

ALLIN KAWSAY

The Good Life, Lived Well Together

A Regenerative Vision for the Indigenous Communities of the Sacred Valley of the Inkas

Presented by Amistad Sagrada

Pisac · Sacred Valley · Peru · 2026–2030



A gathering in Paru Paru, one of the twelve mountain communities — the vision is, in the end, about people in a place.

The essence of the full Vision Document — what we are building, why now, and the ground it grows from.

THE MOMENT WE ARE IN

What is at stake, and what we are building

Pisac stands at a crossroads. It is one of the last places on Earth where an Indigenous Andean culture still breathes — where ancient ceremony, traditional agriculture, natural medicine and communal life persist in living form. But the forces pressing against that continuity are real and accelerating. The Quechua language is fading from the mouths of children. The young leave for the cities, drawn by degrees that promise money and too often deliver disconnection. The elders who carry the old knowledge — of plants, of water, of ceremony — are passing, each taking with them something not yet fully transmitted. And the culture that remains risks becoming performance: a living museum staged for the millions of visitors who pass through each year, its soul quietly emptying.

Allin Kawsay begins from a different question. Instead of spending years chasing money to buy a better life, what if we simply built that better life — together, collectively, for everyone? Food security. Clean water. Natural healing. World-class education rooted in Andean culture. Elder care. Youth empowerment. Community sovereignty. These are not distant aspirations; they are the infrastructure we intend to build, pillar by pillar, by the year 2030. We begin in Pisac. We extend to the twelve mountain communities above the valley. And from there we offer what we have learned — and the young people we have trained — to the hundreds of high-Andean communities throughout the Sacred Valley and beyond. Pisac becomes the model: not as an idea, but as a living reality.

THE GROUND IT GROWS FROM

Amistad Sagrada, and the roots of this vision

This vision does not arrive from the outside in. It grows from within — from seventeen years of daily, lived relationship through Amistad Sagrada (Sacred Friendship), the nonprofit that has served the Quechua communities of this valley since 2009. Its founder came to Pisac that year and never left, becoming over time something rare: an outsider who was adopted in — woven into the daily greetings on the street, the ceremonies of the mountain communities, and the trust of mothers, fathers, and elders who watched, and waited, and eventually opened their doors.

In 2011 a small house of learning, Yachay Wasicha, was born — not from a grant proposal, but from colored pencils, paper, and a bowl of fruit salad shared with the children who arrived the next morning as if they already knew. Today it welcomes up to seventy children a day, with weekly classes carried up to the mountain communities of Paru Paru and Pampallacta.

What has been built over seventeen years is not easily captured in a list of programs. Food carried through the isolation of a pandemic. Blankets in the cold of mountain winters. A hot meal cooked and carried daily to an elder who lives alone and nearly blind. Most of it was never posted; it was simply done. This is the soil from which Allin Kawsay grows — and the moment when the roots are finally deep enough, and the trust strong enough, to hold something truly transformative is now.



The children of Yachay Wasicha — where it all begins, with them and never through them.

Pisac today — beauty, challenge, and the turning point

Every day, thousands of visitors arrive in Pisac from cities where community has dissolved, searching for something they have lost — and they find it: color, ceremony, handwoven textiles, the baby llamas and ancient mountains, the sound of Quechua in the air, a people still connected to their land and to one another. And here lies a deep paradox. The life that young Andeans are leaving — rooted in land, family, and generations of accumulated wisdom about how to live well on this earth — is precisely the life that millions in the modern world now fly thousands of miles to touch. To allow these places to dissolve in pursuit of what the rest of the world is fleeing would be a tragedy not only for them, but for everyone.

Beneath the beauty, the erosion is quiet but measurable. Processed foods are displacing one of the most sophisticated traditional diets on Earth; diabetes and childhood tooth decay rise where they were virtually unknown a generation ago. Pharmaceutical dependency displaces the knowledge of healing with plants. And as the economy leans ever harder on tourism, the culture risks being staged rather than lived.

*The window is open. The spirit of this place is still alive, still whole, still radiant.
The people are still here. The knowledge has not yet been lost. The elders have
not yet all gone. The youth have not yet all left. This is the moment — not in ten
years, not after more study or more planning — now.*

THE VISION

Nine living pillars, one integrated ecosystem

Allin Kawsay — in the Quechua of the Andes, the good life: life lived well, together, in right relationship with the land, the community, the ancestors, and the generations still to come. The vision rests on a simple but radical premise — that the things a community truly needs to thrive need not be chased individually across decades of striving. They can be built together, deliberately, with love and intelligence, for all. The nine pillars are not nine separate programs but one integrated ecosystem of regeneration, each strengthening the others — rooted in Písaq, reaching outward across the Sacred Valley, and ultimately offered as a model for Indigenous communities around the world. By 2030, all nine are not merely begun; they are functioning, alive, and thriving.

THE NINE AT A GLANCE

I	Education	Yachay Wasicha, a fully accredited school grounded in Andean culture and language
II	Natural Healing	Sumaq Kawsay, an Andean healing center reclaiming health sovereignty
III	Food & Water	Food sovereignty, water security, and the revival of ancient agroecology
IV	Cultural Regeneration	The Quechua language and traditional arts as living daily reality
V	Youth Empowerment	A Skills Training Academy that makes staying the most exciting choice
VI	Elder Care	A network honoring the living libraries who carry the roots of everything
VII	Community Economy	Cooperative enterprise that circulates value within the community itself
VIII	Mountain Communities	All twelve Indigenous communities supported, connected, and thriving
IX	The Expansion	A model offered to Indigenous communities throughout the valley and beyond

What each pillar is, and what it builds

I • Education — Yachay Wasicha. A fully accredited school, nursery through secondary, world-class in its standards and unapologetically Andean in its soul. Drawing on Waldorf and Montessori wisdom and grounded in the Andean world, it meets Peruvian national standards and goes far beyond them. Quechua is the living air of the classroom; the Apus, the sacred mountains, are teachers. Children graduate not only educated but rooted — knowing who they are and why it matters.

II • Natural Healing — Sumaq Kawsay. An Andean Natural Healing and Educational Center that reclaims health sovereignty. Traditional healers and modern natural-medicine practitioners work in genuine partnership, governed by a Healers' Council of elders. At its heart is a living Natural Medicine Pharmacy that grows, prepares, and shares plant medicine with every family, at low or no cost.

III • Food & Water. Food sovereignty through the revival of the Andes' ancient farming — the terraced andenes restored, a community seed library protecting native varieties, family greenhouses, and the ancestral practice of sowing and harvesting water through the amunas, recharging the springs that feed the dry season.

IV • Cultural Regeneration. Not preservation, not performance — resurrection. The Quechua language revived through immersion, the traditional arts, ceremony, music, and weaving carried as living, breathing daily reality, and the knowledge of elders documented — with their consent and ownership — before it is lost.

V • Youth Empowerment. A world-class Skills Training Academy that makes staying the most compelling, most meaningful, and most economically viable choice a young person of this valley can make — training the farmers, healers, builders, teachers, and leaders a regenerative community needs. A reason to stay, to build, and to lead.

VI • Elder Care. The living libraries of the community, honored and cared for. What began as a single hot meal carried daily to an elder becomes a comprehensive network — nourishment, health visits, companionship, and dignity, with caregivers paid fairly from within each community. No elder forgotten or left alone.

VII • Community Economy. An economy that circulates value within the community itself — cooperative enterprise, local and artisan markets, and the draw of a genuinely regenerative community — rewarding participation and honoring the people who actually live here.

VIII • The Mountain Communities. The twelve Indigenous mountain communities above Písaq — among the most culturally alive and the most vulnerable — engaged one by one, on their own terms, listening always before proposing. The weekly classes in Paru Paru and Pampallacta are the beginning. No one left behind.

IX • The Expansion. Písaq as the beginning, not the end. As the model proves its vitality, the youth trained here carry it outward — to the hundreds of high-Andean communities of the Sacred Valley, and beyond Peru, as a living demonstration for Indigenous communities the world over.

THE THREADS THAT BIND THEM

Running through all nine pillars are the threads that hold them as one whole: water as the sacred foundation beneath everything; the reforestation of native trees across the watersheds; the closing of the circle — recycling and zero waste understood as Ayni, sacred reciprocity with Pachamama; technology held as a tool in service of the vision, never its master; and a governance carried by the community itself, in the Andean spirit of Ayni, Minka, and Ayllu.



Seventeen years of laughter, loss, and love — relationship is the ground everything grows from.

THE ROADMAP

From now to 2030 — roots before branches

A vision of this scale needs more than enthusiasm. It needs structure — the intelligence to build foundations before structures, structures before systems, systems before expansion. Every regenerative project that has endured has honored one principle: the visible growth above the ground is sustained only by the unseen depth of the roots below. The five-year arc moves through four phases.

PHASE I	PHASE II	PHASE III	PHASE IV
2026	2027	2028	2029–2030
<i>Foundation</i>	<i>Building</i>	<i>Integration</i>	<i>Flowering</i>

Foundation · the first year. Legal and governance footing laid, the professional team gathered, the land secured — and, at the same time, the work itself beginning: weekly classes and the first infrastructure rising together in the mountain communities. Not a year of planning before action, but planning and action as one.

Building · the second year. Foundations become structures. Water systems first, always. The Yachay Wasicha campus and Skills Training Academy rise on the Písaq land; the Sumaq Kawsay healing center opens its doors; infrastructure reaches all twelve mountain communities.

Integration · the third year. All nine pillars active, the ecosystem beginning to breathe as one — the school feeding the healing center, the healing center serving the elders, the elders teaching in the school.

Flowering · the fourth and fifth years. The model alive, financially sustainable, and recognized — by government, by international organizations, and by the global network of aligned initiatives — as a living model of what Indigenous regeneration can be, its open-source framework offered to communities the world over.

HELD BY THE COMMUNITY

This vision is governed by the community it serves. A Community Steering Council — elders, parents, youth, traditional authorities, healers, and teachers — makes the meaningful decisions by consensus, in the Andean principles that have organized life in this valley for centuries. Nothing is brought to a community before it is asked for: the sequence always begins with listening, and the work in each community begins with the children — never through them, but with them. Sovereignty here is not a slogan. It is a daily practice.

THE FINANCIAL PLAN

What it costs, where it goes, and how it is structured

Allin Kawsay's two-year capital requirement — from initial funding through full physical build-out, with programs running across all nine pillars and infrastructure reaching all twelve mountain communities — is **\$6,000,000 USD**, structured across two rolling phases. These allocations are reasoned estimates grounded in seventeen years of on-the-ground knowledge of this region. Where costs come in below estimate, those funds are redirected to the highest-priority needs; where higher, reserve and contingency absorb them first. All spending is documented and reported with transparency.

Phase	Cycle	Character	Total
Phase I	Year One	Foundation Year	\$1,500,000
Phase II	Year Two	Building Year	\$4,500,000
Two-Year Total Ask			\$6,000,000

Year One — \$1.5M · the Foundation Year. Funds the foundation while the work itself begins: the land down payment, the professional core team, initial infrastructure build-out across six to eight prioritized mountain communities, completion of NGO status and the start of accreditation, media and fundraising, and continuity for all existing programs.

Year Two — \$4.5M · the Building Year. The year Allin Kawsay becomes physically real: completing the Písaq land purchase, raising the Yachay Wasicha campus and Skills Training Academy, opening the Sumaq Kawsay healing center, extending infrastructure to all twelve mountain communities, and launching programs across every pillar.

A hybrid funding model. Funding is deliberately diversified so no single source creates dependency: philanthropic foundations and impact investors, international NGO partnerships, government grants, social enterprise, the structured contribution of an allied retreat center, and a broad base of individual donors. From 2031, the model is designed to stand on diversified, largely self-generated income.

THE ALLIED ECOSYSTEMS

How aligned initiatives strengthen the work

Allin Kawsay does not stand alone. It is held within a wider ecosystem of aligned initiatives — independent in their own right, but connected to the service work through shared values and specific commitments to its sustainability. **Ancient Apus** is an intentional community whose members, drawn largely from the valley's international community, contribute a distinct kind of capacity: service, volunteers who come to work directly at the project sites, and a bridge of relationship and advocacy reaching far beyond the valley. They manage **The Mountain Sanctuary**, a healing and retreat center whose relationship to the work is structured around clear commitments — most notably that thirty-three percent of its profits flow directly to Amistad Sagrada, a steadily growing source of unrestricted income that does not depend on fundraising cycles. Its natural-medicine laboratory also supplies the Sumaq Kawsay pharmacy, deepening what the pharmacy can offer without raising its cost.

SUSTAINABILITY BEYOND 2030

The intensive build years are, by design, finite. What follows is an institution built to sustain itself: the allied retreat-center contribution scales up; social enterprise — agriculture, artisan goods, natural medicine, and certified educational programs — matures; government recognition opens public funding; locally trained leadership steadily replaces outside expertise and lowers cost; relationship-based philanthropy continues at a smaller, steadier scale; and the volunteer-and-retreatant pipeline keeps bringing contribution. By 2030 the work is an institution genuinely held by and within the community it serves — financially, operationally, and culturally.

RISKS, HONESTLY NAMED

A vision of this scope would not be credible if presented as risk-free. Land acquisition, accreditation timelines, climate pressure on water and agriculture, political and economic shifts in Peru, the commodification of culture, funding concentration, and execution capacity are all real, all known, and each met with a considered, structural approach. The conditions that make this work possible — established trust, locally rooted leadership, existing program infrastructure, and aligned ecosystem support — are also the conditions that make these risks navigable. Allin Kawsay does not begin from zero in any area where risk concentrates.

MEASURING WHAT MATTERS

Culturally relevant indicators of success

Success is tracked through conventional metrics, reported transparently — and, above all, through indicators that reflect what actually matters to the people of this valley: children speaking Quechua in daily life; young people choosing to stay; elders receiving care and active as teachers; reduced pharmaceutical dependency and rising traditional-medicine use; child nutrition and household food production; clean-water access and stronger dry-season springs; native tree cover and organic waste returned to the soil; ceremonies actively practiced; and the cohesion of the community itself. The deepest measure resists any spreadsheet: whether life in this valley is becoming, in the fullest Quechua sense, beautiful.

HOW TO PARTICIPATE

Pathways for funders, partners, and friends of the work

Allin Kawsay is not a closed organization advancing a fixed plan — it is a living initiative that grows through relationship. There are several distinct ways to walk with it. **Fund the work** — through support of the full two-year program, a single phase, a specific pillar, or a particular infrastructure project. **Partner with the work** — international NGOs, academic institutions, foundations, government bodies, and aligned organizations in education, health, permaculture, and Indigenous development. **Join the work** — practitioners who feel called to long-term engagement: bilingual educators, integrative-health practitioners, agronomists, builders, water specialists, and cultural-transmission specialists. **Share the work** — perhaps the most valuable gift of all: an introduction, a conversation, a voice carrying the vision to someone it may resonate with.

THE DECLARATION

A word at the end

Imagine walking through Písaq in 2030 and finding a place that has carried forward everything it once was — Quechua spoken in the streets, children carrying ancestral knowledge with confidence, elders honored and woven into daily life, water running clean through restored systems, food grown from native seed, healing offered through both tradition and modern medicine, ceremony alive, the whole community whole. This is not a dream. It is a plan — and the roots are already in the ground.

The roots are already here. The trust is already here. The love is already here.

What we are asking for is the means to grow what has already taken root.

By 2030, we do not intend to ask the world to believe that a regenerative, sovereign, culturally alive Indigenous community is possible. We intend simply to invite the world to come and see it for itself.



Service offered as a simple act of love — this is what the good life, lived well together, looks like.

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