

Community Ethics as a Possibility to Develop Direct-Council Democracy, Plurality and Ecological Awareness in Rural and Indigenous Communities in Mexico

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Abstract: This article analyzes how in some examples of rural indigenous communities in the south of Mexico a way of life based on community Ethics is carried out, a type of Ethics that with the practice of collective values such as mutual support, solidarity, respect, inclusion, community and cooperative work. From this collective vision of life derives practices such as direct council's democracy, which is developed by distributing power and political responsibility among the different members of the community in this way it and the collective council are the highest authority. The councils are formed by members of the community with rotating positions. At the same time, the direct participation of the inhabitants of the community has a direct impact on decision making. This political participation allows not only the exercise of direct council democracy but also a mechanism of inclusion and the intention of respect for Plurality, since the different members of the community can participate in the council or have a responsibility in the committee, this without gender restrictions since the participation of women is very important in certain examples and in other cases the participation of a third gender is also included; thus exercising through community Ethics the respect for the other, as well as the recognition of the difference, identity and plurality. The construction of an ecological awareness through the care and defense of the environment is also developed from the practice of community ethics, because if we think in community we have to opt for the welfare of all, which implies taking care of natural resources in a responsible manner for collective subsistence, in addition to respect for plurality and beliefs that relate to nature as a cultural and religious issue that is part of the identity of the community. Thinking that allows the development of practices for the care of the environment.

Keywords: Community Ethics, Direct-Democracy, Plurality, Ecology

1. Introduction

This article is based on the approach in which a communitarian Ethics allows the possibility of the exercise of direct democracy, Plurality and Ecological awareness. Based on the organization of some rural communities and indigenous peoples of Mexico, it describes how a communitarian Ethics is developed in which collective values are the basis of such thinking, which support a certain way of life with precepts and experiences such as mutual support, solidarity, cooperative work, empathy, tolerance, autonomy, resistance, among others.

The structure of this article is as follows: first, a general

exposition of what is understood by Community Ethics is developed, from the experience of some rural and indigenous communities in Mexico. Subsequently, it is explained how this Ethics allows the political exercise of the councils-direct Democracy.

Then it is shown that, this type of ethics, besides propitiating the exercise of the councils-direct Democracy and making possible the development of respect for Plurality as a necessary condition for the realization of collective life, also leads to the formation of thoughts and attitudes that prioritize the care of the environment in general. Understanding this as the development of an Ecological awareness.

2. What Is Community Ethics and How Is It Perceived from Some Rural and Indigenous Communities in Mexico

The study of ethics corresponds to Philosophy and is even considered a philosophical subdiscipline. Reflection on this field revolves around questions about how should we live? Or what is the best way to live?

Thus, Ethics is a word "born from the Greek term *ethos*, which indicates the habits that people acquire to act well or badly and that make up the character [10]" That is, abstract conception of "good", "evil", "right", "wrong" that supports the actions and character of people.

This way, in the history of mankind there have been and there are different conceptions of ethics. However, this article deals specifically with community ethics. Ethics is distinguished by the fact that it is based on collective values, the characteristics of which are explained in the following paragraphs.

For example, "The notion of community is (...) a frictionless human whole, capable of seeing all the time for the 'common good', competent to subsume selfishness into a joint project [36]"

In this sense, community ethics understands societies as a whole unity, a collectivity where mutual relationships and interdependencies are considered as the possibility of finding the goal of the common good. For, "as moral agents, we must be concerned about all those whose welfare might be affected by what we do [26]"

The common good as a goal translates into valuing the interests and benefits of each one of the members of societies that is, understanding human groups as a community. For "the possibility of considering and interpreting one's own life as a search for the good life, supposes that the subjects conceive themselves as united with the ethical value presuppositions of their particular community [9]"

In this type of thinking the notion of "common good" is associated with values that are identified as "good" within the community. These ideas about the good, the correct or the common good are the basis of the ethical thinking of individuals belonging to a specific community.

A model of this conception and social structure are the rural ethnic communities and native groups, since "in most Mexican indigenous peoples, to date, there is a communitarianism based on three fundamental shared values: 1) rotating authority as the basis of communal organization, 2) solidarity and 3) mutual aid [18]"

With this we can observe the exercise of community Ethics, when it is held that the organization is communal, in turn, this political structure is rotating (the political responsibility is distributed in the different members of the community) based on the direct Democracy-councilor and in the recognition of the others plurality.

In addition, the collective value of solidarity is essential in such an organization, that unselfish conception in which the individual interest is related to those of the other members, it

is "to be in solidarity with others", which is materialized through actions such as mutual aid¹.

Thus, "in these community social organizations, solidarity, encouragement of participation, shared work, volunteering, collective responsibility, mutual respect, understanding, criticism and personal development prevail as values [15]"

These organizational structures are distinguished by discarding notions such as that of the isolated individual, but without omitting personal development. Each singular member is understood and related to his own activity through actions that connect him with the others; the actions of each subject correspond to a plural purpose that is linked to the benefit of the community.

It is important to emphasize that, although this Ethical conception is collectivist, communitarian, it does not eliminate the individualities of its members:

The face-to-face community of persons, practical or ethical relationship is "from where" the production of products for life is decided. That is, when every person, based on his own work, has full title to consider himself as co-owner in that kind of great workshop in which he engages with everyone. Thus, each worker would have the "consciousness that he is working on something of his own". It would be the realization of full individuality in the full community [12].

A way of thinking in which no person is outside or separated from his or her community. Therefore, when the collectivity seeks to improve, it is seeking the benefit for each of its members and the same way, when the individuals who make up these seek their fulfillment, they are developing benefits for their community.

In this way "freedom is obtained by being part of the community. The idea of the good life is unique, and does not exist in everyone, but is shared with all members of the community [19]" This type of ethics considers human beings always in unity with others, it is a collective vision in which the "good", the "right" or the individual self-realization is done together with others, that is, in community.

A way of thinking and seeing life that leads to certain ways of acting, since this reflection from a collective perspective favors the consideration of all members of the community, thus identifying plurality, which in turn allows the distribution of political power among its members (Democracy) and the search for the benefit of all, for example, in the care and access to basic resources for subsistence.

In broad strokes, this is an explanation of some of the characteristics that make up this type of thought, the communitarian Ethics². The following paragraphs explain how this same conception implies a political exercise that develops a direct Democracy-Councils.

¹On the community ethics of indigenous peoples and communities there have also been several investigations that support what has been argued so far, for example, see: [21].

²For further information on the issue of community ethics, we recommend consulting: [12].

3. What Is Direct-Councils Democracy and How Does It Develop from Community Ethics

Democracy is a word that comes from ancient Greek and is understood as the "power or command of the people"³. This meaning is somewhat ambiguous; however, it is possible to interpret this as a form of organization in which political power is not concentrated in a single person, but in the majorities or in other words it is a type of government in which power is exercised from the plurality.

In Mexico the official "Democracy" is representative, composed of two federal chambers, the Chamber of Deputies, and the Senate. Each state of the republic also has a congress of local deputies. However, it is not the only political structure in the country, as there is also a direct council-democracy in rural communities and native peoples.

In fact, "representative democracy" is very much open to criticism today, and one can even perceive a certain erosion of this type of "democracy". For "outside this fabulous world of propaganda and affirmative thinking, it is actually a world that testifies to the absolute exhaustion of modern political culture and the debacle and total discredit of representative democracy [23]".

From the above, it is perceived that "representative democracy" has really been limited to appearance, to propaganda and not to distribute political power among most citizens. An example of exclusion are the rural communities and indigenous peoples of Mexico whom "representative democracy" does not really represent because it does not consider their interests and rights.

Another reason for this distrust of the representative form is due, among other reasons, to the following:

"In almost all democratic societies, elected representatives tend to come from the upper classes, whose wealth, education or social status sets them apart from the average citizen. Around the world, women, marginalized minorities, and those who remain on the margins of partisan politics are often underrepresented in representative bodies [5]".

The common people "on the street", as well as minorities and the marginalized are not represented by the politicians who claim to do so. For most politicians come from the upper classes and assume themselves to be "specialists", thus creating a huge gap between the people and their "representatives" who being so different do not know the needs of the lower classes, marginalized groups, and minorities.

This is the case of the ethnic groups and rural communities of Mexico, who for decades the government and official "Democracy" have forgotten them, leaving them out of the political exercise. For this reason, the indigenous peoples and rural communities have created their own organizations, such as Direct Democracy-Council.

Indigenous democracy starts from the form of political

organization of these peoples, founded on a collective and identity dimension, which generates public debates through community general assemblies, in which community dialogue is substantially weighted as a political act of decision-making to achieve consensus with solid arguments and in the exercise of the right to self-determination and autonomy, whose jurisdiction makes indigenous self-government possible [27].

This way, the arguments of the direct democracy-councilor, are also understood by the following characteristics, for example: "No one could be called either happy or free without participating, and having a share, in public power [3]".

Thus, an argument of the direct democracy-councilor is that it allows the common citizen to participate in the decisions about his community, "under the own community organizational logics based on the assembly and the assignment of positions, which strengthen direct participation [17]".

In this way a concrete inference is exercised that makes them feel that they have and share political power. In other words: "Citizens aspire to power in order to participate in power and act by common agreement, from below and in a concerted manner [13]".

Ordinary people and not exclusively "political specialists" have the right to experience the exercise of political power from their position, an experience that allows them to revalue themselves and feel as individuals who enjoy equality and freedom.

With Direct Democracy, citizens can also be sure that they influence their collectivity and, therefore, that they are in control of their community and even their lives. This political exercise can also be considered as an example of rule from the people, since:

"Direct democracy is an expression of popular sovereignty: the right of the citizenry to decide on matters of fundamental importance, directly and authoritatively, without the mediation of their representatives [5]".

It is a manifestation of the right to decide. A faculty that allows them to observe that they are sovereign in choosing the way they live as individuals and within their community, without the mediation of representatives. In addition to a certainty of equality, since the structure of this Democracy is horizontal and not vertical as the representative one.

Another of the advantages of this way of doing and inferring in politics in a direct way is the closeness that community members can acquire and perceive through this exercise:

"Among the factors of managerial success that these community social organizations put into practice are the permanent meetings, in which the entire group participates. These meetings are open, dynamic, with abundant exchange of information, with consensual decisions (relationships of trust), and spaces for reflection to deepen experiences [15]".

Thus, when decisions are periodically discussed and reflected upon through the assembly, individuals gain confidence that the agreements reached are the best and

³To verify the etymological meaning of Democracy consult: [28].

fairest for the community because they are participants in these formulations. In this way, the expression of a community ethic is also reflected.

Moreover, by deciding for themselves and for their community, it is an experience that can contribute to their fulfillment and, therefore, to that of their community. It should not be forgotten that in some rural communities and native peoples of Mexico, community ethics is being developed.

Ethics that is concerned with the welfare, freedoms, rights, and happiness of all members of the community, reflecting this common interest also through direct Democracy-council, because:

“Citizen participation in public life is an essential good for human development (...) the experience of meaningful participation in public decisions helps people transcend personal concerns and encourages citizens to care about the common good [5]”.

From the elements and arguments presented so far, it is possible to identify a general notion of direct community democracy through the exercise carried out by rural communities and indigenous peoples in Mexico. Council democracy, direct and communitarian, can be summarized as follows:

Community democracy is understood as the exercise of self-government that expresses the form of political participation of communities in areas such as participatory planning and social control, establishing the community as the highest decision-making body to which its representatives are accountable. At the same time, its purpose is the recognition and valuation of cultural traditions and the struggle for dignity and respect, as well as the satisfaction of basic needs. All this within the framework of autonomy as a fundamental principle of these democratic bets [24].

One aspect to highlight here is that, although a “representation” is mentioned through the people who are elected to moderate the assemblies, this participation is still direct since they are accountable to the community, which is the highest authority, an exercise that is done without intermediaries external to the community and in a concrete manner.

It should also be noted that this structure recognizes and values respect for one's own culture, as well as the dignity of individuals, an issue that is directly related to the recognition of plurality, in addition to seeking the satisfaction of basic needs in which the care of the environment and natural resources is located, that is, an ecological posture.

In this way, it is possible to observe the main characteristics of the direct Democracy-councils⁴. Political structure that develops and is possible also from the exercise of the communitarian Ethics.

In the following paragraphs, it is exposed how the practice of communitarian Ethics allows not only the execution of

direct Democracy-councils, but also the intention of respect for Plurality.

4. How Does Pluralism Develop from Community Ethics

To develop this section, it is pertinent to first show what is understood when the concept of Plurality is used. Pluralism or “plurality is configured in biographical experiences that imply the recognition, distinction and differentiation of subjects, and that in turn simultaneously allows the construction of the self and the other [32]”.

Plurality implies first the individual self-examination (identity), but at the same time allows the recognition of others. Thus, it not only makes visible the self-recognition and that of others, but also the awareness of difference.

When the singular individual recognizes himself, he realizes that he is unique and not only that he is unique, but also that the other people around him have the same condition as he does, that is, that the others are also unique and unrepeatable.

This is explained since “plurality has the dual character of equality and distinction, which refers to the equality that we share as a species, as humans, and to the distinction that arises from the difference, from being unique, from having different histories and from being and being in the world in a particular way [32]”.

This double character that Plurality possesses is reflected in the fact that it shows that we are equal as human beings, but at the same time different, either in terms of identity or in terms of the life history of each one of us.

Another issue is that abiding by or being aware of Plurality also allows the possibility of building fairer political exercises. Fair insofar as the interests of others are considered and respected and not only those of an elite that executes political power.

Thus, Pluralism is harmonious or complementary to forms of government such as Democracy, since: “Democracy operates as the only political regime that does not suppose the suppression of the other. Democracy is always pluralist democracy [25]”.

As already stated, Democracy is a type of government that is Pluralist, because through this policy power and sovereignty does not remain in the hands of a single group, political party or individual, but considers others to be the majorities it accepts diversity.

Pluralism allows a broader participation, which is important for the realization of individuals, because “pluralism indicates a diversification of power based on the existence of a plurality of groups. It means with this, that a dialogue must be carried out with the intention of reaching a consensus [8]”.

The realization of individuals through Plurality lies in at least two reasons: that by being included they influence the political decisions of their community, i.e., they participate in power, and that the exercise of an important value such as

⁴For a more in-depth examination of indigenous rural direct-democracy consult: [27].

respect is also realized. Respect for the thoughts, interests and opinions of themselves and others.

These conditions can influence the fulfillment of individuals by the fact that they feel that they decide and that their decisions are important (that they exercise a shared power) and in the same way that they are respected and respect others. A condition that can allow a sense of satisfaction and fulfillment because "the primary intent of pluralism is to ensure intercultural peace [30]".

If Pluralism is developed, it can be a guarantee of preserving peace. For if difference is accepted, everyone is accepted in their diversity and most importantly, respect for the other prevails. An example of Plurality in rural or indigenous communities in Mexico can be the importance of women in the Zapatista zones:

"In Chiapas, women in their communities had been increasingly taking on tasks of social responsibility. Through their cooperatives, as health promoters, creating savings banks, and on many occasions having to negotiate directly with the authorities, women had been modifying their position in the community sphere in many of the communities [22]".

Through the communitarian conception (Ethics) of the indigenous peoples of Chiapas, women had been taking important positions and roles for their communities. With the Zapatista Movement⁵ these roles were further potentiated, contexts in which not only the male gender develops important positions but also women.

This egalitarian participation of Zapatista women stands out even more if we consider that ethnic groups have an ingrained *machista* (sexist and misogynist) idiosyncrasy, a culture that has been changing little by little as women develop activities that were previously conceived as exclusively masculine:

"The women assume a political participation; their presence in the Zapatista community is noticeable. They have a cooperative and a collective of craftswomen; they participate as promoters of health and education, intervene in the assemblies and some of them are already responsible for the community [2]".

When women also participate in activities such as politics, negotiation or even as community leaders, their importance and inclusion is reflected in these territories. Living conditions that reflect the pluralism of these collectivities, since they no longer develop under male hegemony alone.

Another example of Plurality in indigenous-rural communities in Mexico is the case of the Muxe. The Muxe is a third gender that is accepted, recognized, and respected in some communities of the Isthmus of Tehuantepec, Oaxaca.

This acceptance and tolerance are reflected since "family education in tradition and cultural practices among which the participation of the muxe' in community activities is included does not find opposition in the dominant religious group [31]".

That is to say, the Muxe are accepted by their family, the community and even the church. This is an exceptional case, since the Catholic Church in Mexico only accepts the two "traditional" genders, a barrier that is broken in these communities where Plurality allows the acceptance of a third gender even by the religious authorities.

Another issue that reflects the acceptance and tolerance of the Muxe in their communities is the roles and activities they perform. Actions that do not go unnoticed in their environment, as these are important for their community:

"In Juchitán the networks of support and solidarity are the mechanism for collaboration with other muxe', for the organization of the traditional festivities and the cultural promotion of the municipality their gender condition and their participation in the ritual festivities attracts media attention. Through the organization of the festivities, communal ties are preserved, and additional income is obtained [31]".

This shows how the Muxe are important for their community, as they carry out significant activities for them. For example, the organization of parties and festivals, productive activities that attract tourism, and therefore, income for the population.

In this sense, the Muxe are important in the economy of their villages. With these two examples, both *Zapatista* women and the *Muxe*, we can observe cases where the intention to respect Plurality is developed in rural indigenous communities in Mexico⁶.

An interesting aspect of plurality in indigenous and rural communities in Mexico is that this exercise is more frequent in the southern territories of the country. The southern states of Mexico coincide in having a majority indigenous population and in developing respect for plurality in some of their communities:

"Chiapas and Yucatan are two of the states with the highest number of indigenous inhabitants (INEGI, 2015), this data shows that women are more recognized in terms of political equity (for suffrage) by reason of the customs themselves and that gender inequality does not prevail in all indigenous communities to the same degrees and in the same ways [7]".

The above quote confirms how in some communities in the southern states of Mexico, such as Chiapas and Yucatan, the recognition of plurality is developing, for example, in the political participation of women, which shows less gender inequality.

The author's statements are based on the INEGI⁷ census 2015, the institution in charge of the country's population statistics. In addition, the case of the Muxe in the state of Oaxaca, an entity that is also located in the south of Mexico, has also been shown.

This exercise of Plurality would be impossible without the conception of a community Ethics that allows us to think collectively and consider the diversity, the "others". "The

⁵The Zapatista Movement developed from the indigenous rebellion in the state of Chiapas that began on January 1, 1994. For more information on the subject, see: [1].

⁶On the Plurality that persists in indigenous communities, it has also been worked in other publications, see: [21].

⁷The acronym in Spanish means: National Institute of Statistics, Geography and Informatics (Instituto Nacional de Estadística, Geografía e Informática) (INEGI).

denomination of community to which so much is alluded exists because they are and must be inclusive of all their members, without forgetting women [7].

Up to this point, a brief outline of plurality in rural and indigenous communities in Mexico. In the following paragraphs we will explain how community ethics also allows us to value the care of nature or what would be the development of an ecological awareness.

5. How Does Ecological Consciousness Relate to and Develop from Community Ethics

Ecology is understood as the set of knowledge that contributes to the care of nature, a conception that at present could be understood as western. However, in the native peoples of Mexico there has been a consciousness for the care of the environment⁸ that even has pre-Hispanic origins and has endured to the present.

For ethnic communities equates "community with an image of the world in which the position of man is not above the natural world, but an image in which the human being is in the natural world, an image in which the human being is just another living being [16]."

For this thought nature is not something apart from people, natural resources are not the object of the human subject. Rather, humans and nature are the same thing, the individual is not above nature to use and exploit it without conscience. Environment and people are one and the same unit, therefore, when nature is destroyed, humans destroy themselves.

Cosmovision that, although it could be undervalued for being indigenous, maintains a logic of subsistence that could even be shown as superior to "western rationality", for example: "for the Totonaco people: water is the blood of the earth, it is life [11]."

A matter that capitalism and governments have not considered or do not want to understand when it is so simple and logical that no one can live without the vital liquid. Therefore, polluting rivers, lagoons and water in general is an attack against all living beings on the planet. Thus, "from an indigenous perspective, this approach has been criticized because it considers natural resources only as riches to be exploited. Behind it there would be a valuation of money and power [29]."

Within this same aspect, it can be observed why governments and the current capitalist system are not interested in the care of natural resources. Their very mercantile logic allows the outrages and destruction of nature, therefore: "The global environmental justice movement calls attention to the distribution of wealth and power as it leads to an inequitable distribution of environmental degradation [33]."

When large capitalist companies, protected by the complicity of governments, despoil, and destroy the environment, they obtain profits and accumulation of wealth from this. This implies that the degradation of nature by these companies also leads to a lack of distributive justice.

Those who benefit from the extraction and exploitation of natural resources are only the large capitalist companies, while the inhabitants of these areas are left without natural resources, without profits and even with serious health problems as in the case of the consequences caused by mines or pollution in general.

In this way, the destruction of natural areas is the cause of multiple injustices and negative aspects for rural and ethnic communities, because we cannot lose sight of the fact that "ceremonies, rituals and festivals are living and changing expressions of contemporary indigenous cultures. They figure the worldview that characterizes each people and reaffirm the close bond between men and the territory where they live, invoking a positive relationship with the natural elements, on which human survival itself depends [14]."

In other words, natural resources are important to these peoples because they are part of their culture, their religious visions and, of course, essential for their subsistence. For all these reasons and many more, some of the indigenous peoples and rural communities in Mexico have mobilized through organization to defend their natural areas and resources⁹.

Thus, it can be argued that "today the emancipation of native, indigenous, peasant and Afro-descendant peoples claims the right to their ancestral territories and their biocultural heritage [20]."

This way, the care for nature and the environment developed by these communities is identified by the defense of their ancestral territory, i.e., the natural areas that are sacred to them. In turn, by protecting their territories they also defend their biocultural heritage, which includes both the natural species that inhabit them and the way in which they relate to their culture, thus developing environmental protection.

In sum, it can be argued that this Ecological consciousness that is possessed in some indigenous and rural communities is also possible because of the communitarian Ethical conception that they have, since:

"The community is thus (...) the equivalent of a relationship of unification with the cosmos and nature, man is not, in this sense, in the community a being who lives and feels as a being apart from nature and outside or above the natural world, but a being in the world then, in the community [16]."

Broadly speaking, these are just a few examples and ideas of how in some indigenous and rural communities in Mexico an Ecological awareness is developed from their Ethical-community vision.

⁸ Different studies and publications show this vision that indigenous communities have regarding nature in which these resources are valued and respected. Some examples of this can be: [34].

⁹This issue of the organization and mobilization of native peoples in defense of nature, their cosmovision and culture has also been supported in other publications. See: Ventura Patiño María Del Carmen, Villagómez Velázquez Yanga. [35]. "Territory and environment. Rights denied to indigenous peoples in Mexico", p. 206.

6. Conclusions

After the development and exposition of the present text, some tentative conclusions are proposed, which are designated as tentative since they are open to criticism and feedback for the advancement of this or similar reflections.

First, it was explained that the community ethics that prevails in some rural and indigenous communities in Mexico, is that which considers as morally correct or fair to seek the welfare of the community. Likewise, this conception does not erase or forget the singularities, since the community is made up of individuals and, in turn, the individuals make the community, and therefore, when seeking the welfare of the collective, the individual benefit is also sought.

This same Ethical conception, which considers the welfare of the community, also allows for a more egalitarian and inclusive political exercise in which power is distributed through the direct participation of all members of the community. Organization and political structure that is developed through the exercise of direct Democracy-Council.

In the same way, this Ethical conception as the political exercise allows diversity to be tolerated and respected. Plurality is possible in these scenarios since community Ethics as direct Democracy-councils considers all members of the collectivity without exception. This favors respect and inclusion for difference and not homogenizing activities and important roles in a single group but remaining open to Plurality.

The fact of maintaining this communitarian Ethics that is complemented with this specific type of Democracy and Plurality, develop the acceptance of different cultural and religious conceptions where the care of nature is essential.

Within this same aspect, there is also the consideration of otherness, that is, to recognize the "different" to the "others", in this case to nature and all living beings and elements that make it up, so it is important to give them the same respect as human beings.

In addition, the search for the common welfare also considers valuing natural resources for the subsistence and concern of the community in general, elements that make up the development of an ecological awareness.

In sum, it can be reflected that, by its very composition, the communitarian Ethical conception can allow the exercise of direct Democracy-counseling, the intention and openness to respect Plurality and the development of awareness for the care of the environment, that is, Ecological consciousness.

Thus, community ethics or: "communitarianism becomes a social, economic, cultural, environmental and political criterion that sheds light on an "alternative" approach, diverse in relation to the strategies of a good life, with actions that allow moving towards a person, a society and a State with vocation, disposition, and community identity [6]."

That is to say, the social structures that are achieved from the experiences of these rural ethnic communities in Mexico can be thought of as options that are possible to apply in human societies, based on elements such as Ethics, the

political exercise of a direct participatory Democracy, respect and inclusion of Plurality and care for the environment. Elements that make up this social structure and that show another way of coexisting, in this sense are examples of alternatives close to "good living".

Could these positive aspects of community ethics also help in non-rural and non-indigenous spaces and contexts? After the above, it can be highlighted that "in indigenous traditions there is a recoverable morality (of cooperative work, social service and non-mercantile logic) that can be useful today in the face of neoliberal logic and its technocratic demands [4]".

This is an issue that invites us to reflect and think about these alternatives in the face of the current global crises. This within the pertinent search to transform human societies into more democratic, inclusive, ecological, and just communities.

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