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To cite this article: Sandeep Chakravorty (2016) Andean Cosmivision and Diplomacy for Life, Strategic Analysis, 40:5, 440-450, DOI: [10.1080/09700161.2016.1209915](https://doi.org/10.1080/09700161.2016.1209915)

To link to this article: <http://dx.doi.org/10.1080/09700161.2016.1209915>



Published online: 07 Aug 2016.



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Strategic Essay

Andean Cosmivision and Diplomacy for Life

Sandeep Chakravorty

The concept of ‘*Vivir Bien*’ or ‘Good Life’ has emerged in Bolivia’s political, policy and diplomatic discourse after the ascension to power of Evo Morales in December 2005, the first person of indigenous ethnicity to be President of Bolivia. In South Asia and other parts of the world much is known about Bhutan’s Index of Happiness, but little is heard about ‘*Vivir Bien*’ or ‘Good Life’, the ideology of Life, Politics and Diplomacy emanating from Bolivia, in the heart of Latin America. ‘Good Life’, now the core of Bolivian polity, arises from the Andean Cosmivision which places Nature at the centre of Life and the need to maintain balance and harmony in one’s interaction with Mother Nature. Bolivia is attempting to put back on centre stage the original peoples of the land—the Aymara, the Qechua and the Guarani—and their ancient yet timeless wisdom of Life in Harmony with Nature.

Good life is not the same as living better

President Evo Morales of Bolivia lost a crucial referendum held on February 21, 2016 by a small margin. This means that he will not be able to stand for a fourth term in the Presidential elections to be held in 2019. Does this put a question mark on the process of empowerment of the indigenous people of Bolivia that started with Evo Morales and his party *Movimiento Al Socialismo (MAS)*, i.e. Movement Towards Socialism, coming to power in December 2005? Will the new leader of MAS be able to carry forward the process of change set forth by President Morales? What will happen if another party comes to power? While these questions will be answered in the coming years, a look at the ideological underpinnings of the processes being spearheaded by President Morales and his party can be revealing. While there will always be questions about how the ideology translated into action on the ground, let us consider the philosophy of ‘Good Life’ which is the cornerstone of current Bolivian policy.

It is not surprising to note that the Constitution of Bolivia adopted in 2009, through a referendum, the concept of ‘Good Life’, of harmony with Mother Earth and the importance of Nature. The preamble *inter alia* states:

‘In ancient times mountains arose, rivers moved, and lakes were formed. Our Amazonia, our swamps, our highlands, and our plains and valleys were covered with greenery and flowers. We populated this sacred *Mother Earth* with different faces, and since that time we have understood the plurality that exists in all things and in our diversity as human beings and

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cultures. Thus, our peoples were formed, and we never knew racism until we were subjected to it during the terrible times of colonialism.

We, the Bolivian people, of plural composition, from the depths of history, inspired by the struggles of the past, by the anti-colonial indigenous uprising, and in independence, by the popular struggles of liberation, by the indigenous, social and labor marches, by the water and October wars, by the struggles for land and territory, construct a new State in memory of our martyrs. A State based on respect and equality for all, on principles of sovereignty, dignity, interdependence, solidarity, harmony, and equity in the distribution and redistribution of the social wealth, where the search for a *good life* predominates; based on respect for the economic, social, juridical, political and cultural pluralism of the inhabitants of this land; and on collective coexistence with access to water, work, education, health and housing for all.

We have left the colonial, republican and neo-liberal State in the past. We take on the historic challenge of collectively constructing a Unified Social State of Pluri-National *Communitarian* law, which includes and articulates the goal of advancing toward a democratic, productive, peace-loving and peaceful Bolivia, committed to the full development and free determination of the peoples. We women and men, through the Constituent Assembly and with power originating from the people, demonstrate our commitment to the unity and integrity of the country. We found Bolivia anew, fulfilling the mandate of our people, with the strength of our *Pachamama* and with gratefulness to God. Honor and glory to the martyrs of the heroic constituent and liberating effort, who have made this new history possible' (emphasis added).

Eija M. Ranta, of the University of Finland, who has done extensive work on 'Good Life', says it is a politics of indigeneity in the contemporary Bolivian State's transformation process and there is contested articulation between policy, politics and power.² She says that the Bolivian State is the object of transformation through the application of indigenous policy and provision of political alternatives but it is also the subject through which changes are executed.

Among the ideas underpinning Bolivian ideology is to protect 'Mother Earth' (or *Pachamama*) by 'Vivir Bien' or 'Good Life' or 'Living Well'. The term translates as *sumaq kawsay* and *suma qamaña* in Quechua and Aymara, the two main indigenous languages of the Andes. It brings out the way of life of the indigenous peoples of Bolivia and how they have organised their life and their economy based on making decisions on the basis of consensus and every act being in harmony with Nature. As diplomacy is an inherent part of the State system, the indigenisation of the Bolivian State system also affects its diplomacy. This is witnessed in Bolivia's positions in the United Nations Framework Convention on Climate Change (UNFCCC) meetings and Conference of Parties (COP) and its leadership in securing rights of indigenous peoples all over the world. Here we only examine (a) the main concepts of 'Good Life' and (b) how it is becoming a central part of Bolivian diplomacy.

What is 'Good Life'?

The most vocal and articulate exponent³ of 'Good Life' is David Choquehuana, Bolivia's Foreign Minister and MAS ideologue, himself an Aymara, who frequently talks of the 'Andean Cosmovision' which is Life in Harmony with Nature. In one of his talks attended by this writer in Lima, Choquehuana articulates that the concept of 'Good Life' is not Socialism as Socialism has a focus on people. It is certainly far removed from Capitalism as it has a focus on Capital. 'Good Life' is living in harmony with Nature and Mother Earth and makes Nature central to our lives. All living beings have a right to the bounties of Nature and human beings cannot usurp Nature to themselves. The crisis facing the world today is because this Cosmovision

of Life has been forgotten and today's development strategies are in conflict with Nature. According to Choquehuana, 'Good Life' is a process of revindication of the rights of the indigenous Andean people which have been subjugated since the time of the conquest of Latin America. It is not surprising therefore to find that in diplomacy, 'Good Life' manifests itself and is concordant with seeking rights of indigenous peoples of the world. 'Good Life' is living with Equality and Justice. It is the basis for protecting the Environment, Nature, Life itself and Humanity. There is a big difference between 'Good Life' and Living Better as the first implies equality of conditions while the second is egoist, disinterest in others and individualism on the part of a small section of the people. The concept of 'Good Life' is an expression or manifestation of the way of life and Cosmivision of the ancient peoples of the Andean mountains, the Aymaras and Qechua speakers. Their way of life was derailed by the Conquest. It is only now that they are reclaiming their history and their present.

The essay will look at some of the principles of 'Good Life' as expounded by Choquehuana and then see how it is reflected in Bolivia's diplomatic narrative.

Qamaña, Sumak Kawsay (good life and the culture of life)

They have made us deprecate our own. They (meaning Western or more specifically Spanish conquistadors and their descendants) have also made laws to make us disappear, to make our language disappear, to make our culture disappear, our music, our spirituality, our technologies and our foods. They have made us feel embarrassed of what we have, of the best we have. And others have told us that in Bolivian the indigenous people, we do not have history. And when we ask what you call what our forefathers have done? Ah—no, that is not history. Then what is it we ask? That is ethnohistory, they tell us. But we continue to speak our own language. We have resisted. We continue to play our own music and we continue to have our own structure of organisations that guarantee us equilibrium in the Community. We have our own Culture. We have our Culture of Life.

Incomplete *Ayni* means debt, responsibility and culpability. The concept of 'Good Life' (*suma qamaña* in Aymara and *Sumak Kawsay* in Quechua) refers to the relations of Equilibrium of the People with Society and Harmony with Nature. 'Good Life' with Nature means living in Equilibrium and Harmony with all that which surrounds us. The *suma qamaña* is made up of two roots: *suma* is beautiful, nice, good and loving, while *qamaña* is inhabiting, living, home, residence. It is related to *qamawi*, to Life, with home, with *qamasa* which is energy, *qhapax*, that has many provisions. *Qamiri* is one who knows how to Live Well with the Society and with Nature, in contrast to *wajcha*, one who is dispossessed, who lacks family, community, security and abundant life. In Quechua it is *qhapaj* and in Guaraní it is *iyambae*, which also refer to a person who fully develops in a natural manner without being subservient to anyone.

We (meaning the original inhabitants of the Andean mountains) are now in the times of Change. It is gratifying to note that those that belong to the *Abya Yala* continue to live. Despite 500 years of exploitation, we continue to speak Aymara. We continue with our customs and our form of organising life which allows for equilibrium between People and Nature. We want to once again become *qamiri*. We want to be at the frontline of the crises brought about by Western civilisation. In Bolivia we have decided to return to our own way, recuperate our values and our codes. The Aymaras have to once again *qamiri*, the Quechua have to become *qhapaj*, and the

Guaraníes have to be *iyambae*. People who have ‘Good Life’, people who Live Well and develop naturally without being subservient to anybody.

Our struggle is for equilibrium. Our struggle is not only for liberty or social justice. Our struggle is for *pacha* and the *taqpacha*, for the balance that exists in everything. We even have economic categories. Our forefathers have even organised their homes. They had an economic category known as the *six*. There is another category of economic organisation of the Communities known as the *pirwa* and another way of organising the village known as the *qullqa*.

Qamiri tells a person to have a Good Life. The Aymaras say: we once again want to be Beings. We have left being Beings, we are not what we are. For us, becoming Ourselves is becoming *qamiri*. *Qamiri* means *Vivir Bien* or ‘Good Life’. A person who has ‘Good Life’ is a *Qamiri*. The Quechas also say the same: we want to return to being *qhapaj*. *Qhapaj* is a person who has ‘Good Life’. And amongst the Guaraníes, *iyambae* is a person who has a Good Life. A person, who is free, without the worries of a master.

We have to understand what is *taqini*. We have our own concepts. We only need to understand what is *pachakuti*, what is *taqpacha*, what is *taqini*. The knowledge is reflected in the experiences and wisdom of our elders. That is why one says that we have to read the wrinkles of the elders, to understand what is *taqini*. Just like the West when they talk of terms such as holistic, we also have our own term *taqpacha*. *Tumpa* means the obligatory control that must exist within us. All women are pretty. In our culture, there are not just pretty women but beautiful women. We call them *panqara* in Aymara and in Quechua they say *t’ica*. We often say let’s make a *panqarita* dance. When we go to ask for the hand of a lady, we do not mention her name, we say we are going to rob a *t’ica*. *T’ica* is a Flower, *panqara* is a Flower.

This campaign of resistance has allowed us to raise our own symbols, our own codes, this is our *Wiphala*. The squares of our *Wiphala* are all of the same size. We tell ourselves that all of us are of the same size, not more not less. The *Wiphala* also tells us the same thing. There are no superiors, there are no inferiors. There is nothing like that. The *Wiphala* tells us that women are not inferior to men.

Identity is connected with ‘Good Life’, Harmony and Equilibrium. Consensus is related with ‘Good Life’. On the other hand, Dignity, Justice, Liberty and Democracy are all related to ‘Good Life’. Complementarity goes further than liberty. More than work for Liberty, we work for Complementarity as we are all brothers, we complement each other. We search for a Complementary Life, a Complementary Life between Man and Woman, a Complementary Life between Humans and Nature, all regulated as per the laws of Nature.

We want to democratise, but we want the decisions to be taken through consensus. We indigenous peoples should make our decisions through consensus. It is very important for us that every one of us participates with the same rights, that each one has the same opportunities, that everyone is heard. Everyone has to participate and we have to reach agreement with all. We have to convince everyone and take a decision with the participation of everyone, not only through the exercise of a vote.

Development is related to better life, and all the development programmes that are implemented by States and between States, by Governments and Governmental organisations right up to the Church, absolutely all development programmes have been oriented towards trying to find a way of living better. Now the West knows and the International Community has proved that development has also meant anti-

development, engendering and provoking great disequilibrium against Nature and amongst people.

The economy of the Community is for the interest of everyone and belongs to everyone. We live in communities, we take care of Nature and all our brothers of the Cosmos. With our Cosmic thinking and active government, we can recover Nature in all its plenitude. The world is now asking about this. The Universities have not yet adopted our wisdom, but they are slowly appreciating it and coming closer. They have started to talk of sustainable development and development that sustains. In international conferences they have started to discuss what type of development will take us forward. Now they are talking of harmonious development but they keep talking of development and living better.

All the above elements correspond to the principles, values and practice of the Culture of Life that we live in our indigenous original communities where:

- We protect Life and Nature by taking care of Mother Earth just like our Mother, Daughter or Sister.
- We value the recuperation of Natural Resources and their use with Harmony.
- We produce for the Community for maintaining our families.
- We use our own systems of production, our own technology for preserving our land, not by use of credit, technical cooperation or foreign machines that is destroying Mother Earth and our Community Life.
- We will achieve 'Good Life' by exchanging what we produce in our own lands located at different heights and amongst our communities and societies at national, continental and world levels rather than leaving our lives to be the same or worse off by every time selling cheap and buying expensive in national and international markets.

Urban communities for Good Life

- Good Life: Thus in our government programmes we talk of 'Good Life'. But stealing is not 'Good Life' as not working is also not 'Good Life' and neither is lying 'Good Life'. As such Bolivia's Constitution adopts the trilogy of '*elama sua, ama hulla, ama qilla*', i.e. do not rob, do not be lazy and don't be a liar.
- Good Knowledge (Wisdom): We can explain 'Good Life', not through a dialectical Western model but by a tetralectical model *Chakana–Yatichau* with four dimensions of Good Knowledge, Doing (Working) Good, Being Good and Feeling Good which can be applied in an infinite quantity of complementary expressions.
- Community Learning: Through Community Learning we are transforming our respective form of life, creating Community energy, training people to be Communitarian. The Community is the social school that gives the best education and the best social security in accordance with community tradition in comparison to any University education.
- Consensus Building: In contrast to Urban Communities, we will raise a direct force for sovereignty which will take our decisions through community consensus, will resolve our conflicts; we will arrive at accords, mediate consensus, so that nobody has to submit to anybody as the characteristics, perspectives,

capacities, sentiments and visions are articulated through consensus with the possibility of deciding together our destiny with sovereignty.

- Common Good: The families take care of all their members. Just like the Communities in the lowland, we can organise ourselves in family groups so that everyone has enough land to take care of themselves and their families, taking care of the elderly and the single people who cannot remain alone.

Let's strengthen our spirituality

In Bolivia, the original nation and the original people still exist. Many of us speak our native languages without knowing a word of Spanish, without knowing how to read or write, but we can read the book of stars, we can speak to them, we know when to sow and when to harvest. We live in harmony with Nature and the Cosmos. We have a great and living culture with which we live with our own spirituality.

Our forefathers did not die, they live here and they are on the way. They are by our sides. They also Eat, Travel, Work and Visit. They visit us on November 1 at midday and they leave the next day at noon. This proves to us that there is no death.

To return to the *Pacha* (Earth), we have to start to Remake our own Spirituality. Rewrite our own Memories. Recollect the knowledge and information of our forefathers and the elderly about the things that exist. Organise, Systematise our own Spirituality. Make sure that it grows. We have to speak our own language and do whatever possible to keep alive our own Spirituality, our own Education and our own Health.

In Bolivia we are undergoing profound transformations. We are here today to develop our own sovereignty, to build our new Life and we find not only the support of the International Community but also understanding of the Urban World. We are *Weenhayek*. For the first time we have shown to the world that Bolivia has 37 original peoples. The Quechuas say: 'we are *runas*', and we the Aymaras say: 'we are *jaqis*'; the Matacos say: 'we are *Weenhayek*, we are also people', because the Matacos were never considered as people. Therefore in this movement they are presenting themselves as *Weenhayek*, like people.

We sense being part of the *Ayllu*: The word thank you doesn't exist in our culture. We have been told that it is the word *pachi* in Quechua but it is not so. *Pachi* is related to *jallalla*, Life. The Aymarólogos have told us that thanks in Aymara is *yuspagara*, but it is not so, this word is Andean Spanish and comes from God will pay (*Dios pagará*). There has not been any reason for expressing gratitude; things were given in a natural way.

Government for Life

The agenda of our For Life Government is not only for protecting our families, but also protecting Life, protecting Mother Earth and by this living in harmony with Her and as a consequence with the entire Humanity. We hope that this profound transformation also gives light and direction to other peoples who are struggling to change their histories.

We knew that we ourselves had to govern. Our brother President, the indigenous people, the popular movement, the social organisations, the people of Bolivia, we never gave up being defeated. Our forefathers knew that our day had to arrive, that we

ourselves one day had to govern, that one day we would return to our ways. We Aymaras say *sarawinisjtanwa thakisaru mayurunxa kutjañaniwa*, the Quechuas say that we have our *yan*, we have our path, and the Guaranís have said that we also have our own *tape*, our own way. And today, for this conscience and the support of our people, we are once again walking on the path of our great *Pachakuti* (the Andean prophecy that 500 years after the Conquest, the indigenous people will once again achieve glory), to take our responsibility with our *Pachamama*.

The laws of nature

The rural indigenous justice functioning depends on a conjunction of values, principles, norms and mechanisms for resolving conflicts, for reconstructing and maintaining equilibrium. We prefer the word reconstructing rather than resolving as it gives a perception of something concrete. They also keep talking of development. The need for development with identity or 'Good Life' with rights of the indigenous peoples and the autochthonous. We are doing so because the West realises that Development has begun to negatively affect the planet and its people, which we can see with Climate Change becoming more serious by the day. Development is a failure.

All over the world, development is the main reason for the crisis facing the world. It is the destroyer of Mother Earth due to exaggerated development of certain countries, due to unbridled consumption and irresponsible exploitation of humanity and natural resources. These ambitions threaten Mother Earth. We know that the threat to Life on the Planet is a reality when we see that our mountains are losing their snow cover.

The principles are expressed as:

- (a) Principle of Duality: Opposites complement each other, they Unite to give Life.
- (b) Principle of Living Life: Life is a path that needs to be travelled to understand and learn. Life teaches one to make decisions and take new initiatives.
- (c) Principle of Complementarity: The most important expression of this principle is the complementarities between Man and Woman.
- (d) Principle of Respect: Hurting someone is the same as hurting oneself. Respect means taking the advice of the elderly and giving value to the other, brother or sister.
- (e) Principle of Consensus: This principle motivates one to arrive at complementarity of criteria and opinions through dialogue and participation of all.
- (f) Principle of Participation: Every member of the Community and the Family must contribute with ideas and support.
- (g) Principle of Contribution: This is inspired by the sense of responsibility and co-responsibility of the community.
- (h) Principle of Listening: This is a fundamental principle since nothing comes to an end, on the contrary listening allows for arriving at consensual conclusions.

Good Life as a solution to global crises

- **Sharing the Values of a Culture of Life:** *Tama* means a big family. We all belong to a big family, but we are not just talking of people. Also our plan is not

that only Bolivia lives in harmony, but that our foreign policy shares these values and principles of the Culture of Life. Using the concepts of 'Good Life', Bolivia is pursuing an international agenda with a focus on protecting Nature, Mother Earth and for utilisation of the wisdom of the ancient and indigenous people who know how to live in harmony with Nature. For them Life is most important. Today, development is in question, it is being debated. Therefore now people are talking of sustainable development, but the indigenous people live in harmony. Only now are they talking of harmonious development. Hopefully it won't be late.

- **Development or Good Life:** We are suffering the grave effects of Climate Change, the Energy Crisis, Food Scarcity and Financial Crisis. These Crises are not the work of humanity in general, but the existing Capitalist order with its limited industrial development. It is the hegemony of a small group of people who concentrated in their hands all the riches of the world and power is only for them. They have brought to use egoism, individualism and up to regionalism, the thirst for profit, living life in luxury, only thinking of profit and never about fraternity of humanity and the people who inhabit this planet.
- **Good Life is to counter the Global Crises:** 'Good Life' needs to be developed to counter Global Crises in the midst of the chaos brought about by Climate Change and decreasing availability of resources. It means bringing to an end consumerism, profligacy and luxury, consuming no more than is required. It means bringing down the level of production, consumption and use of energy to the levels which Mother Earth can sustain.
- **For Strengthening All Our Processes:** 'Good Life' means returning to the planet its fertility, which is today in the hands of sterile companies. Reforestation of the world, living a simple life connected to the land of the communities or to small farms, families which take care of trees and the harmony and diversity of species, that there be more availability of water and we all live better. By awakening ethical and moral values of our peoples and cultures we can make this new millennium the millennium of life and not of war, a millennium of 'Good Life', of equilibrium and complementarities, build together the culture of patience, the culture of dialogue, and more fundamentally, the Culture of Life, a form of Life that does not depend on excessive consumption of non-renewable energy that emits greenhouse gases, but Life that depends on the harmonious relation between Human Beings and Nature. With the aim of strengthening all our processes that will take us towards 'Good Life', we are encouraging wide discussion and debate about this concept, so that we can find a common focus that can lead us to fundamental change in the way of life of our societies of today, in how the communities, families and individuals live. In October of 2007, the World Conference of Indigenous Peoples held in Bolivia issued a mandate to all countries seeking *inter alia* to:

- (a) Construct a world based on the Culture of Life, in the identity, philosophy, Cosmivision and millennial spirituality of the original indigenous peoples.
- (b) Take national and international decisions to protect Mother Nature.
- (c) Substitute the current development models based on Capitalism.

- (d) Develop national policies for food security and food sovereignty as the basic principle of national sovereignty.
- (e) Repudiate plans and projects that use bio-fuels for energy generation.
- (f) Give value to and re-evaluate the role of original indigenous women.
- (g) Adopt the culture of peace and of life as the guide to resolving problems and conflicts of the world.
- (h) Adopt legal measures for building systems and communication media based on this Cosmovisión.
- (i) Guarantee the respect of life and the right to life, to health and intercultural bilingual education.
- (j) Declare water as a human right and promote use of alternative energy.
- (k) Resolve in a corresponding manner the reasons for migration of peoples among countries.
- (l) Decolonise the UN.
- (m) Decriminalise the struggle of indigenous people who are accused of being terrorists.
- (n) Immediately free jailed leaders of indigenous movements.

Rescuing Mother Nature

For fulfilling the mandate of the World Conference of Indigenous Peoples, Bolivia has initiated a strategy that attempts to achieve the reconstruction of 'Good Life' and rescue Mother Earth through the following 10 commandments:

- (a) End and Eradicate the Capitalist System
- (b) Renounce War
- (c) A World without Imperialism and Colonialism
- (d) Water is for All Living Beings
- (e) Develop Clean Energy in harmony with Nature
- (f) Respect Mother Earth
- (g) Human Rights to be a basic right
- (h) Consume what is necessary, prioritise production and local consumption
- (i) Promote Diversity of Cultures and Economies
- (j) The Good Life.

Conference of peoples on climate change

In April 2010, Bolivia organised the World Peoples Conference on Climate Change (WPCCC), a meeting of representatives of all countries of the world including world leaders, scientists, academicians and jurists. The objectives of the Conference of the Peoples were:

- (a) Analyse the structural causes and define the action strategies and mobilise measures for making substantive changes.
- (b) Agree to the Project on the 'Universal Declaration of the Rights of Mother Earth'.
- (c) Organise a World Referendum of the Peoples on Climate Change.

- (d) Make progress on the setting up of a Tribunal on Climate Justice.
- (e) Agree to a new compromise on the Kyoto Protocol and UNFCCC.

In his address at the WPCCC, David Choquehuanca talked about the concept of *Tunupa* that extends the idea of harmony within communities to peoples across the globe. Relations between states, he argued, should look for harmony, complementarity, solidarity and reciprocity. The global crises we are now facing—financial, climatic, in energy and food—are the result of a world out of balance. The imbalance is caused by the market-based capitalist development model, which has led to some people being able to live much better than others, denying the majority the chance to live well.

Even Bolivia's proposal for the UN climate change negotiations is based on these principles. In the COP 15 at Copenhagen, Bolivia presented its strategy of reconstruction of 'Good Life' and protecting Mother Earth. At the heart of the challenge of solving the problem of Climate Change and saving the life of Mother Earth, is the debate between two types of lifestyles, the Culture of Life and the Culture of Death. The debate is between 'Good Life' and Living Better, the debate is on whether we are to Live or we are to Die, whether we are going to save lives or we are going towards death and destruction. With respect to international trade integration, Bolivia's proposal is the People's Trade Treaty (PTT), part of the Alianza Bolivariana para los Pueblos de Nuestra América (ALBA). This also follows the principles of 'Good Life'.

Bolivia succeeded in prompting the UN to declare that April 22 is celebrated every year as the International Day of Mother Earth and has proposed that there be a consensus on a Universal Declaration of the Rights of Mother Earth, which shall be based on the following principles:

- (a) The Right to Life
- (b) The Right to the Regeneration of the Earth's Biodiversity
- (c) The Right to a Clean Life
- (d) The Right to Harmony and Equilibrium with All and among All.

But further than just talking about these Rights, what is more important is to accept our responsibility towards Mother Earth. Being part of Nature, being its children, the *uywas* of Mother Earth, being brothers and sisters of the Wind, the Stars, the Plants, the Rocks, the Mist, the Hills, the Birds, the Puma, We the Human Beings, it is our duty to go further than putting on paper the Rights, signing conventions, writing constitutions and laws, it is our duty to follow the laws of Nature, strengthen the harmony of life between the human being and Nature, and take care of *Pachamama* (Mother Earth).

Disclosure statement

No potential conflict of interest was reported by the author.

Notes

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