
“Living-well in harmony and balance with Mother Earth”

A proposal for establishing
a new global relationship
between human beings
and Mother Earth.

Diego Pacheco



UNIVERSIDAD
DE LA CORDILLERA
FUNDACION
Bolivia

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Diego Pacheco, Ph.D.¹

The Plurinational State of Bolivia has recently overcome the political model oriented to build a capitalist and homogenous vision of society, in which indigenous peoples were marginalized for centuries. This change was made possible by the mobilization of the indigenous people and the other marginalized poor members of Bolivian society that led to the election in 2005 of the first indigenous president of Latin America: Evo Morales Ayma, initiating a process of change: a democratic revolution. This process gave voice to the political proposals of the hitherto disenfranchised sectors in the policy arena that were incorporated into the New Political Constitution of the Plurinational State of Bolivia in 2009.

At this time, Bolivia changed its status from a Republic, assuming the denomination of Plurinational State of Bolivia, in recognition of the thirty six indigenous nations that constitute an intrinsic part of the socio-political structure of the country. This new status includes the recognition of the plurality of Bolivian society, including economic, legal, cultural, and political aspects. Also, in the new constitution the Bolivian people reached an agreement in the following aspects: i) the strengthening of the political decentralization and autonomy at different administrative levels, ii) the nationalization of natural resources and strategic services, iii) the recognition of the fundamental rights for the people, including access to basic services, iv) the recognition of the rights of indigenous people, and v) the sustainable industrialization and transformation of strategic natural resources. Also, the country recovered its dignity in the international arena through the defense of its own ideas and proposals.

Bolivia started to challenge at a global scale the international order based on neocolonialism and capitalism, as the necessary initial step for indigenous peoples and marginalized peoples of the world to define their own development agenda for achieving their well-being. Bolivia questions the established world order that is rooted in the capitalist political and economic model as the way to meet the material and spiritual needs of people from developing countries. This model of civilization has marginalized and continues to drive millions of people into poverty, by capturing and concentrating the wealth of developing countries, and overexploiting nature, whilst preserving the faith in western science to revert the problems that the system has caused to humanity and nature.

The Plurinational State of Bolivia convened representatives of governments and social organizations of the world to participate in the "People's Conference on Climate Change and Rights of Mother Earth", in April 2010, in Tiquipaya, Bolivia. This conference was attended by some 30,000 people from around the world, with the significant participation of representatives of social organizations and governments. The conclusions of this

¹ Rector of the University of the Cordillera (Universidad de La Cordillera), La Paz, Bolivia.

Conference were adopted by the Bolivian government as an essential part of its position in the multilateral negotiation at the United Nations, mainly linked to the topics of climate change, environment, and biodiversity.

In this Conference, people’s organizations proposed to the world the recuperation, empowerment, and strengthening of the knowledge, wisdom, and ancestral practices of indigenous peoples, affirmed in the thought and views of the "Well-being," recognizing Mother Earth as a living being with which we have an indivisible, interdependent, complementary, and spiritual relationship. Also, the peoples’ organizations agreed that to tackle the problems of capitalism and climate change it is necessary to recognize Mother Earth as the source of life and forge a new system based on the respect of the rights of Mother Earth and of people’s rights.

In addition, the people's organizations criticized the development of the Green Economy approach, oriented to the perpetuation and strengthening of the predominant economic, political, cultural, and environmental model of the capitalist system, based on the idea of natural capital, economic valuation of ecosystem services, and the strengthening of market mechanisms to address climate change and the conservation of biodiversity. In people’s social organizations views, more markets cannot be the solution to the problems of capitalism; markets violate the sovereignty of peoples and as well as the sovereignty of the States, and markets disrupt the customs of the peoples and the harmony of Mother Earth.

Foundations	GREEN ECONOMY	ECONOMY OF MOTHER EARTH
Economic	Concept of private property as a basic value that includes the capabilities of peoples’ selling and buying.	There is not only private ownership of land, water, minerals, and the vegetal life; collective ownership of property is most common.
	Nature is considered an inert resource or an object.	Nature is a self-regulated, living being; human beings are an intrinsic part of Mother Earth.
Political	Hierarchical and stratified political representations through representative democracy.	The political life is not separated from society; decisions are based on consensus with the participation of the whole community.
Environmental	The conquest of nature: consumption of resources beyond the limits of nature.	The norm is the harmony with nature: life-systems of Mother Earth.
	Human beings are a superior form of life; nature is a dead system; anthropocentrism.	The world as a whole is a living system: plants, animals, and people; human beings are not superior but equal with all forms of life.
Cultural	Separation between subject-object; dual societies based on the non-contradiction and opposition of forces.	Continuous biosphere; societies based on the complementarity of opposite forces.
	Conception futuristic and lineal without emphasis in the past.	Integration of past and future in the present. The individuals learn from practice, experience, and observation of nature.

Table 1 Different visions and perspectives of the world

A criticism of people's organizations of the capitalist system is that this is oriented —due to its main foundations presented above— toward the global homogenization of the world, which creates social divides, destroys Mother Earth, and believes blindly in the power of western science. The paradigm of the Green Economy, instigated in developed countries, prioritizes the economic vision and commodification of nature relegating the importance of non-monetary values considered to be of marginal interest to society. Capitalism is targeted to destroy the differences that question the system, because what does not emerge from the capitalist system —such as the private property and markets— is considered as an opposite force that threatens the system.

While the Green Economy has an exclusionary approach, the economy of Mother Earth is inclusive of the diversity of views of peoples and society. This is the reason why countries cannot take the ideas of the Green Economy and the foundations of the capitalist world system as the principal pillars for the construction of the contemporary world but, instead, the economy of the Mother Earth and the Well-being in balance and harmony with Mother Earth. This is the only way to build a world that will be based genuinely on different visions and approaches and will be inclusive of all countries and peoples, while applying limits to the accumulative capitalist greed that destroys humankind, corrodes society and that will ultimately disintegrate the planet.

The economy of Mother Earth originates in the views of indigenous peoples, in which nature is sacred and therefore its environmental functions cannot be monetized and converted into a commodity. In this vision contradictory parts can be part of the total unit and opposite forces can reach equilibrium; this is why the western and the indigenous world can coexist as two opposite but interrelated forces.

While the capitalism destroys the non-market ways of living, the economy of Mother Earth gives new meaning to the markets of products and goods in order to achieve the Wellbeing. Money and markets are reshaped and restructured to fit into the more complex forms of social organizations stemming from developing countries. In the economy of Mother Earth, monetary-based and non-monetary-based means are articulated (like day and night or man and woman) but money has a different meaning to that held in the western view. Financial resources are not only the result of the individual effort but a complementary gift of Mother Earth. In the economy of Mother Earth the capitalist force of accumulation —that is intrinsic to money and markets— is removed, which implies that peoples can access money as result of a ritual dialogue with Mother Earth, and this is not for accumulation but for redistribution in order to achieve collective Living-well of society.

The global imposition of a monocentric approach of the world: the Green Economy

The main objective of the Bolivian position in the international negotiations at the United Nations is to advance a more plural view of the world by broadening the current monocentric thinking of the capitalist world system: the Green Economy, by which the world must follow only a single anthropocentric and market-oriented model. Bolivia has assumed the position that there are different views and approaches in the world beyond the achievement of well-being and sustainable development, such as the vision of the "Well-being-well in harmony and balance with Mother Earth".

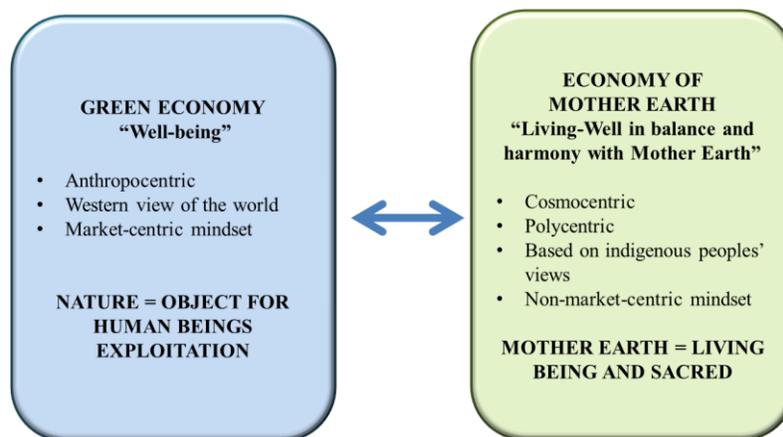


Figure 1. Two paradigms of civilization for the world

The Bolivian approach has the following characteristics: i) it is cosmocentric and holistic because it reinforces the balance and complementarity between human beings and nature; ii) it is based on the non-western foundations of society because it is born from the views of indigenous peoples and social organizations of the world, iii) it is polycentric because it recognizes the diversity and plurality of visions and approaches existing in the world, including social, economic, cultural, and political arenas; and iv) it has a non-market oriented mindset because the capitalist accumulation is not at the heart of society.

The principal aspects of the Bolivian proposal for moving from the current paradigm of civilization toward Well-being in balance and harmony with Mother Earth, are the following:

The transition from the anthropocentric view of the world toward the construction of a cosmocentric approach. The anthropocentric view of the world is centered on the achievement of peoples' well-being through the irrational exploitation of nature, which is seen as a natural capital: an inert object that can be owned, operated, transformed, and marketed as a source of income without limits. By contrast, the cosmocentric approach is based on the vision of indigenous peoples, in which living beings and nature are in dialogue one with the other sharing a the same level of hierarchy. In this approach Mother Earth is a sacred, living being: She is our mother.

This transition is marked by a fundamental aspect that implies the recognition by countries of the rights of Mother Earth. In this century the main international battle for the recognition of the rights of Mother Earth appears as the only way to stop global collapse linked to the impacts of climate change and loss of natural biodiversity.

The transition from the monocentric colonial and capitalist world system toward the recognition that in the world there are multiple ways of living and thinking. In the predominant political and economic model of the capitalist world system diversity is not possible and, therefore, divergent views are eliminated in the construction of the homogenous world. In order to promote the understanding of the different visions and

approaches of peoples there is the primordial need to phase out this monocentric view of the world built upon the Green Economy. An imperative aspect in the construction of the contemporary world is recognizing the multiple ways of thinking of non-Western societies, and particularly that of indigenous peoples and local communities from developing countries.

The transition from only one predominant view of the world that has only one center of authority (developed countries), one developmental model (Green Economy), and one dominant economic model (Capitalism), implies the recognition that we live in a polycentric world where there are many centers of authority, many approaches to achieve happiness of the people, and many economic models involving public, private, and community arenas.

The transition from the Green Economy that has a market-oriented mindset towards the economy of Mother Earth, which is based on the non-commodification of Mother Earth.

The capitalist countries of the world are oriented to expand the market instruments to nature building upon the idea that nature is an inert object that can be economically valued and monetized. This is done by promoting the notions of natural capital, the economic valuation of ecosystem services, and the payment for ecosystem services. Developed countries have placed considerable emphasis on the Outcome Document of the Rio+20 Conference on Sustainable Development “The Future We Want” (2012) on the issue of the Green Economy as a tool for achieving sustainable development and poverty eradication. This is manifested as the main conceptual advance of developed countries in the past twenty years to promote the expansion of capitalism into the environmental functions of Mother Earth.

Conversely, in the societies promoting the Living-well, it is considered that the way to protect Mother Earth is through avoiding the commodification and financialization of the environmental functions of Mother Earth. In the economy of Mother Earth the creation of wealth is achieved by respecting the limits of regeneration of the components of Mother Earth, articulating monetary and non-monetary means as interrelated forces considering the fact that capitalist accumulation is not at the center of the society but the Mother Earth.

Restoring the balance between human beings and nature versus the need of preserving such balance

According to the study of The Economics of Ecosystems and Biodiversity—TEEB², in the capitalist world system the balance between human beings and nature has broken down and it is then necessary to restore this balance through capitalist means using a market-centric mindset. In this rationale, the problem of biodiversity conservation is that prices and markets have not been established yet for the ecosystem services. The response is monetizing and creating markets for ecosystem services along with putting in place payment schemes for ecosystem services; this is done in parallel with the economic valuation of natural capital for its incorporation into the national accounting systems.

² TEEB. The Economics of Ecosystems and Biodiversity: Ecological and Economic Foundations. London and Washington: Earth Scan, 2010.

The conceptual model of the Green Economy (for some Bio-Green Economy) is based on the TEEB conceptual framework, in which the formula for restoring the balance between human beings and nature is the following: i) internalizing the economic value of ecosystem services into the costs of production of commodities, ii) putting a price on the ecosystem services for their provision to the peoples, and iii) introducing ecosystem services into a market scheme by establishing payment schemes for ecosystem services. These aspects are leading inevitably to the privatization and commodification of the environmental functions of Mother Earth.

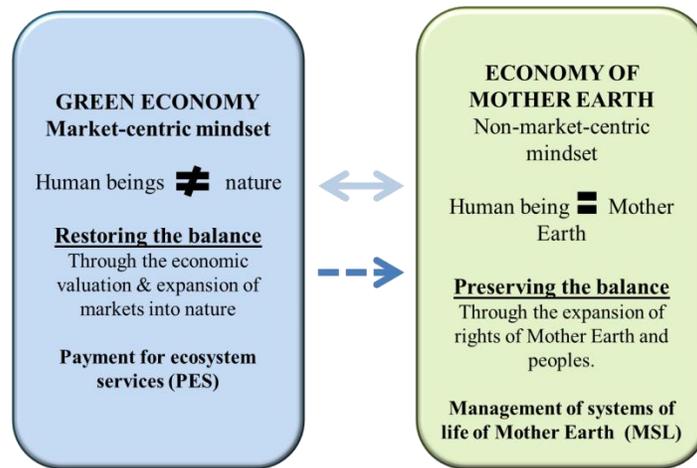


Figure 2. Two visions for living in harmony with nature/Mother Earth

Capitalism has coined the tool of the Green Economy in order to deal with the problems of the deterioration of nature whilst improving the functioning of the capitalist world system. This approach is designed for the conservation of biodiversity, protection of ecosystem services, watershed protection, reducing deforestation and forest degradation, and even strengthening food production systems.

In the capitalist world system, markets are seen as the unique way to organize society, and where there are no markets the task is to establish them, such as the markets for ecosystem services. This simply means that, the solution to the problems generated by capitalism is simply more capitalism. In this situation, contradictions will be exacerbated between people controlling environmental functions and those who will need access to their benefits. This means promoting a vision in which only wealthy people will have access in the future to the environmental functions of Mother Earth, which will become a profitable business.

Premises of the Green Economy
“The Economics of Ecosystems and Biodiversity”

- The modern world has broken the relationship between nature and human beings due to capitalism, leading to the irrational exploitation of natural resources.
- Since ecosystem services (water, pollination, and others) are mostly public services, nobody directly takes care of them, there is the need to internalize the costs of

ecosystem services into the production system and to put a price on the environmental functions (ecosystem services) provided to society.

- It is necessary to develop the valuation of the ecosystem services (mostly economically) as the way to preserve them in the capitalist society, arguing that people only preserve what has some economic value.
- The conservation of ecosystem services can be undertaken through a scheme of economic payments oriented to the conservation of such services.

Nevertheless, in most societies in developing countries, the balance and coexistence between human beings and Mother Earth has never been broken. Those societies have the need not only to preserve that balance and the responsible stewardship of nature, but also to reduce the negative influence of capitalism and markets through the management of the environmental functions and the systems of life of Mother Earth.

In the center of the vision of the economy of Mother Earth is the non-commodification of the environmental functions, in order to preserve the sacred character of Mother Earth and ensure that those will remain as community-goods. This ensures the access of the poor to the environmental functions of Mother Earth as community-goods and creates the conditions for the State, meeting one of the great challenges of developing countries: the construction of a society with justice, equity and solidarity.

Therefore, in order to preserve the balance between human beings and nature, instead of moving markets towards nature developing world societies must promote, among other things, the recognition of the rights of Mother Earth and improve people's rights.

Premises of the economy of Mother Earth “Living-well in balance and harmony with Mother Earth”

- There are societies that have never broken their harmonic relationship with nature.
- Mother Earth is a life-system composed of organized and dynamic life-systems, where human beings interact with other living beings of the planet as a single unit.
- There is the need to reinforce the balances and complementarity between human beings and nature through the recognition of the rights of Mother Earth, ensuring that the harmony and balance of human beings and nature will never be broken.
- Mother Earth can be sustained through the reinforcement of a system of sustainable management of systems of life, in which there is complementarity between the rights of Mother Earth and those of human beings, including the fulfillment of the obligations of States and of peoples toward such a goal
- Monetary and non-monetary contributions to Mother Earth must be promoted fostering the ritual dialogue among living beings, and strengthening the notion that wealth is a gift from Mother Earth.

Living-well in harmony and balance with Mother Earth is oriented to the construction of a contemporary society based on a cosmocentric, polycentric, and non-commercial vision of Mother Earth.

Although the economy of Mother Earth is identified as belonging to a non-market-centric mindset, this does not mean that it is exclusively a non-monetary economy based on the solidarity among people. The main characteristic of the economy of Mother Earth, as mentioned previously, is its capability to work with opposite relationships and, therefore, to interact with market-based and non-market-based systems with regard to the circulation of goods and products. In this context, markets and monetary wealth acquire a new identity unknown in the capitalist system. This identity is not oriented to the accumulation of wealth per se but directed to strong processes of wealth redistribution among the society. In this context, financial resources are able to strengthen community and spiritual values. This promotes a synergic action to eradicate poverty whilst preserving the complementary relationship with Mother Earth.

**The "Living-well in harmony and balance with Mother Earth":
an ancient approach to guide a new paradigm for the world civilization**

The Living-well is an ancient approach stemming from the visions of indigenous peoples worldwide that allows for the creation of solid conditions for the long-term survival of Mother Earth without social, material, and spiritual poverty. This approach must not be exclusive to indigenous peoples of the world and therefore can become a universal paradigm transforming the political decisions and actions of human beings. The Living-well paradigm challenges the anthropocentric approach to civilization based only on the power of markets and financial resources, in which money is what gives life to everything and development is a means without end.

Living-well is an inclusive approach that implies creating a new global relationship with nature and among human beings, which is based on the following aspects: i) the expansion of the rights to Mother Earth because the main source of life is Mother Earth; ii) setting ethical values and responsibilities of peoples with Mother Earth (monetary and non-monetary), iii) the fulfillment of obligations of States, communities, and individuals with Mother Earth; and iv) the protection of the environmental functions of Mother Earth as community-goods.

The dimensions of the Living-well in balance and harmony with Mother Earth

- The dimension of ethical values: by which individuals preserve a way of living and thinking that is holistic, humanistic, solidary, community-based, and oriented to the eradication of all forms of poverty, such as material, social and spiritual.
- The dimension of equilibriums and balances between human beings and Mother Earth: that means Living-well with oneself, Living-well with other human beings in community, and Living-well in harmony and balance with Mother Earth.

- The political and civilizational dimension: in which Living-well is the alternative model to capitalism and modernity that evolves in a process of decolonization and of the strengthening of national sovereignty of countries.

Bolivia has promoted, with the support of other developing countries (G77+China), the incorporation of some important paragraphs in the Outcome Document of the Conference on Sustainable Development of Rio+20 "The Future We Want", in order to give peoples around the world the necessary space to develop their own living pathways, as follows:

“39. We recognize that planet Earth and its ecosystems are our home and that "Mother Earth" is a common expression in a number of countries and regions, and we note that some countries recognize the rights of nature in the context of the promotion of sustainable development.

40. We call for holistic and integrated approaches to sustainable development that will guide humanity to live in harmony with nature and lead to efforts to restore the health and integrity of the Earth's ecosystem.

41. We acknowledge the natural and cultural diversity of the world and recognize that all cultures and civilizations can contribute to sustainable development.

56. We affirm that there are different approaches, visions, models and tools available to each country, in accordance with its national circumstances and priorities, to achieve sustainable development in its three dimensions which is our overarching goal (...).”

These paragraphs are important in order to promote the transition from the monocentric approach toward the construction of a cosmocentric and polycentric view of the world in the hands of the economy of Mother Earth, and the paradigm of the Living-well in balance and harmony with Mother Earth. In this light, an important decision was adopted by the Governing Council/Global Ministerial Environment Forum at its first universal session (UNEP, February 2013, Nairobi) as follows:

“Acknowledges that there are different approaches, visions, models and tools developed by Member States of the United Nations in order to achieve sustainable development, and in this regard takes note of the approach of Living-well in balance and harmony with Mother Earth as a holistic and integrated approach to sustainable development that can guide humanity to live in harmony with nature and lead to efforts to restore the health and integrity of the Earth's ecosystems;”

The United Nations decision contains the recognition of the Bolivian proposal for strengthening the cosmocentric, polycentric, and non-commodified view of the world that captures the ancient approaches of indigenous peoples' worldwide, and the attempts to give them a universal character.

Against the commodification of nature: the strengthening of the foundations of the economy of Mother Earth

The world needs a real solution to the problems of biodiversity conservation, even moreso if there are societies that are not fully incorporated into the capitalist system —mostly

developing countries— and where the complementarity and ritual dialogue with nature still strongly define their relationships.

As mentioned previously, instead of expanding markets toward nature, the solution to preserve Mother Earth is to strengthen key foundations of the economy of Mother Earth, including, among other things, the recognition of the rights of Mother Earth and the improvement of people's rights.

With respect to the expansion of rights, for example, Bolivia has enacted the Law No. 300 of “Mother Earth and Integral Development for Living-well”, which considers the following four groups of rights, as detailed below:

- a) Rights of Mother Earth as a collective subject of public interest.
- b) Individual and collective rights of indigenous peoples and local populations, according to Convention 169 of the OIT and the United Nations' Declaration of Rights of Indigenous People..
- c) Fundamental rights of people, such as civil, political, social, economic, and cultural rights, to be achieved through their integral development.
- d) Right of people to live in a society with justice, equitable, and inclusive; free of all forms of poverty such as material, social, and spiritual.

The solution of hunger and poverty in the world, along with the preservation of the environmental functions and components of Mother Earth, must involve the recognition of a universal legal framework that includes at least the four aforementioned rights. A vision that only contemplates the rights of Mother Earth leads to a stubborn conservatism that forgets the basic needs of people, and a view that only favors the fundamental rights of people will lead to a blind developmentalism.

Rights of Mother Earth

The most important rights of Mother Earth, in light of the Bolivian Law No. 071 enacted in December 2012, including other important rights in the international arena, are the following:

- a) Right to life and the diversity of life;
- b) Right to stabilize concentrations of greenhouse gases in the atmosphere at a level that would prevent dangerous anthropogenic interference with the climate system, and in sufficient time to allow the components of Mother Earth to adapt naturally to climate change;
- c) Non-commodification of the environmental functions of Mother Earth;
- d) Right to support the restoration and regeneration capabilities of all its components that enables the continuity of life cycles;
- e) Right to clean air and live without contamination,

The rights of Mother Earth and people's rights cannot stand alone. A society based on the Living-well must put in to practice an operational framework to integrate, in a comprehensive way, a bundle of interrelated actions, including responsibilities, obligations, and duties oriented to the management of the life-systems of Mother Earth, as follows:

- Historical responsibilities of developed countries. In this view, historical responsibilities, based on the principle of common but differentiated responsibilities, cannot be forgotten and are a substantial part of the solutions to the current environmental problems of the world, which means that developed countries cannot avoid their responsibility with respect to climate change and the loss of biodiversity in the world.
- Obligations of States and governments with addressing the integral development of systems of life of Mother Earth and eradication of poverty. This implies that States and governments must recognize their obligations to achieve the integral development of peoples and take the necessary actions to ensure their fundamental rights.
- Duties of individuals and societies. Individuals are encouraged to take individual and collective actions to strengthen the values of Living-well, including monetary and non-monetary actions for the management, protection, and restoration of the components of Mother Earth (land, water, forest, biodiversity, and environmental functions) to ensure these are used sustainably.

Consequently, the problems of the unsustainable use of the components of Mother Earth are not solved by simply using market means but mainly through the application of a bundle of interrelated actions that will need to be undertaken in a comprehensive and integrated way. This is captured in the “Management of Systems of Life of Mother Earth” framework, which can be used as an operational instrument to achieve the Living-well in balance and harmony with Mother Earth.

Management of systems of life of Mother Earth

Living-well in balance and harmony with Mother Earth is strengthened through the implementation of the operational framework denominated “Management of Systems of Life of Mother Earth-MSL”. This framework is implemented through the articulation of a group of foundations, policy actions oriented to the creation of complementarity between human beings and Mother Earth, and a set of technical and financial instruments.

The MSL is based on the foundations of the economy of Mother Earth, that imply the recognition and implementation of a bundle of interrelated issues, such as the following: i) the recognition of the rights of Mother Earth and improve people's rights, jointly with the fulfillment of obligations of States towards promoting the management of systems of life of Mother Earth, and duties of individuals and societies to respect Mother Earth; and ii) the recognition of peoples' knowledge and practices for Living-well, including the role of collective action;. These aspects constitute the key foundations to support the Living-well in balance and harmony with Mother Earth, and influence the policy actions.

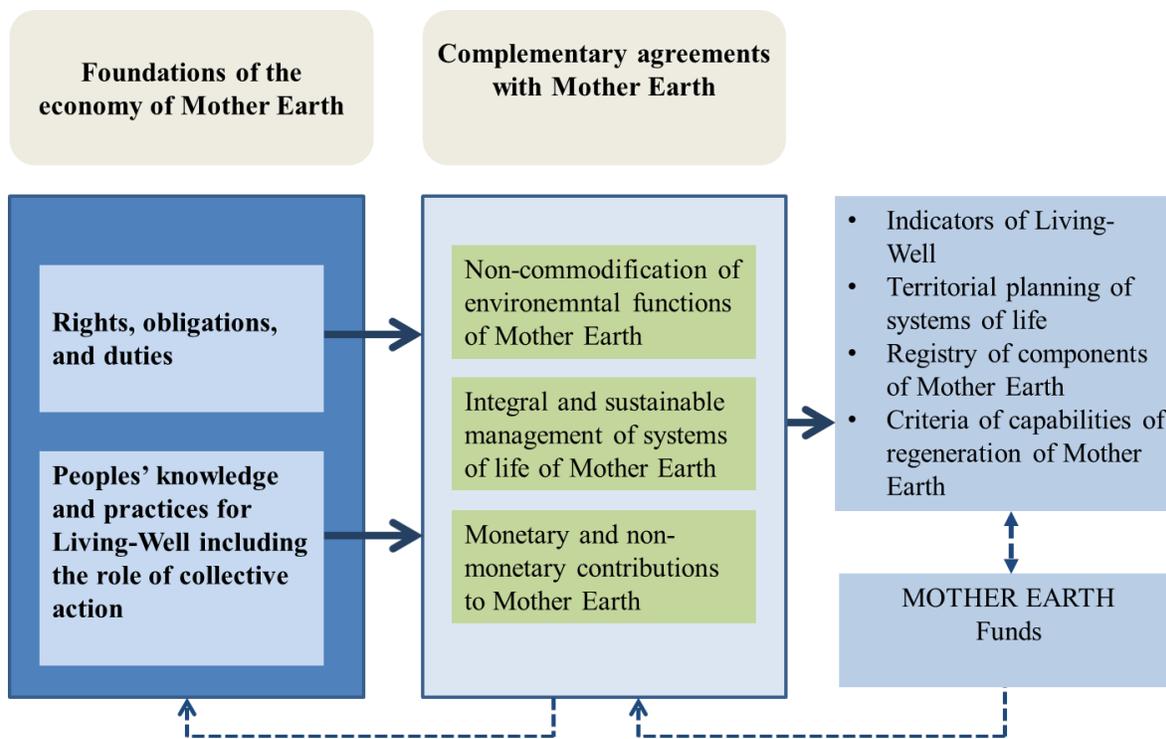


Figure 3. Management of systems of life of Mother Earth

The policy actions are oriented to the strengthening of the complementary relationships between human beings and Mother Earth in three related arenas, as follows: i) the non-commodification of the environmental functions of Mother Earth; ii) the implementation of actions for the integral and sustainable management of life-systems, including public, private and community actors at multiple and nested scales of governance; ii) and the promotion of monetary and non-monetary contributions to Mother Earth in order to preserve the material and spiritual balance with Mother Earth.

There are important technical aspects in order to implement the MSL framework, such as the establishment of indicators of the Living-well in balance and harmony with Mother Earth; the territorial planning of life-systems; the registry of the components of Mother Earth (land, water, forests, biodiversity, environmental functions, among others); and the establishment of criteria regarding the capabilities for the regeneration of the components of Mother Earth. These are key technical aspects guiding political decisions and productive actors' behavior at the local level.

Finally, there is a need to establish a fund for the Mother Earth, which must be sustained by different funding sources, in order to channel financial contributions to promote the management of the life-systems of Mother Earth.

One of the key instruments for the implementation of the MSL in Bolivia is the constitution of the "Plurinational Authority of Mother Earth" and the "Joint Mitigation and Adaptation Mechanism for the Integral and Sustainable Management of Forests and Mother Earth". This has been approved in the Law No 300 of the Mother Earth and Integral Development

for Living-well. Also, the idea of the universal constitution of this mechanism/approach has been incorporated in the UNFCCC negotiations and in the World Forum on Forests of the United Nations.

Therefore, the strengthening of the MSL implies more efforts by countries with respect to implementing the idea of the Green Economy; however, it is more responsible in the sense that it creates the conditions for the long-term survival of human beings on the planet by changing the global relationship between human beings and nature.

The conceptual framework to understand the relationships between the Living-well and the systems of life of Mother Earth

The Plurinational State of Bolivia, on the basis of the above considerations, presents the following comprehensive conceptual framework for consideration by the Intergovernmental Panel on Biodiversity and Ecosystem Services-IPBES, which includes the following blocks and links:

1. One central block: including policy responses according to the four IPBES functions, and considering the science-policy interface.
2. Three primary blocks: i) Living-well in harmony and balance with Mother Earth; ii) systems of life; and iii) action situations.
3. Two secondary blocks: i) global direct and indirect causes (linking Living-well and systems of life), and ii) complementarities (linking action situations and Living-well).

The conceptual framework, through the three primary blocks, creates a relationship between the Living-Well in harmony and balance with Mother Earth, systems of life, and the action situations, which are the spaces of social interaction of different actors. In turn, systems of life are influenced by global direct and indirect causes affecting their structure; in addition, there is the need to create complementarities among different aspects of governance of goods, functions, and services in order to achieve the Living-Well.

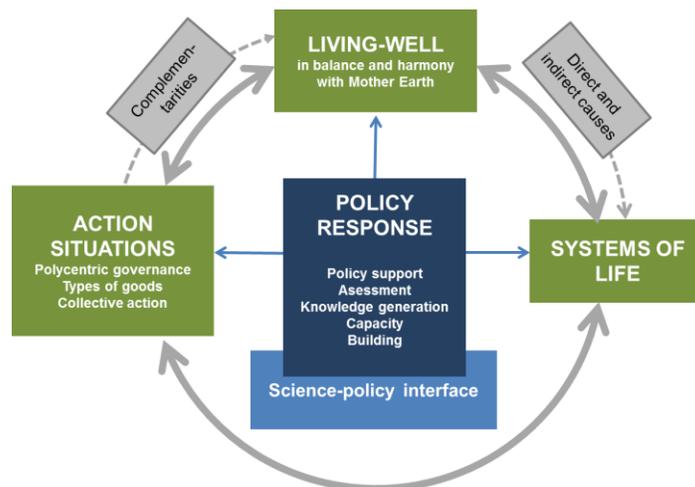


Figure 4. The Bolivian conceptual framework for Living-well and the systems of life of Mother Earth

- **Living-well in balance and harmony with Mother Earth.** The Living-well encompasses three interrelated dimensions: Living-well with oneself, living-well with others in community, and living-well in balance and harmony with nature. It implies to establish a new global relationship between human beings and nature, including a cosmocentric and polycentric approach, and a non-commercial vision of Mother Earth. In addition, the Living-Well is related to the recognition of the rights of Mother Earth and improvement of peoples' rights, and as well as of ethical values regarding the protection of Mother Earth. In this direction, it can be inclusive of the idea of the well-being in balance and harmony with Mother Earth.
- **Systems of life.** It refers to the complex interactions of all living-beings within the different life-system of Mother Earth, in which the environmental functions are an intrinsic part of them. The systems of life refer to different integrated dimensions, such as: cultural attributes of communities, socioeconomic conditions, and biophysical variables, among the most important aspects.
- **Action situations.** This concept refers to the interactions among different actors in a specific situation, shaping different institutional arrangements in order to govern the complex relationships between human beings and systems of life. The most important issues of governance of life-systems to be taken into account are the following: i) polycentric governance (multiple and nested levels of authority) oriented to the provision and production of different goods and services, including formal and informal institutions; ii) institutional governance arrangements, according to the distinctive nature of the types of goods and services, such as: public, private, common-pool goods, and tool-goods; and iii) collective action particularly for governing common-pool goods, which in developing countries encompass an important range of environmental functions.

In this rationale, environmental functions are not transformed into “ecosystem services” because they are an intrinsic part of the sacred Mother Earth and, therefore, cannot be monetized and converted into a commodity. In addition, they are public and common-pool goods and cannot be considered as services as if they were on the sphere of private markets.

- **Policy responses.** This arena articulates the policy responses (such as policy support, assessment, knowledge generation, and capacity building) in order to strengthen the integration of the elements of the systems of life and as well as of their polycentric governance, in order to advance the Living-Well in balance and harmony with Mother Earth.
- **Direct and indirect causes.** This implies the consideration of the external causes that are impacting the functioning of the life-systems. It refers particularly to the global causes -related to the principle of “common but differentiated responsibilities-CBDR”-. Also, implies the global responsibility from developed countries on the current conditions of the life-systems located in developing world countries. The direct and

indirect causes influencing life-systems are as follows: i) international financial speculation; ii) patterns of consumption and global markets; iii) manipulation of climate, genetic resources, and synthetic biology; iv) converting into private-goods the common-goods through the idea of ecosystem services and green economy; and v) climate change.

- **Complementarity.** Since governance and management of life-systems are complex scenarios, there is the need to create complementarities between different and multiple aspects, such as the following: i) complementarity between rights, including the rights of Mother Earth and the rights of peoples'; ii) complementarity between these rights with obligations of the States and duties of societies; iii) complementarity between different goods, functions, services, and institutional developments; and iv) complementarity between monetary and non-monetary contributions to Mother Earth. Therefore, the creation of complementarities is an important aspect to advance the Living-well in harmony and balance with Mother Earth.