



# ENVISIONING THE FUTURE OF MOTHER EARTH FROM A COSMOBIOCENTRICS APPROACH





Vice Presidency of the State  
Presidency of the Plurinational Legislative Assembly of Bolivia  
**BOLIVIA**

# ENVISIONING THE FUTURE OF MOTHER EARTH FROM A COSMOBIOCENTRICS APPROACH

FUTURE TRAJECTORIES IN HARMONY  
WITH MOTHER EARTH IN BOLIVIA

*Method of analysis and  
metrics of Living Well*

**La Paz, Bolivia**  
**2024**

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1. The Geapolitics of Living Well / 2. Framework of the Mother Earth's Future from a holistic and cosmobiocentric approach / 3. The Living Well analysis method / 4. Metric of Living Well / 5. Cosmobiocentric Sub-Indices by Dimension of Living Well and Integrated Cosmobiocentric Index of Living Well (Quali-Quantitative) / 6. Life horizon of Living Well.

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# 1 THE GEAPOLITICS OF LIVING WELL

**L**iving Well is the critical questioning of the myth of modernity, which has underpinned a Western, patriarchal and capitalist civilizational system. Living Well is the birth of the people's own philosophies, epistemologies and thinking, whose ultimate goal is to live in balance, harmony and complementarity with each other and with the whole.

The Geopolitics of Living Well<sup>1</sup> supposes the decolonization of the geopolitics of domination of the capitalist and modern world system that has caused the multiple structural crises in the world. The Geopolitics of Living Well challenges the geopolitics that acts as the vital nerve of the expansion of modernity and capitalism, and positions Mother Earth and Living Well at the center of political relations at the national and international level. Geopolitics places *Gea*, *Gaia*, *Pachamama*, Mother Earth, as the source of origin of life, at the center of politics.

The Geopolitics of Living Well promotes the transition in international relations towards a new world order based on cosmobiocentrism, which places Mother Earth at the center, to protect humanity and Mother Earth from an imminent catastrophe caused by capitalist world geopolitics and its anthropocentric development paradigm that promotes

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1 The reflections in this section are based on the content of the book by David Choquehuanca Céspedes, Vice President of the Plurinational State of Bolivia, titled "Geopolítica del Vivir Bien" (Geopolitics of Living Well) (2022).

the control of a few countries over the majority and exerts multiple forms of violence against Mother Earth, humanity and all living beings.

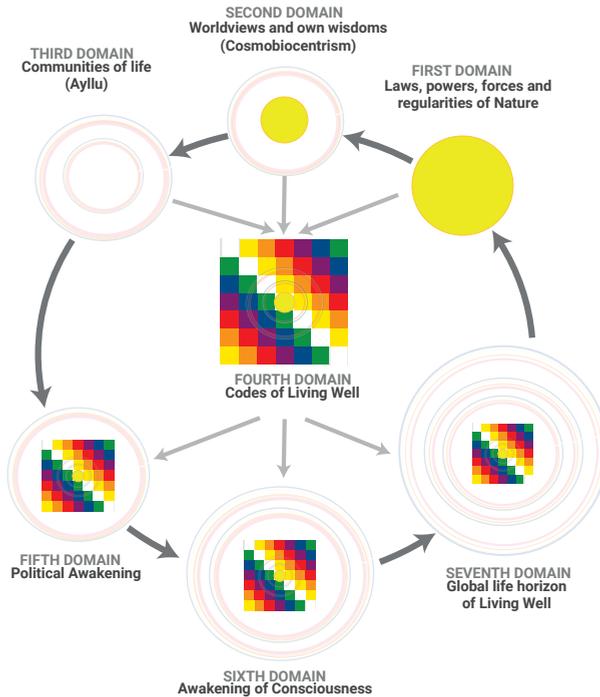
It is a contribution from the millenary thought of Living Well to the construction of a new image of the world and humanity. In addition to the worldviews, knowledge and wisdom of the indigenous native peasant nations and peoples, heirs of ancestral and millenary societies, it has as sources the rebellion and resistance of our peoples, as well as the critical and rebellious thinking that comes from inland. Conquest, colonization, the republic, liberalism, and neoliberalism have de-totalized, de-structured and de-energized us. Living Well is the new totalization to return to the path of balance based on the Codes of Living Well.

The Geopolitics of Living Well challenges the geopolitics that acts as the vital nerve of the expansion of modernity and capitalism, and positions Mother Earth and Living Well at the center of political relations at the national and international level. GEApolitics places Gea, Gaia, Pachamama, Mother Earth, as the source of origin of life, at the center of politics.

The Geopolitics of Living Well lays the foundations for leading the national and foreign policy of the Plurinational State of Bolivia and the countries and peoples of the world, and is nourished by the worldviews of ancestral and millenary societies to establish at a global level the life horizon of Living Well in harmony and balance with Mother Earth.

The Geopolitics of Living Well is based on the analysis and understanding of seven nested circular domains of Living Well, where each domain represents a totality by itself, but is simultaneously part of a greater totality and is nourished by all the previous realms, in a continuous and dynamic process, which in an aggregate way make up the totality of the life horizon of Living Well.

## Seven domains of Living Well



Source: General Directorate of Living Well and Foreign Policy.  
Vice Presidency of the Plurinational State of Bolivia. 2024.

**First domain: *Laws, powers, forces and regularities of Nature.*** It is the core of Living Well. The system of the laws of human beings has divorced itself from the laws of Nature, has exercised multiple acts of violence against Mother Earth and has silenced the wisdom of ancestral and millenary societies. These laws are not a function of the whole or of all living beings. It is time to feel the heartbeat of our Mother Earth and return to the laws of origin that reproduce life in harmony, balance and complementarity. The first area of Living Well is a call to learn to live and do everything according to the laws, powers and forces of Nature. These teachings reveal to us that the Cosmos is a living being, that all living beings have consciousness and that each element possesses its antinomic force. The support of the whole is complementarity, that the networks of material and

spiritual energy make life flow, that life reproduces itself in communities of life and in permanent dialogue.

**Second domain: *Worldviews and own wisdoms.*** This is the foundation of Living Well on the basis of the worldviews of ancestral and millenary societies based on cosmobiocentrism, built upon the interpretation and reflection of the laws, powers, and forces of Nature, developed from their own philosophies and epistemologies. For a long time, millenarian societies have lived in clandestinity as a result of the processes of planetary colonization, but now they are re-emerging along with their ideologies and their own worldview as a political expression of the multiverse, an alternative to the Western capitalist world system. This worldview is not about returning to the past but about building a future of life in harmony with Mother Earth from the genetic code and ancestral memory. The path of Living Well, though new to humanity, was interrupted with the advent of Western modern society. However, it is not new to ancestral and millenarian societies, which have never been separated from Mother Earth, Nature, or the cosmos.

**Third domain: *Communities of life (Ayllu).*** This refers to the lived expressions of Living Well, present within communities of life, which are organized systems of living (e.g., the Ayllu in the Andean region) across various spheres: economic, political, religious, and territorial. These communities represent the practical and everyday manifestation of their own worldviews. Although communities of life have faced challenges and transformations over time due to the impacts of colonization, they still endure as living examples of Living Well, both in rural and urban contexts. The Ayllu and all communities of life remain a testament to a horizon of life rooted in Living Well.

**Fourth domain: *Codes of Living Well.*** It is the process of totalization of what was de-totalized and de-energized as a result of the impact of colonialist and capitalist forces. Totalization comprises the articulation of the three previous

domains to understand and lead the horizon of life centered on the laws of Nature, the own cosmovisions (Cosmobiocentrism) and the experiences of the communities of life. The totalization is built from the natural expression of the rainbow that reflects the order of Nature and the cosmos.

The *Wiphala* is the codification of the rainbow and results from the intertwining of two rainbows, from which the new totalization of the Living Well is built. The rainbow belongs to the multiverse and belongs to no one. The Wiphala combine the Codes of Living Well protected by the ancestral and millenary peoples to build a new order with harmony, balance and complementarity.

**Fifth domain: *Political Awakening.*** Political awakening forms the foundation of the enabling factors for Living Well within state configurations, including domains of public policy and administration. It addresses the practical and concrete challenges of transforming dominant capitalist and anthropocentric socioeconomic relations into a more plural, equitable, and just multiverse. This transition within the political and state sphere is a fundamental requirement for building the horizon of life of Living Well. Its main challenge lies in constructing a plurinational state that is enriched by diverse indigenous worldviews and the Codes of Life of the peoples themselves.

**Sixth domain: *Awakening of Consciousness.*** This represents the conditioning factor necessary for constructing Living Well, initiating an effective transformative and creative process toward it. It places the Codes of Living Well at the center, applying them in their entirety and depth, both personally and collectively. The awakening of consciousness transcends the rational, arising from “pensamiento” (a fusion of thinking and feeling) and profound emotions that make us sensitive to the pain of Mother Earth and the suffering of all living beings subjected to various forms of violence. This awakening enables us to connect deeply with all the daughters and sons of Mother Earth.

**Seventh domain: *Global life horizon of Living Well.*** The seventh domain presents a vision for a world based on the horizon of life of Living Well and Cosmobiocentrism. It offers a response to the multiple crises caused by the modern Western capitalist global system

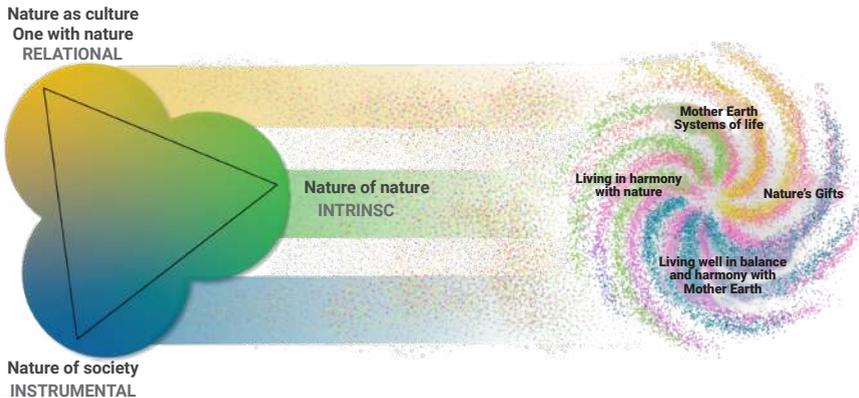
The Geopolitics of Living Well, in addition to promoting the construction of a Culture of Life in public policy and foreign policy, is also a conceptual and analytical method to advance the development of policies and actions focused on Living Well, establishing itself as a unique methodology to walk our own path. The Geopolitics of Living Well is also a critical roadmap that identifies the actions required to continue progressing in the Political Awakening and the Awakening of Consciousness toward Living Well. Below, the method and metrics of Living Well, derived from the Geopolitics of Living Well, are presented.

# 2 Framework of the Mother Earth's Fu ture from a holistic and cosmobiocentric approach

The Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services has approved a resolution and a work plan aimed at understanding the conceptual framework of Futures of Nature and Mother Earth. The Nature and Mother Earth Futures Framework (NFF) forms the basis for developing positive futures scenarios for nature, to help inform policy option assessments across multiple scales. The NFF places the relationships between people and nature at its core. Because people relate to nature in various ways, there is a wide variety of desirable futures for nature, with different goals and visions that may be synergistic or in conflict with each other. Reflecting the notion of value plurality, the triangular description is organized around three main perspectives corresponding to specific values, abbreviated as nature for nature (intrinsic), nature for society (instrumental) and nature as culture/one with nature (relational).

However, according to different worldviews and knowledge systems, as shown on the right side of the figure, human-nature relationships can be perceived in different ways, opening the framework to consider the futures of Mother Earth, constituting the Nature and Mother Earth Futures Framework (NMEFF), as presented in the following figure.

## Nature and Mother Earth Futures Framework



Source: General Directorate of Living Well and Foreign Policy.  
Vice Presidency of the Plurinational State of Bolivia. 2024.

This document explores the construction of Mother Earth's futures in the framework of Living Well in harmony with Mother Earth, as a holistic approach that combines anthropocentric and cosmobiological variables, constituting a Cosmobiocentric Integrated Index of Living Well.

This Index, designed in a circular format, comprises three scenarios differentiated by colors. The first, represented in green and located closest to the center, reflects the full realization of Living Well in harmony with Mother Earth. The second, characterized by yellow and orange tones, represents an intermediate scenario. Finally, the third, identified by the color red, indicates a scenario further away from Living Well in harmony with Mother Earth.

# 3 The Living Well analysis method

The Living Well analysis method involves taking into account:

### **3.1. Sequencing of the domains of the Geopolitics of Living Well**

The Geopolitics of Living Well, as presented earlier, shows a sequence of seven domains of Living Well, where each one represents a whole in itself, but when integrated, they form a new interdependent and interconnected whole. This logic is applied in the definition of the method of Living Well, as a sequence of totalities that advance systematically, with results that help nourish the next domain. We assume as a structuring and fundamental factor the first domain, which refers to the laws, powers, forces, and regularities of nature. As such, it is not introduced into the sequence of the proposed method, as it is transversal to all reflections and interpretations of Living Well. Likewise, the seventh domain, which refers to the construction of the global horizon of Living Well, is considered as a scenario that transcends the national perspective, so it is also excluded from the sequencing of the proposed method. Accordingly, the Living Well method is composed of five domains, detailed as follows.

**Worldviews and own wisdoms.** This involves understanding, as specifically as possible, the epistemological and biosophical structures linked to the particular way ancestral and millenarian cultures understand the world, within the

framework of a specific region or territory, taking into account a wide range of studies, research, and both individual and collective testimonies.

**Communities of life (Ayllu).** This captures the thinking of society and communities regarding their internalization of the premises, practices, expressions, traditions and customs framed within Living Well. It is a general, not systematized and usually corresponds to practices that are not rationalized as part of a more complex, articulated and interdependent system or mental structure.

**Codes of Living Well.** These are the life regulations for nurturing life with balance, harmony, and complementarity, stemming from the wisdom of Indigenous Nations and Peoples. These are made visible through the decoding of practices, expressions, language, symbols, and signs, which the heirs of ancestral and ancient cultures have protected from the processes of totalization and deconstruction developed during colonial, republican, and liberal periods that aimed to destroy their worldviews, wisdom, and own thinking.

The transition from lived experiences to the codes involves moving from a generalized understanding of practices and expressions —unrationalized yet assumed as intrinsic to the culture of a nation or people— to a structured understanding that systematically identifies the deepest notions of the wisdom of that people. These are defined as Codes of Living Well and result from a process of identification, visibility, and recovery through a systematic exercise of dialogue and reflection with the wise elders.

Living Well cannot be fully defined by a single concept, despite the common and transversal thread of seeing it as life in balance, harmony, and complementarity among all living being in the vision of Living Well as life in balance, harmony and complementarity among all living beings of Mother Earth, it is not possible to have an exact definition due to the different lived experiences of Living

Well. Therefore, it can be said that Living Well is composed of the set or aggregation of the Codes of Living Well.

**Political Awakening.** The Codes of Living Well allow the promotion of political processes from social organizations and peoples to vindicate their popular demands and question the conventional and traditional political power in force, which is polarizing, divisive and exclusionary. However, they are neither clearly visible nor do they explicitly guide political decisions. In any case, it is important to consider that Living Well can only be achieved when the people take political power, with visible expressions of representation from the heirs of ancestral and millenary cultures, which is ultimately a conditioning factor towards the construction of Living Well.

Political power has the potential for communities to promote proposals that challenge conventional and traditional systems of power exercise, especially if the communities are organically present within the political structures of power (executive, legislative, and judicial). These proposals, which initially began as sectorial demands, gradually form a programmatic body, government plans, and concrete exercises of public management, all of which question the legislations and practices of governments that reproduce the global system of domination.

The Political Awakening summarizes the set and summation of legislative initiatives, public policies, financing schemes, and public management, all linked to the positioning of Living Well, from its most general to its most specific precepts. Given that this is a process of political power exercise; Political Awakening will usually not delve into the detailed depth of the Codes of Living Well.

**Awakening of Consciousness.** The Political Awakening towards Living Well risks quickly reaching a point of wear and tear if the key and fundamental orientations to achieve Living Well are not fully internalized and deeply understood. This path is only possible through the Awakening of Consciousness.

The Awakening of Consciousness can only occur from the centrality of the Codes of Living Well, that is, from the reflection on Political Awakening based and grounded in the centrality of each of the identified and made visible Codes of Living Well. Thus, the Codes of Living Well, as requirements for the life of Living Well, set forth the scope, challenges, and goals that our actions must address in the construction of the life horizon of Living Well. The power of the Codes of Living Well lies in awakening both individual and collective consciousness. The individual transformative power cannot exist without a process of change that transforms the foundations of the economic, political, cultural, environmental and institutional systems. At the same time, the collective transformative power cannot be sustained if there is no individual transformation that sustains the process of change in time. All of this will not be possible without the internalization of the profound meaning of each of the Codes of Living Well that have been identified and made visible.

### **3.2. Analysis from the dimensions of Living Well**

In addition to the sequence of the dimensions of Living Well, a fundamental component of its method adopts a holistic vision of this horizon of life. From this perspective, a sectoral analysis cannot be carried out, as it fragments reality and leads to subsequent difficulties in integrating it, since everything remains belonging to a specific sector. The method of analysis of Living Well proposes four dimensions. Each one can be considered as a whole in itself, and when articulated with the others, they constitute a new whole. The dimensions of Living Well proposed are as follows<sup>2</sup>:

- *Well-knowing*. It refers to the system of knowledge on which the perception of reality is based (gnosphere).

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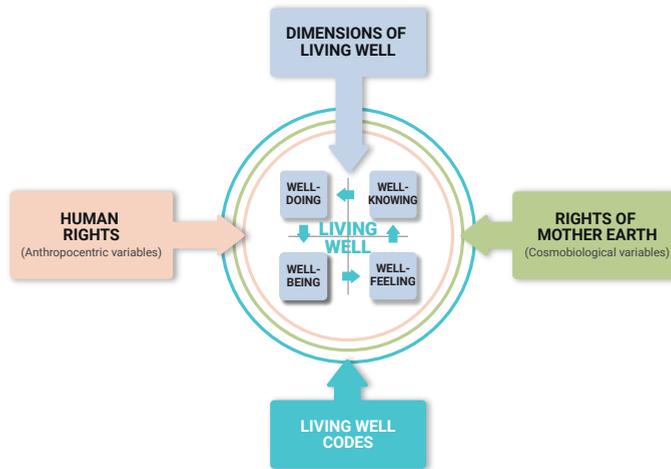
<sup>2</sup> These dimensions and their scope have been extracted from the book “Geopolítica del Vivir Bien” by David Choquehuanca Céspedes, Vice President of the Plurinational State of Bolivia.

However, knowledge is constructed within a social environment that depends on a set of values and principles (sociosphere).

- *Well-being.* It refers to the ubiquity and sense of belonging in a specific territorial time-space, and interacts relationally with its surroundings, defining a quality of coexistence with biological systems (ecosphere) and, together, with its human social sphere (sociosphere).
- *Well-doing.* It includes all objects, infrastructure and material elements created by human beings (technosphere) as well as all actions to improve life or the creation process of life systems in the economic, political, social, cultural and political spheres, which also involves tangible and intangible objects and elements for implementing governance systems (sociosphere).
- *Well-feeling.* It is related to values and principles (sociosphere) and also to the structure of rights for living in balance and harmony. It also takes into account that the awakening of consciousness involves the empowerment of one's own ideologies and knowledge (gnososphere).

The analysis method of Living Well, comprises the four dimensions of Living Well in an articulated way that, by constituting a totality, represents the situation of integral Living Well taking into account human rights (anthropocentric variables) and the rights of Mother Earth (cosmobiological variables), circumscribed by Codes of Living Well.

## Outline of the Living Well analysis method



Source: General Directorate of Living Well and Foreign Policy.  
Vice Presidency of the Plurinational State of Bolivia. 2024.

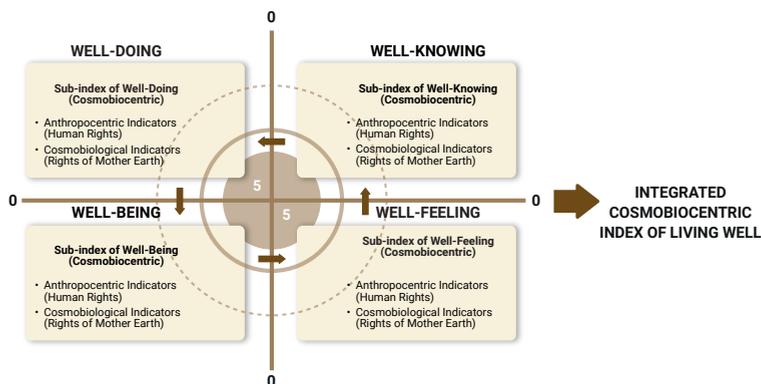
The Living Well analysis method allows for the construction of reflective processes, moving towards a Living Well metric.

# 4 Metric of Living Well

The metrics of Living Well are constructed from the characterization of the dimensions of Living Well (Well-Knowing, Well-Doing, Well-Being, and Well-Feeling).

The main challenge is to transcend the purely anthropocentric domain (compliance with human rights and the rights of Indigenous Nations and Peoples) that characterizes the existing indices, variables, and indicators (such as the Human Development Index and the Sustainable Development Goals), making a qualitative leap towards the construction of the Integrated Cosmobiocentric Index of Living Well based on the complementarity of human rights (anthropocentric variables) and the rights of Mother Earth (cosmobiological variables) in the dimensions of Living Well (Well-Knowing, Well-Doing, Well-Being, and Well-Feeling).

### Outline of the Living Well metric



Source: General Directorate of Living Well and Foreign Policy. Vice Presidency of the Plurinational State of Bolivia. 2024.

Each of the dimensions of Living Well consists of two axes, X and Y, where the X axis represents the anthropocentric variables (human rights) and the Y axis the cosmobiological variables (Rights of Mother Earth), integrating a set of quantitative and qualitative indicators.

The selection of quantitative indicators is based on the criterion of approximation, utilizing existing national data. This approach aims to avoid the generation of new information, a process that would be costly and time-consuming, making its development unfeasible.

The evaluation of the quantitative and qualitative indicators results in the creation of a sub-index for each dimension that articulates the anthropocentric and cosmobiological variables. Therefore, it assumes a final cosmobiocentric character, with the anthropocentric data being corrected by the Mother Earth factor. Finally, the cosmobiocentric sub-indices derived from the four dimensions of Living Well converge in the creation of the Integrated Cosmobiocentric Index of Living Well, which is both qualitative and quantitative in nature.

#### **4.1. Anthropocentric variables (Human rights)**

This framework considers the traditional socioeconomic variables linked to the four dimensions of Living Well, which clearly reflect an anthropocentric perspective as they focus on characterizing the situation of human beings in particular, through the exercise of human rights, including the rights of Indigenous Nations and Peoples.

The following human rights are prioritized:

- Right to a healthy and wholesome life
- Right to cultural identity
- Right to equality
- Right to education

- Right to health
- Right to decent housing
- Right to work
- Right to freedom
- Right to vote and be elected
- Right to property
- Right to food

## 4.2. Cosmobiological variables (Rights of Mother Earth)

This framework considers variables from the own voice and conscience of Mother Earth, independent of the human condition, reflecting the capabilities of Mother Earth across the dimensions of Well Knowing, Well Being, Well Doing and Well Feeling. These dimensions are based on the rights of Mother Earth, as recognized in Art. 7 of Bolivian Law No. 071 on the Rights of Mother Earth, namely:

**Right to life:** The right to maintain the integrity of life systems and the natural processes that sustain them, as well as the capacities and conditions for their regeneration.

**Right to the diversity of life:** The right to preserve the differentiation and variety of beings that make up Mother Earth, without genetic alterations or artificial modifications that threaten their existence, functioning and future potential.

**Right to water:** The right to preserve the functionality of water cycles, and its availability in the quantity and quality necessary to sustain life systems, and its protection from contamination to support the reproduction of Mother Earth's life and all its components.

**Right to clean air:** The right to preserve the quality and composition of the air to sustain life systems and to protect it

from contamination, supporting the reproduction of Mother Earth's life and all its components.

**Right to balance:** The right to maintain or restore the interrelation, interdependence, complementarity and functionality of the components of Mother Earth, in a balanced manner, to ensure the continuity of her cycles and the reproduction of her vital processes.

**Right to restoration:** The right to timely and effective restoration of life systems affected by human activities, either directly or indirectly.

**Right to live free of contamination:** The right to protect Mother Earth from contamination of any of her components, as well as from toxic and radioactive waste generated by human activities.

Considering the availability of data, the rights to balance, to restoration, to live free of contamination, and the right to the diversity of life are prioritized.

One of the fundamental and substantive aspects of the Living Well Report is the construction of cosmobiological variables and the definition of a cosmobiocentric Living Well Index. This effort involves a thorough review the Bolivian regulations regarding the recognition of the rights of Mother Earth (Law No 071 on the rights of Mother Earth), which allow identifying which types of rights should be considered in each dimension of Living Well, upon which cosmobiological variables are constructed, as shown in the figure above.

#### **4.3. Cosmobiological (Rights of Mother Earth) and anthropocentric (Human rights) indicators**

The quantitative (statistical) and qualitative (exploratory) indicators guided by the principles that underpin the Codes of Living Well are presented below, applied in the Living Well metric for the calculation of the integrated cosmobiocentric sub-indices and index of Living Well.

## Matrix of Variables and Indicators of the Living Well metric

Dimensions of Living Well	Well-Knowing	Well-Doing	Well-Being	Well-Feeling
	<b>Cosmobiological variables and indicators</b>			
<b>Variable</b>	<b>Indicator</b>			
<b>Mother Earth</b>	<b>Quantitative:</b> Variation in precipitation relative to normal (mm)	<b>Quantitative:</b> Percentage of anthropogenic degradation of ecosystems	<b>Quantitative:</b> Percentage of household solid waste collection	<b>Quantitative:</b> Percentage of protected areas
	<b>Qualitative:</b> Effects of climate change	<b>Qualitative:</b> Maintenance of environmental functions	<b>Qualitative:</b> Level of environmental pollution	<b>Qualitative:</b> Biodiversity conservation
	<b>Anthropocentric variables and indicators</b>			
<b>Variable</b>	<b>Indicator</b>			
<b>Economy</b>	<b>Quantitative:</b> Quantity of agricultural and forestry products	<b>Quantitative:</b> Gross Domestic Product at market prices	<b>Quantitative:</b> Labor force participation rate	<b>Quantitative:</b> Long-term social security coverage
	<b>Qualitative:</b> Existence of productive potential	<b>Qualitative:</b> Development of productive capacity	<b>Qualitative:</b> Employment generation	<b>Qualitative:</b> Access to employment with social security
<b>Education</b>	<b>Quantitative:</b> Percentage of population by native language	<b>Quantitative:</b> School attendance rate	<b>Quantitative:</b> Percentage of population with higher education level	<b>Quantitative:</b> Number of students in alternative education - technical area
	<b>Qualitative:</b> Importance of the language of ancestral peoples in the education system	<b>Qualitative:</b> Access to regular education	<b>Qualitative:</b> Equal opportunities in higher education	<b>Qualitative:</b> Democratization in the training of human resources

<p><b>Health</b></p>	<p><b>Quantitative:</b> Percentage of population using ancestral traditional medicine <b>Qualitative:</b> Validity of ancestral traditional medicine</p>	<p><b>Quantitative:</b> Percentage of population without access to health insurance <b>Qualitative:</b> Coverage of conventional biomedical health services</p>	<p><b>Quantitative:</b> Infant mortality rate <b>Qualitative:</b> Disease prevention</p>	<p><b>Quantitative:</b> Number of inhabitants per hospital bed <b>Qualitative:</b> Quality of healthcare</p>
<p><b>Justice</b></p>	<p><b>Quantitative:</b> Percentage of ancestral peoples' population <b>Qualitative:</b> Validity of the indigenous native peasant justice system</p>	<p><b>Quantitative:</b> Percentage of prison population in preventive detention <b>Qualitative:</b> Impartiality and celerity in the administration of ordinary justice</p>	<p><b>Quantitative:</b> Percentage of population aged 15 or older who are victims of some criminal act <b>Qualitative:</b> Protection of human rights</p>	<p><b>Quantitative:</b> Perception of security among the population aged 15 or older <b>Qualitative:</b> Effectiveness of citizen security actions</p>
<p><b>Food Security with Sovereignty</b></p>	<p><b>Quantitative:</b> Food imports for human consumption <b>Qualitative:</b> Sufficient food availability</p>	<p><b>Quantitative:</b> Consumer Price Index (CPI) <b>Qualitative:</b> Food accessibility</p>	<p><b>Quantitative:</b> Percentage of chronic malnutrition in children under 5 years' old <b>Qualitative:</b> Sufficient food consumption</p>	<p><b>Quantitative:</b> Percentage of population overweight <b>Qualitative:</b> Promotion of healthy eating</p>
<p><b>Autonomies and Decentralization</b></p>	<p><b>Quantitative:</b> Average borrowing capacity of autonomous municipal governments <b>Qualitative:</b> Financial capacity of autonomous territorial entities</p>	<p><b>Quantitative:</b> Executed budget of the entity / final budget amount of the entity <b>Qualitative:</b> Efficiency in public management</p>	<p><b>Quantitative:</b> Percentage of productive public investment/ total public investment <b>Qualitative:</b> Allocation of public resources for production</p>	<p><b>Quantitative:</b> Corruption rate and institutional transparency <b>Qualitative:</b> Transparency in public management</p>

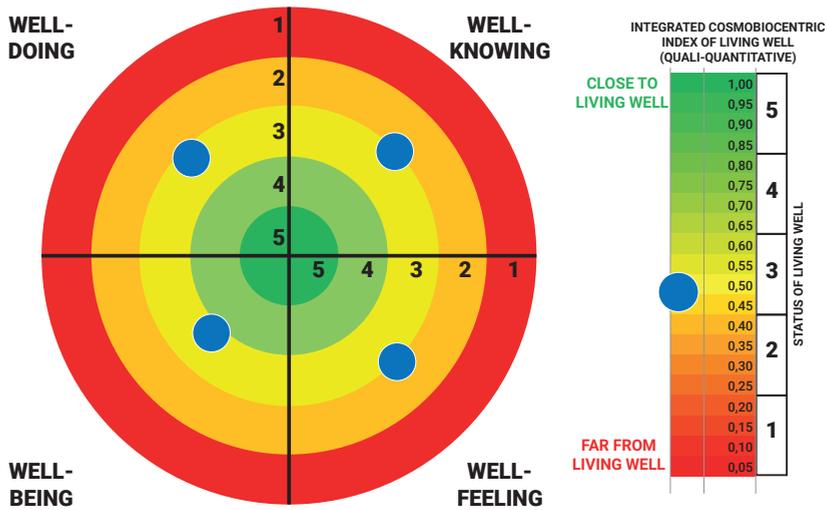
<b>Depatriarchalization</b>	<b>Quantitative:</b> Life expectancy at birth for women	<b>Quantitative:</b> Percentage of female mayors	<b>Quantitative:</b> Number of femicides	<b>Quantitative:</b> Percentage of female population discriminated against
	<b>Qualitative:</b> Recognition of women's rights	<b>Qualitative:</b> Participation of women in public policy decision-making spaces	<b>Qualitative:</b> Vulnerability situation of women	<b>Qualitative:</b> Eradication of discrimination against women
<b>Integral Human Being</b>	<b>Quantitative:</b> Percentage of the population aged 15 and older that self-identifies with an ancestral people	<b>Quantitative:</b> Percentage of beneficiaries of social pension programs	<b>Quantitative:</b> Percentage of poverty incidence	<b>Quantitative:</b> Net migration rate
	<b>Qualitative:</b> Strengthening of cultural identity	<b>Qualitative:</b> Coverage of social programs	<b>Qualitative:</b> Poverty eradication	<b>Qualitative:</b> Migration situation

Source: General Directorate of Living Well and Foreign Policy. Vice Presidency of the Plurinational State of Bolivia. 2024.

# 5 Cosmobiocentric Sub Indices by Dimen sion of Living Well and Integrated Cosmobio centric Index of Living Well Quali Quantitative

The evaluation of the cosmobiological and anthropocentric indicators, both quantitative and qualitative, at the national level, allows for obtaining the results of the cosmobiocentric sub-indices for each dimension of Living Well and the Integrated Cosmobiocentric Index of Living Well in the Plurinational State of Bolivia.

### Integrated Cosmobiocentric Index of Living Well (Quali-Quantitative) in the Plurinational State of Bolivia



Cosmobiocentric Sub-Index of Well-Knowing	Cosmobiocentric Sub-Index of Well-Doing	Cosmobiocentric Sub-Index of Well-Being	Cosmobiocentric Sub-Index of Well-Feeling	Integrated Cosmobiocentric Index of Living Well (Quali-Quantitative)
0,412	0,448	0,560	0,407	0,475

Source: General Directorate of Living Well and Foreign Policy.

Vice Presidency of the Plurinational State of Bolivia. 2024.

The integrated qualitative-quantitative cosmobiocentric index of Living Well, calculated for the Plurinational State of Bolivia, positions itself near the midpoint on the Living Well valuation scale, presenting low sub-indexes in Knowing Well, Doing Well and Feeling Well, while the Well-Being sub-index reaches the highest value, closest to Living Well.

# 6 Life horizon of Living Well

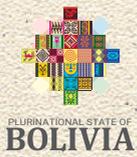
The application of the analysis and metric method of Living Well, based on the complementarity of human rights and the rights of Mother Earth, allows to establish, through the sub-indexes and integrated index of Living Well, the baseline for the design and implementation of cosmobiocentric public policies that respond to the demands of the future situation of Living Well in the Plurinational State of Bolivia, based on the Codes of Living Well of ancestral cultures and the lived experiences of Living Well in urban and rural contexts in the economic, social, political, cultural, environmental, among others.

In this context, it is important to undertake the decoding of the Codes of Living Well in the process of building the Life Horizons of Living Well, which is carried out from a decolonizing perspective in the face of syncretism and the assimilation of values of modernity, for its projection in the public management of subnational and national governments.

The definition of public policies for Living Well brings together multiple actors such as public entities at different levels of government, private entities, academic institutions, cooperation agencies and others, all assuming specific roles and commitments.

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PLURINATIONAL STATE OF  
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**ARUSKIPASIPXACANAKASAKIPUNIRAKISPAWA**

*WE MUST ALWAYS, ALWAYS DIALOGUE*



Vice Presidency of the State  
Presidency of the Plurinational Legislative Assembly of Bolivia  
**BOLIVIA**

