore, it is not a coincidence that Marx (1976: 41) embarks on the analysis of modern society in his most famous book, with the following statement: "The wealth of societies in which a capitalistic mode of production prevails, appears as a "gigantic collection of commodities". And now the commercial dimension permeates all areas of life, almost reaching the point where, according to Pablo Latapi (2007:144), "the commodity culture is modifying our values, the awareness of what we are and even the recollection of what we were, as well as the limits of what we define as possible and desirable...and we no longer know how to enjoy sunsets because they are still free".
absolutely all development programs through the church, have steered us towards the idea of living better”. I think this opinion should leave us asking why it is not connected with the selfish "good life" of first-world wastefulness, which is carried out to the detriment of the majority of humanity, and forces us to face a major dilemma: "Either we continue along the path of western civilisation and death, war and destruction, or we move forward along the indigenous path of harmony with nature and life”.

In capitalist modernity, the human being takes precedence in the cosmos and opposes the world serving as the measure of all things. Hence, ultimately, the value importance of the indigenous tradition that has maintained a mysterious, sacred and profoundly free vision of the universe, where the divine is found far and wide. In such a way that human beings are embedded in the centre of the world and the life that extends beyond them. Choquehuanca (2010: 10) thus believes that "Living Well is recovering the experience of our peoples, recovering the Culture of Life and recovering our life in complete harmony and mutual respect with mother nature, with the Pachamama, where everything is LIFE, where we are all uywas, raised from nature and from the cosmos, where we are all part of nature and there is no division, where the wind, stars, plants, stone, dew, hills, birds, the puma, are our brothers, where the land is life itself and home to all living beings”. Faced with the destruction of nature and life, which entails a collective suicide –albeit slow–, it is important not to consider human beings as resistance to the world, but instead we should see ourselves as actors in a broader world, from a perspective that some call "trans-human" (Welsch, 2006: 99-101)6. Huanacuni (2010: 19) points out that this happens with "the view that everything is alive and connected, the communitarian principle, the reciprocity and numerous other principles that have been upheld and are today being used as benchmarks in the search for a new paradigm for living well"7.

"Good Living" as a possible utopia

Indigenous men and women are in accord with certain postmodern philosophers, such as Vattimo or Lyotard, when they say in the words of Huanacuni (2010: 18), even though he does not know them, that "the belief that everything has a monetary value has ended by removing value from life"8. However, the indigenous peoples do not settle with tenuous lines of thought or alternatives, since they are at the other side of modernity and come from a culture and ancient civilisation model that has held its ground for over 500 years. As Mariátegui (1994: 324)...

6 It is highly significant that the physicist and contemporary philosopher David Bohm (1992: 290), by exposing his general view of the world, argues that there is an "implicate order" of life: "So it will be ultimately misleading and indeed wrong to suppose, for example, that each human being is an independent actuality who interacts with other human beings and with nature. Rather, all these are projections of a single totality".

7 He later states (2010: 21): "It is important to start emerging from the culture of life; through a communitarian approach, and to this end it is necessary to educate the human being; and this is based on integration, not only human integration, but rather all forms of existence". It is therefore completely relevant what Raúl Zibechi (2010: 200) recalls of his experience with the Movimiento Sin Techo [Homeless Movement] of Bahía in Brazil: "Building communities for good living, that’s our goal”, says Pedro, not knowing that the Aymara and Quechua are based on the same principle...In his desires, two apparently complementary inspirations converge: the tradition of black resistance and liberation theology".

8 Gianni Vattimo (1987: 25) claims: “Tracing the nihilism-values relationship, we will say that, in the definition of Nietzschean-Heideggerian philosophy, nihilism is the absorption of use-value by exchange value. Nihilism is not the fact that the being would be under the impetus of the subject, but rather that the being would have been completely disbanded in the course of value, in the undefined transformations of general equivalence".
pointed out, "tradition is, contrary to what traditionalists want, alive and dynamic. It is created by those who reject it in order to renew and enrich it". It all seems to indicate that the continental indigenous movement through its fight alongside other sociocultural movements is willing to engage in an open and horizontal debate on civilisation in the hope of drafting a plan for living well in a localised and global context. Accepting the recognition that we do not know how to live well and are indeed living poorly, the alternative of "good living" seems like an attainable utopia. Precisely because it is not portrayed as a preconceived goal in its finished form, but rather a plan under construction in which memories of the past and the longing for a future of human coexistence conciliate, where intercultural dialogue, notably with the West, is promoted. However, it is important to begin by recognising alongside Mariátegui (1994: 154) that, despite its long history of oppression and exclusion, "Indian life has style", and thus it can fully contribute to the creation of a new sense and style of life for modern humanity and for future generations.

The indigenous fight is a long-term process, but undertaking the responsibility to bring about, at the right moment, the upheaval of the "established order" or the cataclysm of the pachakuti, which paves the way towards a new dawn of cosmic balance. This is the reason why María Eugenia Choque (2010: 2), lecturer at the Higher University of San Andrés, La Paz, states that it entails building what we have always dreamed of: "Suma Qamaña means the well-being of your internal strength...it is part of the pursuit for what is ours, based on the spirituality of the peoples, it is the encounter with oneself...it is the beginning of colonial liberation of the peoples, it is re-building society with a focus on the peoples...it is re-establishing Quallasuyu". Thus, I believe that Boaventura de Souza Santos (2010: 5-6) is entirely right when he points out that what is at stake is not merely a question of social justice, considering it also involves important historical justice. We are therefore engaging in a double transition that must be expressed: "from capitalism to socialism and from colonialism to self-determination...to the end of racism, to the end of extermination". Blanca Chancosa (2010:7), Quechua leader from Ecuador, on speaking about her female perspective of Sumak Kawsay explains that "it could be called a utopia, because what it reclaims and proposes is the constant fight for equality". This leads us to call for the radicalisation of democracy, for which the "deep America" brings "communitarian democracy", based on a logic of more participation and consent, as the minorities are included in provisional agreements, thus steering towards the comprehensive reinvention of an emancipatory democracy. As Toni Negri and Judith Revel (2008: 34) point out, "if modern democracy was the invention of liberty, radical democracy, today, wants to be the invention of the common" human.

Instead of only referring to the socialism of the 21st century, which lacks content and may be too alike the failed "real socialism" of the 20th century, it is important to guide our thought-action reflection by tracing Mariátegui and his utopia of an "Indo-American socialism". Or the steps of Peruvian novelist and anthropologist José María Arguedas who, having outlined the Andean cosmovision, dreamed of a type of "magical socialism". This is what they seek to do,

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9 Please refer to my paper "La utopia del ‘socialismo indoamericano’" (Ibáñez, 2010: 21-42). Attention should also be paid to the tradition of "revolutionary romanticism" where, according to Michael Löwy (1979: 16), "what is essential is this: the revolution (or utopia) must resume certain aspects, certain dimensions, certain human, social, cultural and spiritual qualities of the pre-capitalist communities. This subtle reasoning between the past and the future frequently goes through a radical, passionate and irreconcilable rejection of the present, i.e. of capitalism".

10 Having opted for capitalist modernity, Mario Vargas Llosa, awarded the 2010 Nobel Prize for Literature, wrote La utopía arcaica [The archaic utopia] (1996) to distance himself from the ideas of Arguedas and the fictions of indigenism. From a very different perspective, Rodrigo Montoya (2005:
in the here and now, those who strive to implement "communitarian socialism in harmony with
Mother Earth", because to summarise Raúl Prada (2010: 29): "The political hypothesis of
communitarian socialism combines the anti-capitalist plan of workers with the decolonising
plan of indigenous movements". And Boaventura de Souza Santos (2010:6) is once again right
when, connecting the two transitions that are underway, he begins to discuss "a socialism of
Good Living". Therefore, what matters is not producing more within infinite economic growth,
in other words, without end and without purpose, since it is common knowledge that the only
aim is the accumulation of capital\textsuperscript{11}, but instead how we can live well together. In this regard,
Esthermann (2008: 161) mentions that in indigenous "ecosophy" there is relevant knowledge "to
manage the common homes of all, for well-being and the good living of plants, animals and
human beings".

Viewpoint from which François Houtard (2010: 28), who seeks knowledge that can contribute
to the wider common good of humanity, believes that the global problem is discovering "how to
revive the fundamental values predominant in indigenous peoples, for example in Latin
America, or in African peoples or Asian philosophies. How to readopt these fundamental values
for the purpose of denouncing the current model and developing a new model, yet within a
world with a modified line of thinking". Since western philosophy has tended to forget the
symbolic dimension of humanity, developing its thought and action on the basis of one symbol,
albeit mathematical, which is the great paradigm of the instrumental reason calculator that has
been absolutised. We are thus presented before a major intercultural challenge to reinvent
human rationality within the framework that shapes us as plural beings capable of creating new,
imaginary and social meanings.

Education in and for "Good Living"
To conclude this tentative approach, I would like to emphasise that we, as popular educators, are
also eligible to pursue "living well". To this end, it is important to remember, as always, that no
one teaches anyone because we all learn together. It is now up to us to unlearn and relearn, in
the context of an intense intercultural dialogue that invites us to the "heroic creation" of a
"trans-modern historical project. In this regard, Pablo Dávalos (2008: 56) constrains the process:
"Perhaps it is more difficult to unlearn than learn. To be released from this colonisation, maybe
it is necessary to embark on a lengthy endeavour of forgetting everything we learned for the
purpose of developing and growing". I apologise in advance for the following, but I believe
there is an excess of NGOs that claim to be in favour of "development", giving the impression
that this term has become rather ambiguous, to say the least. Precisely on account of this
revelation we can offer a modern contribution, participating as links, translators and
communicators between worlds that are worlds apart. In this regard, Nélida Céspedes (2010: 54)
states that the intercultural education policy promotes pedagogical processes "to recognise the
know-how and different rationalities in building knowledge in order to question certainties and
address uncertainties". For the purpose of taking a step forward towards a distinct, much more

222) in reference to the question from Arguedas: “To what extent did I understand socialism? I’m not
really sure. But in me it did not kill the magic”, in turn he asks himself: "Who has the authority to decide
what is scientific and what is not? Who is the keeper of the truth? On what grounds is the millennial
knowledge of the ill-named traditional peoples not scientific? and, why then would the knowledge of
those who read and write be scientific? If we reject the opposition between reason and magic, between
modernity and traditionalism, between the so-called science and seemingly common knowledge,
socialism may be completely compatible with magic".

\textsuperscript{11} Pablo Dávalos (2008: 53) points out that "economic growth as social teleology (or purpose) and
fetishism of history is a symbolic and epistemic device that has a political function: to generate the
necessary consensus to enable the accumulation of capital in its speculative and neoliberal endeavour".
inclusive and diversified form of globalisation, as utopically expressed by the indigenous neozapatistas of Chiapas, we aspire with clear and active hope to "a world where all worlds fit". In line with this reverie, Estermann (2008: 162) affirms that "in the indigenous 'cosmic home' there is room for everyone, regardless of race, skin colour, beliefs or language".

The socio-political and cultural praxis in which we are engaged, and which is inherently targeted towards "good living", is highly complex, but also stimulating in an endeavour that is focused on, as highlighted by the International Council for Adult Education, building a "world worth living in"... considering that it encourages us to continue striving so that individual subjects and collectives can independently and creatively establish new social relationships in all public, private and political spheres. Thus, we must stand up against the hegemonic "world culture" that is inflicted with its state-of-the-art audiovisual technology, generating indifference of the complete uprooting whilst revelling in the ephemeral moment. Yet against the defensive reactions that are entrenched in an ethnocentric fanaticism that is a temptation for any cultural tradition, and which for us may be "Indianism". On the bright side, with regard to "good living" Dávalos (2008: 58) claims that "it is the first time for a notion conveying the practice of respectful ancestral coexistence with nature, with society and with human beings, to become a permanent fixture in the political agenda and to take a solid place in the horizon of human possibilities".

Javier Lajo (2010: 119) maintains that Sumaq Kawsay, which according to him should be translated as "splendid existence", involves defeating western rationalism, and thus calls for the need "to act, based on complementary and proportionate feeling and thinking". This implies not only reflective, but passionate and imaginative clarification in the coherent practices of social and political transformation. In light of this, I shall conclude by quoting Clodovis Boff (2010) from the beginning of his Decálogo para cambiar el mundo: "Yes to the process of awareness, the awakening of critical consciousness and use of analytical reason (head). But also yes to the sensitive reason (heart) where the values take roots and where the imagination and all utopias are fed". He concludes with: "Yes to an 'analytical' and scientific conception of society and its economic and political structures. Also yes to the 'systemic' and 'holistic' view of reality, seen as a living totality, and dialectically integrated in its various dimensions: personal, gender, social, ecological, planetary, cosmic and transcendent".
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