
POPULAR EDUCATION AND "GOOD LIVING": INTERACTIONS IN THE PEDAGOGICAL SPHERE.

Abstract

This paper encourages us to reflect on how Popular Education and the paradigm of Good Living contribute to the current debate on "education quality", enriching the "education as a right" perspective and helping to drive innovation in the field of teaching. The paper is based on two major discussions: in the one strand, the context surrounding the debate on "education quality", where there is a conflict two stances: "education as excellence" versus "education as a right"; and on the other, the debate concerning the overall sense of our being in the world, against the backdrop of globalisation and planetary crisis. Faced with these scenarios, Popular Education identifies an ethical and political meaning in "Good Living" that enriches its continuous endeavours to achieve the liberation of the peoples and in which the pedagogical facet highlights the role of the popular educator in moulding autonomous subjects, and in "education quality" as a universal right in line with the educational needs of individuals.

Key words

Commoditisation, popular education, education quality, Good Living, globalisation, pedagogy.

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INTRODUCTION

"Good Living" has shot up the modern agenda on what is now called the future of humanity, the meaning of our being in the world, against the backdrop of globalisation and planetary crisis. It is a global debate that collectively affects our visions and projects.

In fact, we have an unprecedented sense that the current economic and financial crisis is in turn a crisis of survival of the human race and life on Planet Earth. Food insecurity, overexploitation of non-renewable energy sources, the loom of the arms race and military conflicts, climate change, all of which have critical consequences on particularly the poorer countries, where there has been an alarming growth of the chasm between rich and poor, violence and civil insecurity. Furthermore, there has been a rise in unemployment, poverty and hunger, driving millions of families to relocate to safer areas that are both dangerous through mass migration.

The crisis has come about from a way of understanding, organising and living on earth. Its colonial roots have been developed in line with the industrial revolution, the technological revolution and the revolution of knowledge. A process dominated by wealthy western countries that is conveyed in a capitalist, neoliberal and post-modern civilisation plan that has awakened the conscience and will of the people and governments. Thus, in this regard it is a hegemonic model of civilisation that effortlessly merges conscience with violent, often invisible yet nonetheless effective mechanisms.²

In other words, it is a plight of civilisation and a paradigm of the development and global model we long for. The greatest obstacle standing in our way will be "to create a world worth living in"³.

Within the scope of education, predominant tendencies, pedagogical approaches and practice have been allied with and have performed a functional role for this model of civilisation. Theories of human capital, pedagogical managerialism, educational perspectives geared towards productivity and trade,...prepare the general population, and notably future generations, to become better integrated in this civilisation model that is clearly discriminatory, exclusive and predatory on nature.

From this context emerge concepts such as "good living", "living well" and "abundant life" as alternatives inspired by the experience of the indigenous peoples⁴ of our America, and that have become the repetitive discourse in many documents and in the

² Fernández, B. (2012). "Aprendizajes de la vida y para la vida: nuevos desafíos para la educación de personas jóvenes y adultas", in Rev ALTERN@CTIVA, N.15-16, AAEA, La Paz, p.21.

³ Slogan of the 8th ICAE World Assembly, Malmö, Sweden, June 2011.

⁴ Sumak Kawsay, Sumak Qamaña in Quechua and Aymara. In Aymara, *suma* is well and *qamaña* is living. However, *qamaña* is a way of living and thinking in a balanced and spiritual manner of being with oneself, with our neighbour and with nature.

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Constitutions of countries, namely Andean⁵. One of the core components of this alternative civilisation model of "living well", outlined below, is a new approach to the conceptualisation and practice of education.

Popular Education, historically engaged with the processes of social transformation and emancipation, has identified renewed senses of the ethical, political, pedagogical and epistemological spheres in "Good Living" that enrich its continuous endeavours to achieve the liberation of the peoples.

The analyses and discussions to follow revolve around the pedagogical facet of Popular Education and our fundamental question will be connected to the new educational perspectives that are revealed to popular educators by adopting the paradigm of "Living Well".

This question will be answered through a series of approaches.

Firstly, we will trace the pedagogical proposal in Popular Education, focusing on the contributions and constraints, whilst highlighting the spirit of pursuit that has always served as a motivating factor.

Secondly, we will focus on restoring the meaning and content of "Living Well" as an emerging concept and alternative paradigm in the modern context.

Living Well is, in turn, the bearer of a new way of understanding and implementing education, thus, thirdly, we will identify this new educational proposal and its pedagogical potential.

Our reflection will come to a close by determining significant elements to redefine the role of popular educators from the perspective of Good Living.

1. POPULAR EDUCATION AND PEDAGOGY.

The pedagogical facet of Popular Education was for a long time subservient to the political quality of the discourse and practice of popular educators. For many, the truly important matter has not been, nor should have been, the pedagogical debate but rather the political agenda.

The need for further pedagogical development in Popular Education stems from the crisis concerning the identity and standing of PE in the 90s in the thick of structural adjustment and neoliberal policies. This gave rise to a debate pivoting on the "refoundation of Popular Education"⁶.

⁵ Acosta, Alberto and Martínez, Esperanza (comp.): "El Buen Vivir. Una vía para el desarrollo", Abya-Yala, Quito 2009; Schavelzon, Salvador: "Plurinacionalidad y vivir bien/buen vivir. Dos conceptos leídos desde Bolivia y Ecuador post-constituyentes", Abya Yala, Clacso, Quito 2015.

⁶ Among the extensive bibliography from the era we draw attention to the work of Rocío Tábora: "Pedagogía y Educación Popular. Elementos para el debate sobre educación en América Latina", p/m, Tegucigalpa, May 1995; "La producción de conocimientos para la refundamentación de la educación popular" (1990-1994), p/m, Santiago de Chile, February 1995; "Educación y política en América Latina: tensiones y afirmaciones emergentes para una

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Upon reviewing the refoundation of popular education, Jorge Osorio highlights the pedagogical shortfall in Popular Education:

"The crisis not only follows a political-ethical course and purpose, but is also pedagogical in nature. Pedagogy began to weaken in relation to the analytical component of popular education practice, which led it to become routine and void of content; in turn superficial. This turn of events caused popular education activities to deplete in quality and lose their inherently educational purpose. Pedagogy became muddled with politics and its educational essence skewed and distant from specific practices"⁷.

The issues that triggered the repositioning of the pedagogical value of Popular Education were related to the diversity of people and contexts, the theory/practice relationship and the research role of popular educators.

For many years Popular Education worked with relatively homogenous concepts, as it is affiliated with revolutionary subjects (essentially the working class) and the Popular Movement. Neoliberalism, through labour flexibility and the materialisation of the shadow economy, diminished the importance of the role designated by Popular Education to the working class and labouring masses. If this is accompanied by the lack of staunchly authoritarian socialisms and the emergence of new key players in the political arena, such as young people, women, indigenous peoples, the question is raised as to how to manage the differences of the people and the subjectivities with a range of perspectives and identities.

With regard to the contexts, Popular Education that focused on working directly with social movements and organisations neglected school and academic centres, primarily state spaces, where the issues of teaching/learning processes become more important, allowing for innovative theories, such as constructivism. In fact, "education quality" has been a continuous and renewed source of discussion particularly in these spaces. The rise of the left to democratic spaces of power at primarily local and municipal levels create new challenges for Popular Education, such as Advocacy in Public Policy.

The relationship between theory/practice in Popular Education and the generation of new knowledge was in some way trapped in Marxism and the dialectic methodology, with difficulties to question its own certainties and engage in dialogue with other tendencies from an inter/trans-disciplinary perspective. The theoretical production of Popular Education, by means of PAR and the systematisation of experiences, has been limited and sometimes far-removed from the practice carried out by popular educators. The "deconstruction" (Marco Raúl Mejía)⁸, "cultural dialogue" (Germán Mariño)⁹,

refundamentación de la Educación Popular", Papeles del CEAAL, n.7, Santiago Nov. 1994; "Pedagogía y Política", Rev. APORTES, n. 41, Dimensión Educativa, Bogotá, March 1994; "Educación popular. Refundamentación", IB., n.46, Oct. 1996. Memoria del Taller sobre Refundamentación de la Educación Popular. Nuevos escenarios y nuevos discursos en la EP, Pátzcuaro, Feb. 1996. Several articles from La Piragua 12-13, Santiago 1996. Carlos Nuñez: "¿Refundamentación de la educación popular?", in Rev. LA PIRAGUA, CEAAL, n. 18, II/2000, Mexico, pp. 30-33.

⁷ Jorge Osorio: "Hacia un balance de la refundamentación de la educación popular", in Rev. APORTES, n.46, 1996, Dimensión educativa, Bogotá, pp. 9-17.

⁸ Marco Raúl Mejía J.: "Pedagogía, política y poder", in Rev. LA PIRAGUA, n. 12-13, CEAAL, Santiago 1996, pp. 19-30.

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"exchange of knowledge" (Mario Osorio)¹⁰, and the "methodological recreation" (Alfredo Guiso)¹¹ question the purely rationalist version of "critical awareness" and dialectic methodology to expose approaches of complex and plural thinking.

Lastly, and just as it should, in light of the previous reflections, the "role" of the popular educator takes on new meanings. In the sphere of Critical Pedagogy, it is not suffice for it to be regarded as simply an activist engaged in populist mobilisations, or as merely a "facilitator" of education processes, but instead as a protagonist in the field of pedagogy and knowledge, perhaps a "transformative intellectual" (McLaren, Giroux) or a "practice researcher" (Kemmis), focused on questioning the deep-rooted cultural order, on creating different forms of knowledge with the potential to right the current injustices and inequalities.

The repositioning of the pedagogical value of Popular Education is linked to the concern for the education quality of Popular Education processes, in such a way that the latter are significant for the individuals for whom they are in place, or that they comply with the diversity of the individuals and contexts, and thus the cultural belonging more in tune with complex thought and epistemological pluralism.

Modern day Popular Education has fully taken on board the pedagogical debate in its program, and it has teamed up in the fight for quality, universal and free education. This commitment is reflected through its active participation in the issue of advocacy in public education policy¹² within the framework of education as a life-long right. These education policies often perceive an innovative component in Popular Education for its close connection to grass-roots and excluded sectors, and its proposal for participation in and development of critical awareness.

2. GOOD LIVING AND ITS TRANSFORMATIVE AND EMANCIPATORY PERSPECTIVE.

The rapprochement between Popular Education and the paradigm of Good Living is primarily reflected in the socially transformative and emancipative approach followed by both.

This outlook has materialised in different ways throughout the history of Popular Education: at the beginning, "socialism" prevailed as the specific image of this utopia, but afterwards it developed into "participatory democracy", fully enforcing individual and collective human rights. The rapprochement and interaction with "Good Living"

⁹ Germán Mariño: "El diálogo cultural. Reflexiones en torno a su fundamentación, su metodología y su didáctica", In RE APORTES, n. 41, Dimensión educativa, Bogotá 1994, pp. 95-122.

¹⁰ Mario Osorio M.: "La pedagogía de la neomodernidad o la pedagogía de la interlocución de los saberes en el EP", IB., pp. 9-18.

¹¹ Alfredo Ghiso: "Sospechas y supuestos para la recreación metodológica en las propuestas de educación popular hoy", en CEAAL, Metodología de la Educación Popular hoy, Bogotá 1998, pp. 23-38.

¹² The journal LA PIRAGUA dedicated two volumes to this topic: "Incidencia en políticas educativas", n.22, CEAAL, Panama, 2005; and "Incidencia en políticas educativas: construyendo poder", n.26, CEAAL, Panama, 2007.

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should be understood as Popular Education's endeavour to provide more substance to its ethical and political commitment.

Why the rapprochement and dialogue between Popular Education and "Good Living"? Because it is what best conveys the utopian outlook that dates back to age-old religious traditions (the Kingdom of God) or ideals present in all revolutions throughout the history of humanity. "Good Living" is also at the heart of indigenous peoples and the focus of major contradictions experienced by our globalised world at present; we as humans are rendering our home inhabitable. "Good Living" disputes the power or powers that are steering the world towards destruction and the social Darwinism that permeates our societies. Meanwhile, it also opens hopeful horizons towards the transformation of the economic, political and cultural spheres.

What does the ethical and political perspective of "Good Living" involve?¹³.

IT DEFENDS

- The option for life in all of its forms: human life, free of discrimination and exclusion, and the life of nature. Option for "abundant life", "restoring the sense of life";
- The universe and planet earth are our home, our abode, for us and for the generations to come;
- Care for nature, Mother Earth (Pachamama)¹⁴, it encourages us to acknowledge and place the rights of nature on a par with individual and collective human rights. Social and environmental justice must go hand in hand because they both promote the development of life;
- The assertion of diversity within the human race. Being men and women. Living in diversity is honouring history, one's own cosmovision and that of their neighbour. Acknowledging our histories through mutual respect, fighting for the same rights for life through diversity on equal terms. Thus, affirming the dignity inherent to each and every human being and our intellectual, artistic, ethical and spiritual potential.
- Defending every element of life: water, forests, air, animal life, food, medicine, language, cultural and artistic expressions, popular knowledge, religions, education, health....regarded as commons free from trade transactions¹⁵.
- Declaration and development of essential values for protecting life: reciprocity, solidarity, equality, freedom, mutual respect in diversity, complementarity –understood as mutually supporting one another to develop and promote shared dreams; peaceful coexistence between all human beings and with the beings of nature because we are all sons and daughters of Mother Earth and we are co-responsible for the same common

¹³ The following are representative of this point: the Earth Charter (Rio de Janeiro 1992), the "Universal Declaration of the Common Good of Humanity (D' Escoto B., Miguel and Boff, Leonardo, 2010), the Final Declaration of the People's Summit in Rio +20 for Social and Environmental Justice in defence of the commons against the commodification of life" (Rio de Janeiro 2012), Encyclical Letter LAUDATO SI by Pope Francis on care for our common home, Rome 2015).

¹⁴ "For the peoples, Pachamama is life, it is like the womb of our mother, she keeps us warm, feeds us, gives us work, in her we find happiness, this is why we must look after her, love her, because she is life itself" (Blanca Chancosa, Quechuan leader)

¹⁵ D' Escoto B., Miguel and Boff, Leonardo: "Declaración universal del Bien Común de la Tierra y la Humanidad", in Rev. América Latina en Movimiento", n. 453, March 2010, ALAI, Quito, pp. 25-29.

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destiny; compassion for all who suffer in society and nature; the spirit of cooperation, of universal brotherhood and unconditional love.

-Values to highlight in our twisted world of wars and rejection are peace and hospitality¹⁶ in the face of violence and incessant waves of migration.

-The shift in power relations, aiming for deeper democracy and participation; intercultural coexistence that acknowledges and applies the different types of participation, and the self-determination of indigenous nationalities.

IT DENOUNCES

Good Living represents a clear anti-establishment message of the current global hegemonic system, the predator of the environment, consumerist and exploitative of the workforce, promoter of capital increase and adversary of life¹⁷.

Thus it denounces:¹⁸

- The current civilisation framework, capitalist, commercial, consumerist and racist in nature, based on the pillage of natural resources and the exploitation of the working population for the purpose of optimising profit for few countries, powerful groups and individuals at the cost of the masses and nature;
- The developmental and extractivist models;
- The privatisation of natural resources and strategic services.
- The agrottoxins and transgenics that poison the earth, infringing upon the food sovereignty and healthy nutrition causing many diseases;
- The militarisation of States and territories;
- The perverse mechanisms that facilitate and perpetuate the trafficking of life, such as free trade agreements that create legal locks by preventing the peoples from intervening.
- The consumerism and pragmatism that contradict the core values of life, which is not to seek more goods even if they are useless, and demobilise people, depoliticising them and impeding engagement in transformation;
- Instrumental reason and technology, western and colonial in nature, when it is accepted as the only philosophy and effective tool in the resolution of problems;
- The "ideological" use of "Good Living", contradictory to the "practice of Good Living". Although "Good Living" is part of the Constitutions and has permeated the political agenda and campaigns, through governments that seek validation as symbols of progressiveness offering an alternative to the capitalist model, in practice they promote development models with a solid extractivist and predatory component of natural resources, chasing and criminalising those belonging to the civil society and indigenous organisations who oppose these policies;

¹⁶ Cit., art. 15, p. 29.

¹⁷ The approaches of "Good Living" remain open to discussion, demonstrating varying tendencies and interpretations. Debates in Europe are encouraged, among others, by the Rosa Luxembourg Foundation's Permanent Working Group on Alternatives to Development, and circulated in publications: "Más allá del desarrollo", Abya Yala, Quito 2011. "Alternativas al capitalismo/colonialismo del siglo XXI", Abya Yala, Quito 2013; Schavelzon, Salvador: "Plurinacionalidad y vivir bien/buen vivir. Dos conceptos leídos desde Bolivia y Ecuador post-constituyentes", Abya Yala, Clacso, Quito 2015.

¹⁸ See in particular, the Final Declaration of the People's Summit in Rio +20 for Social and Environmental Justice in defence of the commons against the commodification of life" (Rio de Janeiro 2012).

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- The folklorization of cultures, object of consumption and lacking visions and proposals of social transformation;
- Inequality, discrimination, racism;
- The so-called "green economy", one of the materialisations of the current financial phase of capitalism that also exploits old and new mechanisms such as the deepening of public-private debt, the mega stimulus of consumption, ownership and concentration of new technologies, carbon markets and biodiversity, land grabbing and foreignisation, and public-private partnerships, to name but a few.

IT PROPOSES

The construction of societies and ways of interaction among human beings and with nature, and in favour of life in all its forms, will not be viable without the collective endeavours of those who value life, and with organisations of indigenous peoples as advocates of life at the forefront.

In our modern context of capital hegemony, this struggle embraces goals including:

-The reinforcement of rights recognised and acquired internationally and within the countries, extending and demanding them by means of mobilisation and direct participation in the decision-making political stages.

-The exercise of self-determination of indigenous peoples with regard to consultation and free, prior and informed consent for the exploitation and use of natural resources based on the principles of good faith and enforced in accordance with Convention 169 of the ILO and the United Nations Declaration on the Rights of Indigenous Peoples, 2007.

-One particularly relevant rallying cry from these mobilisations is the recognition of the historical, social and environmental debt¹⁹ and the scrapping of unfair economic debt.

-The creation of an extensive social security and protection network, considered as a human right, as well as political policies that guarantee forms of dignified employment.

-The protection of public spaces in cities, with democratic management.

-The development of a cooperative and united economy, as a new paradigm of production, distribution and consumption, with the prospect of food sovereignty.

-The energy matrix change, promoting a new model based on decentralised renewable energies that guarantees energy for citizens and not for corporations.

-The freedom of expression and organisation, with the democratisation of media and the consolidation of organisations and collectives particularly affected with regard to their individual and collective groups, notably women and indigenous peoples.

¹⁹ A true "ecological debt" exists, particularly between the global north and south, connected to commercial imbalances with effects on the environment, and the disproportionate use of natural resources by certain countries over long periods of time. The export of raw materials to satisfy markets in the industrialized north has caused harm locally (Encyclical Letter LAUDATO SI' by Pope Francis on care for our common home, Rome 2015)

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3. LEARNING FROM LIFE AND FOR LIFE.

The transformative and emancipatory perspective of "Good Living" must be conveyed in pedagogical terms. "Good Living" requires people, communities and collectives to assimilate the approaches and consciously apply them in a structured fashion to their fights for life.

It entails, in some cases, reinforcing pedagogical approaches developed by Popular Education, but also incorporating new proposals from the perspective of Good Living. We will make an attempt on the basis of key elements from the education process.

1. Concepts of learning.

Coherently assuming that learning is life and life is learning. Life and learning processes are ultimately the same.

Hugo Assmann, in dialogue with Life Sciences, understands that learning is not a successive accumulation of things that coincide, but rather a network or weave of highly complex and dynamic neuronal interactions that continuously create qualitatively new and general conditions in the human brain. What he calls "morphogenesis of knowledge"²⁰, which consists of

- learning is a self-organised creative process.
- all knowledge is physically engrained into the individual
- the dynamics of life and knowledge are connected
- pleasure as the driving force of knowledge
- it is pressing to look after and allow for flexibility of pedagogical languages.

Ideas also assimilated by Leonardo Boff:

"One learns over the course of life and via ways of living. Cognitive processes and life processes coincide...Acquiring knowledge is a biological process. Every being, primarily the living being, to exist and live must become more flexible, adapt and restructure itself, interact, create...it should become a being that learns, a learning subject. Otherwise it dies. This is also what happens with the human being"²¹

Learning from a position of exclusion and on the basis of the intellectual, ethical, cultural, spiritual, organisational and communicational abilities of those who feel as though their rights have been violated and who aspire to a dignified life.

Learning from the diversity of subjects and contexts.

2. The education aims focused on building a new paradigm of civilisation, a new model of an individual and effective and participatory education policies for democratisation, fairness and relevance of learning.

Both aspects interact. The new model of an individual is already asserted in the process of developing the alternative.

²⁰ Assmann, H.: "Placer y ternura en la educación. Hacia una sociedad aprendiente", NARCEA, Madrid, 2002, pp. 42 et seq.

²¹ Ibid., Prólogo, p.11.

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On the basis of the goals set out in the previous point, it is fundamental to shape individuals and political agents to drive change. Intercultural citizens imbued with a planetary conscience.

Strengthening of local and solidarity-based economies, with autonomous management, providing specific content to self-determination in meeting economic, social and cultural needs (social sustainability) and to the protection of nature (environmental sustainability)

The most important qualities of the individual engaged with this emancipatory model are commitment, critical capacity, intellectual autonomy, creativity and spirit of solidarity.

In the framework of good living, education cannot be elitist in terms of the many or few resources that people have or the purchasing power they possess, but instead asserted as a universal right according to the educational needs of individuals. Inclusive public policies put into practice will be a significant indicator of good living.

3. Ethically, politically and culturally relevant content.

- protection and promotion of life, as the overarching element of the curriculum;
- individual and collective human rights, alongside the rights of nature;
- identifying political, social and cultural mechanisms impairing the enjoyment of common goods that guarantee such rights;
- the right to public, free and quality education, essential to secure a dignified life, notably for the working classes.
- dismantling the culture of pragmatism and consumerism;
- analysing the emerging problems that affect humanity and nature and seeking alternatives
- effective assertion of interculturality, recovering know-how and knowledge in support of life;
- strengthening values that promote life: solidarity, justice, reciprocity, spirituality, hospitality...;
- the political facet of an intercultural participatory democracy;
- popular alternatives to developmentalism and extractivism;
- alternative communication; non-cooptable ways of designing and circulating messages;

4. Strategies, methods and techniques that enable shared learning and intercultural dialogue.

Shared learning, and participatory methods and techniques geared towards cooperation and collaboration are of central importance.

Attention is drawn to intercultural dialogue in light of its potential for shared learning.

Many of these strategies have already been successfully implemented in Popular Education. Let us focus on the methodology of deconstruction, PAR and participatory systematisation. However, they do not always manage to overcome the persistent barrier that traditionally separates the "scientific" and "technical" knowledge from the

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knowledge embedded in popular cultures, notably indigenous. We still come across restrictions that hinder the pedagogical approach to the numerous subjectivities emerging in the popular field within the context of a "pedagogy of diversity", of a "pedagogy of life and for life", where cultural identities seek the environment in line with their assertion in the intercultural relationship geared towards transformation²².

Thus, it is pertinent to defend and promote life by incorporating complex thought, inter/transdisciplinarity and uncertainty in addressing emerging issues present in the education strategies²³.

The use and development of native languages in education spaces. Language is not only a communication mechanism, but a tool that expresses the history, perspective and accumulated wisdom of the peoples vis-à-vis reality. Rescuing it and promoting it is required to reassert one's own cultural identity, critical in intercultural dialogue.

The various artistic expressions have also been tools that enable the emergence of subjectivities, with their varied and intrinsic potentialities, thus eschewing from homogenisation.

Anchored in Freirian tradition and in the work of Brazilian theatre director Augusto Boal, today we witness The Theatre of the Oppressed (TO), a high-impact artistic variable for addressing topics linked to the reproduction of life in contexts of infringement of rights with an emancipatory intentionality²⁴.

We must not forget the potential of awareness, organisation and transformation illustrated by the "street pedagogy" in the form of street marches and protests in support of the Mother Earth and a new development model opposing governmental attempts to extract and commercialise our natural resources, no matter what and in partnership with transnational companies. A revealing case was the mobilisation of the indigenous peoples of the Isiboro Sécure National Park and Indigenous Territory (TIPNIS)²⁵ in the Bolivian Amazon, who aside from revealing the "pachamamista" discourse of the current government, were able to reassert themselves as transformative subjects, raise awareness among and mobilise the urban population towards achieving the goal to safeguard the Mother Earth.

²² Benito Fernández: "Educación popular y diversidad cultural. Desafíos emergentes. Sistematización de experiencias de interculturalidad en contextos de desarrollo rural", in Rev. LA PIRAGUA, n.12-13, CEAAL, Santiago 2014, pp. 25-45. Also see, Carlos W. Porto-Goncalvez and Milton Betancourt S.: "El conflicto del Tipnis y sus implicaciones civilizatorias", Ed, Autodeterminación, La Paz 2013.

²³ "The new emancipatory paradigm (...) proposes the integration of networks, diversity and complexity in educational research, as intuition, subjectivity and the incursion of unforeseen circumstances and randomness are part of the knowledge and alternatives to the reality. It proposes a new form of transdisciplinarity (...) whereby that which is instituted is not final, as it entails education spaces designed for change, which encourage inquiry, doubt, creativity and the possibility of alternatives, which listen to the different nuances and do not repress dissenting voices", Pilar Ubilla, "Educación popular y calidad educativa", in Rev. La Piragua, n.26, CEAAL, Panama 2007, p.17.

²⁴ Roberto Mazzini: "Teatro de Oprimido (TDO) y desarrollo sostenible", in Rev. ALTERN@CTIVA, n.15-16, cit., pp. 55-62.

²⁵ Fernández, B.: "La marcha del Tipnis. Nuevos horizontes para la educación popular", in El Rey Desnudo, CENPROTAC, La Paz 2012, pp. 73-93.

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Important lessons learnt were that the subject of the changes is not determined a priori – it is not artificially defined– but instead proves to be so via the development process of this popular model and its ability to create hegemony. That the self-determination of the peoples is not authentic but is united. That the autonomy of thought and action is a prerequisite for driving change. That the purpose of the fight is not to obtain power but rather to change it, according to the Zapatistas. That another type of development, way to engage in politics, another form of communication, different leadership...are all possible.

The march managed to clearly express the enforceability of rights, the coherence between theory and practice, respect for one another, compliance with the law, the failure of dialogue when it does recognise others and is simply a deceitful ploy, the force of reason against the logic of force...

4. BEING A POPULAR EDUCATOR FOR "GOOD LIVING".

The similarities between life and life processes enable us to identify the role of the popular educator, like what is done by Giulio Girardi (Girardi 1999)²⁶, with a midwifery function: helping to give birth to autonomous subjects, valuing their intellectual, spiritual, creative capacity and ability to commit to true changes...

This role should be undertaken in a context of "historical pessimism", of "fatalism", of "end of history", which by all means tells us that there is no possible alternative, and that all attempts to "change the reality" are destined for failure. Faced with this challenging climate, the popular educator must emit optimism and commitment to a "possible new world".

It is not a blind commitment, but is instead based on countless resistance and rebellion movements that strive to ensure justice and truth triumph over violence, money and deceit. These movements include the rebellion of the indigenous peoples, which stemming from criticism of the 500-year commemorative acts of the "Discovery of America", has materialised in the form of numerous notably anti-capitalist initiatives that places them at the forefront of changes that are being implemented.

Complementing these processes, identifying their transformative and alternative potential, fortifying the autonomous management of these spaces, by means of self-determination and geared towards decentralising power, with a solid ethical and solidarity-based element, leading us to the way in which we can effectively generate life: clean energy, green transportation, appropriate technology, successional agriculture, solidarity banks, fair trade...This should be a current priority for popular educators.

In a parallel effort, incorporating oneself into breeding grounds of the overarching power: public institutions, academia, mass media, etc. pressing for critical thinking and proposals geared towards "Good Living".

²⁶ Girardi, G.: "Entre la globalización neoliberal y el desarrollo local sostenible. Para la refundación de la esperanza", Abya-Yala, 1999, Quito, p. 196.

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In other words, building a new hegemony from the top down and from the bottom up. It is particularly important to highlight art and culture, not simply as driving forces of idealisation, but also as forms of expression of "others", beyond the standards of instrumental knowledge, and which are geared towards recovering emotions and feelings from and for life☺

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