

How to build common Well-being

Transcription of the Buen Vivir (Good Living) radio sessions

The following testimonies transcribed here integrate the episodes of the radio program "Sintonías Radicales para el Buen Vivir" produced by Platohedro during the months of August and September 2020. These programs were broadcast weekly during the month of September on the community radio station [La Esquina Radio](#) in Medellín, Colombia and subsequently shared as a podcast online.

To guide the conversation we invited artists, creators, thinkers and collectives from Medellín, other regions of Colombia and South America (Argentina, Ecuador, Venezuela and Chile), as well as members and participants of the pedagogical processes of Platohedro and allied projects in the city.

We asked each guest to reflect on one of the [13 principles of Good Living](#) connected to their experiences, knowledge, practices and dreams. Then we incorporated these voices into the radio program, to put them in dialogue with the materials that we had previously been developing as internal reflection from Platohedro, now captured in radio format to share in community.

What follows is a compilation of the collaborations received as testimonies that came to us in audio format. We are especially grateful to the people who enthusiastically joined this initiative. At a time when we live under so many restrictions,

due to the COVID-19 pandemic, the generation of these remote collaborations nourished us from the affective connection with our allies.

1. Suma Manaña | #SaberComer | Conscious Eating

The ACA - Association of Small Farmers of Antioquia - is an organization that promotes the strengthening of grass roots organizational processes in rural communities through training, investigation, communication and activism, resulting in stronger social movements, political incidence and decent living conditions in rural areas, with full human rights and autonomy.

My name is Ancizar de Jesús Morales Zuluaga and I am from the San Francisco district in eastern Antioquia. I have been part of the ACA since 2006 when I began work on one of the fundamental needs of this district: the struggle to stay here and to protect the region from industrial mega-projects, as well as many other themes including food sovereignty, or rather, agroecology.

The question of agroecology is very important because, if we want to stay here and defend the region, then we also need to stop buying industrial agricultural supplies and focus on what can be produced in our own community or farm, like fertilizers for example. So when we talk about agroecology we are talking about using the raw material at hand, not throwing anything away, because although commercial fertilizer contains loads of ingredients in reality the best fertilizer is what we ourselves produce.

In relation to agroecology it is also important to mention food sovereignty as a transversal theme: knowing what we ourselves want, where we cultivate, what we grow, how we consume, not depending on other supply chains. It's like the difference between food security and food sovereignty. For me, and many others, food security is when any family can be sure of putting rice, for example, on the table. Their daily rice is assured but this is not sovereignty. Sovereignty is when I myself decide what I am going to consume, where it comes from and how it is grown, it is a perspective that includes the family and that we all need to struggle to maintain, while never forgetting our roots.

The Colombian countryside is our main focus, it sustains everybody. I invite you to continue fighting for your territories and practicing agroecology, without forgetting food sovereignty, a call for all rural inhabitants to continue together on this path.

2. Suma Umaña | #SaberBeber | Conscious Drinking

Salomé Ramirez holds a Master's degree in Visual Arts specializing in research on art and creation with emphasis on cultural and artistic practices, photography, pedagogy and methodologies, as well as being a consultant for art projects and a curator.

My name is Salomé Ramirez and I want to share one of my favorite recipes for a drink that I use when I have menstrual cramps or an upset stomach or I just want to relax a bit as it is a very warming drink.

The ingredients that I use are: a leaf, or various depending on the size, of a plant called Seven Powers, three or four mint leaves, unrefined sugar (panela), water, lemongrass, lemongrass root and lemon. First of all I boil the lemongrass in the water, as it is harder it needs more time

to release the active elements from the root. I leave it to boil for a little while and then I put the mint and the panela in until it makes a sort of sugar water and then after it has bubbled I turn off the heat and add the Seven Powers leaf last without boiling as it is very strong. I let it stand for a while, this leaf releases it's yellow tint and it is very aromatic. Then I add half a lemon, or even a whole one, depending on personal taste. And there it is, an aromatic sugar water, very warming due to the plants used.

This drink relaxes the body, reduces cramps, and it is very comforting to drink due to the combination of the smell of the Seven Powers and the mint combined with the lemon. I like this drink very much, and usually I have the ingredients in my garden, highly recommended.

3. Suma Thokoña | #SaberDanzar | Conscious Dancing

Aniara Rodado is choreographer, artist and researcher. From a transfeminist perspective, Aniara explores witchcraft and interspecies relations with a focus on the plant world.

Conscious dancing as a part of Buen Vivir (Good Living) means the pleasure of joining the dance of existence, of the ecosystems, of life itself. By life we do not only mean living beings as defined by biology, or at least as we have understood up to now (as beings with DNA and so on), but of living well with viruses, with stones, rocks, minerals and everything that makes up this universe.

I wonder about how to dance without emulating Shiva, an anthropomorphic figure, a God, who, despite having a lot of arms, is identifiable as human and who creates the world as he dances, like a demiurge. For I believe that dance, as a principle of Good Living, and in connection with the other principles, requires us to be highly observant and develop a dynamic of "opening the space".

This is a basic principle of dance, open the space, but right now I think that Good Living probably needs a dance that emulates other forms of dance. As a choreographer what interests me is to learn to dance with plants, maybe I will have other teachers in the future, but right now I want to learn to dance with plants.

I feel a profound desire to try and let myself be penetrated by them, as they do everyday, through the food I eat, the drinks I drink, the medicines I take, the drugs and so on. I try to feel how they change me from the inside, and how this change can maybe lead me to understand the world differently. Of course, if we consider that dance is a pleasure exclusive to humans then there is always the tendency to say that only humans dance, that only humans have consciousness, that only humans are able to create culture, all so anthropocentric. I think that Good Living is learning to dance with other beings; to see if we can undo ourselves a little and lose the human form.

4. Suma Ikiña | #SaberDormir | Conscious Sleeping

Yuliana Rodriguez is a psychologist, coordinator of the "D-Formación" (educative) program of Platohedro and co-founder of the "Motivando a la Gyal" feminist project. She is interested in investigating and experimenting with alternative methodologies and pedagogies.

To sleep well I try to keep up a routine that induces or invites my body to rest. I usually start by washing my face and applying moisturizer, then I brush and braid my hair, brush my teeth and change into my pajamas. I visit the kitchen to get a bottle of water and get everything ready that I need to go to sleep. Then I get into bed and turn on the TV or open the book I am reading at that moment because it helps me relax and I feel that

this helps me to slow down.

When I feel that my body is starting to relax I start to go over everything I did during the day. What I learned, basic things, or what made me feel good, I remember what I would like to change and what I can improve. I think of the people close to me and try to send them energy, wishing that good things happen to them, that they be in good health. I thank the pets who accompany me everyday, all the life around me: the trees that I can see from my window, my walks, the wind, the water, the plants, food, I give thanks for everything.

This is the last stage because I feel that now I am beginning to sleep. Sometimes when I am very stressed or very sad, or feeling bad for some personal situation or something around me, or for people who are close to me, then it's good to know that you can tell it all to a comforter, a doll that you keep under the pillow that can absorb these feelings and help you to transform them.

I am Yulieta and I am from Medellín. Thank you for inviting me to talk.

5. Suma Irnakaña | #SaberTrabajar | Conscious Working

Gabriel Duque. Proyecto NN is a collective of architects, designers and cultural activists that proposes positions and critical responses to spatial and urban problems.

Collaborative work has become the possibility for us to meet on common ground: between disciplines, knowledge, people, ideas and actions. Collaborative work has enabled us to expand our horizons to other areas of knowledge, allowing ourselves to be permeated, filled and contaminated by others.

It serves as a pretext for Proyecto NN to invite friends, and put the individuality of the city on hold,

to find common ground and understand that collective work and individual styles can be brought together in a shared project.

6. Suma Lupiña | #SaberMeditar | Conscious Meditation

Lina Mejía. Co-founder and director of Platohedro, Medellín, Colombia.

I consider meditation to be a revolutionary act because it is the ability to stop and breath, observe oneself, hear one's thoughts and one's own voices. Learn to listen to the more silent voice, the one that speaks more softly, the one we usually do not want to listen to, but which is the wisest. And stop listening to the shouting, criticizing, annoying voice which is always with us; installed by the educational system, by dogma, by centuries and centuries of fear.

So it is about stopping, sitting down, standing still, seated or lying down and simply breathing and not judging, just observing and letting go; learning to breathe and fill the body with oxygen. It is to be with oneself but also with all one's cells, bacteria and organs; and all this extraordinary technology that is a living body.

It is to understand and listen to ourselves, to be in the depths of ourselves, places we usually don't allow ourselves to visit, or even want to reach. On the physical level it is very interesting what is happening because the cells also calm down, they have a moment to pause and update, to regenerate themselves and maintain a balance in the body. This helps the waters to flow and to keep our body at the right temperature; and to understand that here, this silence, this peace, this pause, is exactly where we need to be. This perfection, this peace, brings moments when we can communicate with our own divinity,

our own existence, desires and calm our fears.

I invite everybody to meditate, don't judge yourselves, just stop and breathe. Inhale and exhale, inhale and exhale, just observing the thoughts that pass. How do they make you feel? What do they make happen in your body? Let them go as well, wait for others to arrive but keep yourself there, with yourself and the universe, with the cosmos and all its energies.

7. Suma Amuyaña | #SaberPensar | Conscious Thinking

Tatiana Avendaño is philosopher, raver, practitioner of digital security and student of telepathy and clairvoyance.

Speculative thought is a political tool for me as well as an aesthetic one. As a transhackfeminist I work on Trans-Andean Futurotopias and right now I am deep in the Antenna Body chapter of that project which aims to create the communications infrastructure of the future. This begins with body hacking and re-weaving the connection with the systems of life, reclaiming and reconstructing those other forms of communication which I am sure we humans employed long ago. These kept us connected with the systems of life and enabled information to be transmitted in messages, to receive data not just from our own species but from all of them.

This is closely related to my work in digital security, which means I cannot totally trust the Internet. However, as I live in Ecuador many of my loves and people who are close to me live far away and it makes me furious, angry, frustrated, that my only way of communicating with these people that I love so much is the Internet because I can't accept that my love, my loves, my emotions, my feelings, my fears, are watched, followed, stored, analyzed.

I think it is precisely these feelings that can help us to construct other forms of network and to communicate differently.

And in fact this is what happens when we explore them and work with them. My allies at the moment are crystals with whom I work and meditate, and am in dialogue with so as to learn from this other species on whom we depend to make all our electronic devices work. We are disconnected from their powers and I believe that it is these powers, that are already working in nature, that enable the Internet to do what it does and function as it does. So this capacity for real time communication is not an ability of the Internet but rather a previously existing ability, a feature of nature, and my project is all about recuperating this. My Andean Futurotopia tries to rediscover this relation with the systems of life, entwined with technology as well.

As for Good Living, my Andean Futurotopias are profoundly related to Andean sensibility and thought. I think we need to take back the idea of Good Living from its instrumentalization by left-wing Latin American governments and their promises. For example, it's of no use that Nature has rights in the Constitution if we continue granting mining concessions to exploit the earth. I believe that Good Living exists in connections, in the relationships between all species, and in ending the belief that the white man is the pinnacle of nature so as to be able to think about relating to life in other ways.

8. Suma Munaña, Munayasaña | #SaberAmarYserAmadx | Conscious Loving and Being Loved

[Val Trujillo is a transfeminist and antispecist from Medellín.](#)

I understand love as a feeling that enables the movement of life. I understand that love should underlie all relations whether human or non-human. It is the key to my well-being and that is why I always try to walk with love wherever I am.

I ask many questions about love, especially about the love in erotic-sexual-affective relationships, which we usually know as love in a couple, because I feel that its meaning has been distorted. I have questioned the implicit monogamy in this type of relationship and have managed to take back a territory through the deconstruction of these impositions.

Free love and sexual freedom involve a series of variables that can be adapted to various emotional temperaments and have many forms, from simple monogamy to simultaneous plurality. When I talk about non-monogamy I refer specifically to a series of disruptions to the way of thinking, the ideology and the normative practices which have directed our emotions and desires towards an implicit and unquestioned way of relating. So this non-monogamy is a proposal for relationships that not only aims, necessarily, for a multiple and simultaneous sexual-affective relationship but also to undermine the single hegemonic model for relationships, even if the relationship is only with one other person.

For me a non-monogamous relationship is not just about opening up the possibility for multiple ties but also calls for deconstructing the canonical model of relationships, abandoning the belief in implicit roles, behaviors, duties and rights in the construction of a relationship, stopping the projection of one's own idea of life onto these other people and building together through agreements. Take nothing for granted, don't ignore how this particular relationship works, it is not the same as before, it does not function in the same way as what we see around us. That is why it is necessary to build agreements and to reformulate them when necessary. However, despite this deconstruction, it is obvious that there is a very powerful and weighty cultural program,

within which I grew up and was raised, which continues to be the norm. A big effort is required to set aside, for example to deal with the non-physical pain caused by jealousy and the need for control is not easy because it is not easy to depatriarchalize sexual-affective relationships but I firmly believe that is necessary to do so.

9. Suma Ist año |#SaberEscuchar| Conscious Listening

The Chilean collective 22 Bits (Barbara Molina and Matias Serrano) explore the frontiers between art, design, sound and technology from a techno-feminist perspective, developing artistic projects in various formats which seek to provoke collective work and creation through listening and electronic tinkering.

(Text previously published in Spanish in the Viral 07 bulletin from El Rayo Verde (July, 2020) available from <http://elrayoverde.cl/wp-content/uploads/2020/09/boleti%CC%81n07.pdf>)

To think and write about sound practices in the middle of the COVID-19 pandemic, with its sudden appearance and the changes in everyday life, has a different sense when seen from Chile. It is not just about seeing and hearing city streets emptied by the lockdowns but of empty streets which had been occupied as political spaces, especially since the 18th of October 2019.

On that day, normality, and its sound, changed completely. After several weeks of mass fare dodging by secondary students in the Santiago metro the increasing repression and the closing of the metro stations brought the whole city onto the street, people brought more people. The accumulated anger generated various soundscapes: some people shouted and applauded,

others brought their saucepans onto the street. The passing cars sounded their horns as they passed the barricades. Many grabbed stones or sticks and used them to beat rubbish bins, street signs or railings, communicating their rage and forming one immense body of sound. Amorphous, dissonant, dissident but their own. A symbol of their weariness of being part of this neoliberal experiment.

Suddenly, we were no longer solitary bodies, surviving with difficulty and anguish, we were starting to look around, seeing that these crises were not so personal. While an outbreak of social unrest is not something that happens from one day to another, being the result of a long process, from that day onward our perception of reality, indeed of our identities, started to collectively mutate. We started to abandon the vertical logic of being numbered and organized according to the criteria of the authorities of the moment, and began to ask ourselves how we wanted to be identified and organized. The outbreak of the 18th of October, as an emotional explosion, was manifested in sound principally through "cacerolazos" (banging saucepans), but the following weeks and months gradually incorporated an even more powerful element: listening.

Individual bodies no longer felt alone, and the way to establish connections was by creating them, in loving and horizontal meetings. Councils and assemblies, of workers and students, proliferated in every corner of the country. New forums emerged for conversation where listening was the main mechanism for, firstly, recognizing individual identity by allowing us to feel the conflicts and preoccupations of other people and, secondly, constructing collective projects that made sense to these communities. In the era of social media, ego capitalism and the proliferation of self-recognition through images,

a breach was opened that allowed us to recognize our collective nature through other forms of perception: listen to each other, be present in our bodies and keep the memory alive of those who are no longer with us.

Our “normality” sounded something like that right up until the pandemic. The social distancing that we had to practice had another taste, because it meant breaking up and separating ourselves from the spaces that had defined us in the previous months, the places where we resonated and lived. Digital technologies provide alternatives for not losing touch but are poor substitutes for the richness of listening to each other and meeting face to face. The noise of the streets and the grassroots movement were replaced by the algorithmic noise of social media, streaming services and television with its daily updates on the pandemic. Once again we were limited and identified by an authority and its capricious interests, with hardly any opportunity for occupying public spaces and building our dignity. We longed to listen to each other without a hands-free microphone, in public spaces, in community.

However this sad show, so typical of Chilean politics, had one particularity: on the 14th of July, just before the vote in the Chamber of Deputies for withdrawing 10% of the AFPs (pension funds), the saucepans were heard again. They resonated through every city in the country as a warning. The metallic sound, the same that had signaled our appearance and made us visible, was used again to warn the politicians that appearances can be deceptive: we are not silent, we are on the lookout. We will appear again, we will live listening to each other, we will overcome, resonating.

10. Suma Aruskipaña | #SaberHablarBien | Conscious Speech

Corina Salas, Venezuela and Brazil. Self manager and investigator in education. The spirit of her daily work is to care for human relationships and learn from them.

What is Non-Violent Communication (NVC)?

Non-Violent Communication aims to bring to our lives, and those of others, whatever is necessary to make them fuller. This movement is integral to the human being, it is ancestral.

Marshall Rosenberg is considered to be the creator of Non-Violent Communication and dedicated his life to this investigation.

He considered that behind every human expression are satisfied and unsatisfied necessities. If I am happy then some necessity has been satisfied, for example, love or care. If I am sad some necessity has NOT been satisfied, perhaps support or peace. These necessities can also be seen as values or principles that are common to all human beings.

For example, Jun in Japan and Maria in Medellín as human beings need food, livelihood, health ... What is different is how each of them responds to their necessities. The strategy. Jun from Japan considers her need for food satisfied with sushi, while for Maria from Medellín it is a “bandeja paisa” (traditional food from Medellín). The priority given to each necessity is also different. If Jun is in prison then probably freedom will be a high priority necessity while if Maria is not in prison but has financial problems then livelihood will probably be her highest priority.

Now people ask me how NVC can contribute to the improvement of our relationships?

In our Christian culture we are taught to constantly make moralizing judgments which do not improve our relationships. For example if we say to our partner "You only think about work" s/he probably won't pay as much attention if we say "I need company and would like us to spend more time together. I imagine that your work gives you a boost and makes you happy, do you think we could find some way that you could feel accomplished and happy and for me to feel accompanied?"

Conflict, from the perspective of NVC, is when the strategies that the people in the conflict use to satisfy their needs are opposed. Considering that everybody's necessities are important, NVC shows us a path that, with practice, we can take. First of all we need to connect with ourselves. Stop, breath and observe. What is happening to me? What am I feeling? What do I need? And then, connect to the other person. What is she feeling? Why is she doing what she is doing? What does she need? Then, after that, we can ask ourselves, what can I do to help satisfy the needs of both of us?

So NVC gives us a way of seeing relationships which makes connection, compassion and empathy possible for ourselves and others.

11. Suma Samkasiña | #SaberSoñar | Conscious Dreaming

Participants in the "Ideatorio", a permanent ideas lab spontaneously self-organized by young people with the support of Platóhedro. A space for the development of creative proposals, alternative education, investigation and meeting, a place for collectively sharing knowledge and learning at your own pace.

- For me Conscious Dreaming is not only about sleeping well and having nice dreams but it is also about having the perspective that everything

can be achieved in life.

- For me Conscious Dreaming is to continue thinking about a better future despite the adversities that you could meet on the way.

- Sometimes I dream of family trips, sometimes of fictions or sometimes I dream that I travel the world and meet new people.

- Usually I dream about things that have nothing to do with the real world and are very strange and one

day I reached a point where I said to my grandfather that I didn't want to dream anymore and that I wasn't going to sleep again, but that night I went to sleep again.

- I mainly dream things that don't make much sense, not that I start flying in my dreams but suddenly I am in a room and then in another, or at times I have very sad dreams that are related to my daily life, but they can also be very happy, but above all they are influenced by what I have lived.

- That the family could be together again and be able to have fun like we used to have at Christmas.

- I didn't dream this but I consider it as a dream and I treat it as such: to get to know all the cultures that I can, to visit various countries and make friends there.

- A dream that I want to come true is to get to Cannes. To get to Cannes, not just to say "Ay, I am in Cannes" but to win the Palme d'Or, that's my dream. Another would be to keep my friends, that would be another dream that I want to come true.

- A dream that could become reality or a desire, however you want to put it, would be to progress in what I like doing which is making short movies and audiovisual art, and through this to be able to truly help the people I love, my family, my friends.

12. Suma Sarnaqaña | #SaberCaminar | Conscious Walking

Valeria Magliochetti is a psychologist, teacher and musician. She is the creator of the KUNUMI project which proposes a different vision of infancy, music and diversity, going beyond the stigma of social stereotypes.

My reflection and contribution to the principle of Conscious Walking is of the walk as a musical sound journey. Walking through Latin America, discovering, finding the sounds of Nature and folk songs.

My project "Kunumi", a musical sound journey, is a proposal aimed at children. Kunumi is a child who travels through Latin America to meet other Latin Americans who share their love for the music, art, nature and culture of the region. A shared identity. The need to meet and generate social transformation is Kunumi's motivation. That's why they travel. That's why they walk. Walking through the social and cultural world but it is also an inner journey, recognizing and recording feelings, thoughts and their remarkable life story. They protect and honor the Pachamama, Mother Earth. They treasure the sounds of the birds, the wind, the sea, the rain. They tell stories and embrace sounds. Sing songs from the folk repertoire. Collectively creating, they build sound objects from recycled materials, transforming waste in musicality.

An invitation to deconstruct practices, habits and assumptions in the educational and institutional fields; questioning and rethinking the stereotypes that define, prejudice and limit.

Feeling the Body as a Territory, a biological body and a cultural body. A historical, libidinal body, enfolded in tales made from personal stories and those of others, forming a Territory-Body.

Product of a culture, of a "family novel", of ancestral inheritances. A Body with Memory.

In times of desperation, hostility, violence, our bodies are often obliterated and dominated. But this Body can also be supported with cultural resources. These resources are born from the earth, the animals, the plants, Nature, and are transformed by our Art, flapping the wings of fantasy. Constructing collective struggles in which every individual Body dances, plays, sings and is transformed. A political Body, fighting collectively for emancipation with its own resources.

To walk, to offer, an available body, a loving word, sincere listening, a hopeful look, a supportive hug. Finding in this walking new possible ways of transformation.

13. Suma Churaña, Suma Katukaña | #SaberDarYRecibir | Conscious Reciprocity

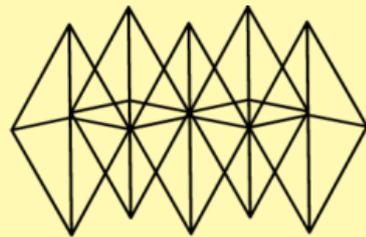
Pedro Soler is a curator, artist, teacher and techno-shamanic organizer. They have worked in many multidisciplinary projects in Africa, Abya Yala and Europe related to technology, art, ecology and free culture.

Conscious reciprocity, Randi Randi in Kichwa (the principal indigenous language of the Andes). Constant balance, constant giving and receiving. Traditionally, before sowing, an offering is made to the earth. In the indigenous cultures of the Americas to make the right payment is fundamental: for food, time or to maintain the health of the earth, like the Kogi who take care of the whole Earth from their snowy mountains, making payments in precise locations. But this is not a normal payment with a price, it is for balance, balance with the planet. And Randi Randi is also that, but on a social level.

Randi Randi is transversal, as is Good Living itself, not just about human people. We are talking about reciprocity and if we abandon this then we will have nowhere to live, nothing to eat and that is exactly what is happening now, the impoverishment of soils, the loss of air, of water, because reciprocity has been abandoned. This year the index* the exhaustion of the planet's resources was in August, gaining a month due to Coronavirus, but it is not sufficient.

So Randi Randi is a social precept, it is to give and receive, but in the context of Good Living with our environment it is extended to all our relationships.

The calculated illustrative calendar date on which humanity's resource consumption for the year exceeds Earth's capacity to regenerate those resources that year.
https://en.wikipedia.org/wiki/Earth_Overshoot_Day



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