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## EDUCATION OF LIFE AND IN LIFE, FOR LIVING WELL

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*"It's crucial to think of another way of life, of living well, not living better."  
Evo Morales, Constitutional President  
of the Plurinational State of Bolivia<sup>2</sup>*

### Abstract

This paper invites us to reflect on the implications of the concept of Living Well in education on the basis of the constitutional mandates and Educational Law in Bolivia, where Good Living is presented as an epistemological severance from the concepts of wisdom and traditional knowledge. It poses the challenge of developing an educational structure from a biocentric approach whereby life is the crux of the connection between human beings, community, nature/mother earth, and the cosmos. The analysis of the topic branches off into four sections: the first section focuses on the positioning vis-à-vis reality whereby we are faced with a dilemma, do we adapt to or rebel against the context?; the second touches on several aspects that allow us to reflect on our understanding of Living Well; the third is about the implications of the principle of Living Well in education; and lastly, the fourth, which addresses the need to decolonise education.

### Key words

Education, Good Living, mother earth, decolonisation, community, constitution, knowledge, biocentrism, epistemology, communitarian socialism.

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<sup>2</sup> [www.dw.de/bolivias-search...vivor-bien/a-15975894](http://www.dw.de/bolivias-search...vivor-bien/a-15975894)

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The title of this paper refers to one of the main mandates of Education Act No. 070 "Avelino Siñani - Elizardo Pérez", Chapter II, Article 3, passed on 10 December 2010, which states that one of the foundations of Bolivian education is "*education of life and in life, for Living Well. It develops comprehensive training that promotes the implementation of identity, tenderness, spirituality and subjectivity of individuals and communities; it is living in harmony with Mother Earth and living in community among human beings*"<sup>3</sup>.

This declaration is one of the main tenets of the Education Revolution that has been implemented in the Plurinational State of Bolivia since 2010, which not only conveys a concept of life and education, but also adopts a stance on the reality. "*Living Well as a way of life, of connecting with nature, of complementarity between peoples is part of the philosophy and practice of Indigenous Peoples. In addition, it not only exposes the structural causes of the crisis (food, climate, economy, energy) present on our planet, but it also presents a thorough critique of the system that is devouring human beings and nature: the global capitalist system.*"<sup>4</sup>

In this regard, the content of this paper is divided into four parts. The first section focuses on the position vis-à-vis reality whereby we are faced with a dilemma, do we adapt to or rebel against the context?; the second touches on several aspects that allow us to reflect on our understanding of Living Well; the third is about the implications of the principle of Living Well in education; and lastly, the fourth, which addresses the need to decolonise education.

Following this particular path, you are invited to read and reflect on this paper.

## 1. Globalising hope and rebellion

*“Globalizar la esperanza como una consigna,  
rescatar el amor de entre tantas espinas.  
Guardar en los archivos la rabia del dolor  
y transformar en lucha la esperanza clandestina.  
Globalizar la esperanza como una consigna,  
rescatar del amor la fuerza cristalina  
y oponerla al miedo cobarde que asesina.  
Definitiva, irrespetuosa, demoleadora, insurrecta,  
intransigente y perpetua; globalizar la alegría.”<sup>5</sup>  
Letras Uruguay, Espacio Latino*

It seems that the history of humanity is tainted by a decisive ethical dilemma for its future and survival. We adapt to or rebel against a society that, in addition to a structural crisis, is grappling with food, climate, economy, energy, and so forth. The dilemma calls for action on

<sup>3</sup> Plurinational State of Bolivia (2010), *Education Law N° 070 “Avelino Siñani - Elizardo Pérez”*

<sup>4</sup> MORALES Ayma Evo, Prologue in *Vivir Bien: ¿Paradigma no capitalista?* written under the guidance of FARAHA, Ivonne y VASAPOLLO, Luciano, CIDES – UMSA, La Paz – Bolivia, 2011.

<sup>5</sup> <http://letras-uruguay.espaciolatino.com/kren/globalizar.htm>

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one of two fronts; either we continue to be "blinded" by the supposed progress of civilisation whilst the structural crisis gains momentum in different ways and gradually with more intensity, or we rethink our current situation and propose alternatives, significantly different to the so-called "development paradigms".

This dilemma also penetrates education. According to María Castro Parra (2008), "Education can be *ideal* when educational processes are dynamic and constructive; however, likewise, it runs the risk of being *functional* by consuming science, ignoring the specific nature of the subjects that comprise it and being unaware of the context where education takes place or is implemented"<sup>6</sup>.

On the one hand, we have critical, transformative, emancipatory and liberating education that "builds on the intense dissatisfaction generated by an unjust society and on the readiness to transform it. Liberating education does not exist if we do not recognise that there is something to break free from; there is no transformative education without the desire and possibility of social change."<sup>7</sup>

Meanwhile, there is reproductive, conservative and domesticating education where the educational practices are based on the idea of "it has always been like that" and focuses on the command of the so-called "scientific and universal knowledge" over "local and popular knowledge and experience", on tradition and/or custom, as well as on the need to guide human beings towards social adaptation.

Thus, the concept of Living Well is a critical battle strategy to globalise rebellion and hope. It is an integral part of critical, transformative, liberating and emancipatory education.

Living Well is intrinsic to the history of our countries and peoples. It is tied to the origins of our cultures, it is created and recreated with the passing of time as an outcome of the sustained momentum of cultures. "We want to resort back to Living Well, which means that we are now starting to value our history, music, dress, culture, language, natural resources, and on the basis of this, we have decided to recover what is ours, to go back to what we were".<sup>8</sup>

Living Well is a reconsideration of the western civilisation norms conceived from colonialism and neoliberalism, as well as a questioning of the development models of the so-called "civilisation of progress". They tried to convince us that "progress is open-ended, thus a brighter future is guaranteed". That we will achieve progress if we continuously increase the production and circulation of goods, that it is necessary to enhance the consumerist and productive nature of humans more so than other aspects of our existence, that nature is the permanent supplier of goods and that the market is the main economic regulator. In reality,

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<sup>6</sup> CASTRO, María (2008): Silencios y palabras... El currículo como signo de cultura. La Salle University, Bogotá, Colombia.

<sup>7</sup> IBAÑEZ HERRÁN, José Emiliano (s/f): La educación transformadora: concepto, fines, métodos. <http://jei.pangea.org/edu/f/edu-transf-conc.htm>

<sup>8</sup> CHOQUEHUANCA, David (2010): 25 Postulados para entender el Vivir Bien. La Razón newspaper, Digital Edition, 31 January 2010.

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however, the principles do not produce promising results and the supposed ongoing progress, in addition to serving as a statement, places the existence of humanity and the globe in danger. This situation no doubt provoked the Rio +20 statement "*The current global development model is unsustainable.*"<sup>9</sup> In light of this, when the concept of Living Well is proposed as an alternative, questions are raised about the development models that underpin the assumption that "*progress is open-ended*" and which are founded on colonialism and neoliberalism.

Living Well is an alternative to the structural crisis. "Crisis" has become a global buzzword in recent years. However, it does not end there; over the course of time it has taken on different meanings: financial crisis, economic crisis, housing crisis, environmental crisis, food crisis, ethical crisis, etc. Furthermore, by attempting to conceal its impact it ensures that these periods of crisis unveil the cyclical nature of the economy, in other words, that it is "*normal*" for there to be a contraction period, as it will be followed by consecutive periods of upswing. However, these periods of crisis are not isolated, nor are they followed by periods of growth. On the contrary, they unveil the ills of colonialism and capitalism, thus it is necessary to form other epistemological paradigms and points of reference that transform the root causes of models of civilisation, State, society and economy based on the concept of Living Well.

The solution is not simple...One must create hope and incite rebellion, "hopeful realism" as Paulo Freire points out. "*Hopeful realism is an 'existential and historic imperative' that is necessary yet inadequate. Hope alone does not change the world, but we cannot do without it if we want to make a change.*"<sup>10</sup>

In the face of a civilisation crisis we have to achieve hope. We are required to prove that another world is attainable and that we can build and rebuild hope that, among other aspects, contemplates the following as guiding principles:

- A thorough and extensive questioning of the civilisation models to develop a concept and a culture of life that appraises the values and identity of our nations and peoples;
- An attitude that rebels against the alleged hegemony of western knowledge in order to achieve a balance between local know-how and knowledge and that of other cultures;
- The development of critical interculturality to alter the situations that cause social asymmetry and cultural discrimination; and
- The transformation of traditional education underpinned by rationalism and the remnants of the 19th century industrial revolution.

The response to the civilisation crisis encompasses the concept we have of life and thus of human beings –men and women–, of the community, of mother earth and the universe. The response is Living Well, from a cosmocentric and biocentric perspective. A proposal that, on the basis of our cultures, is beneficial for the world, for the "*global*" society.

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<sup>9</sup> [http://www.un.org/es/sustainablefuture/group\\_vision.shtml](http://www.un.org/es/sustainablefuture/group_vision.shtml)

<sup>10</sup> GUIZO, Alfredo (1996). *Cinco claves ético – pedagógicas de Freire*. Medellín, Colombia. Based on the proposal of Paulo Freire in his book *la Pedagogía de la Esperanza*.

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The ethical dilemma calls for us to conform to or rebel against a society that discriminates against, excludes and marginalises? A response that embodies all of the above is Living Well.

## 2. So, what is our understanding of Living Well?

*Living Well is  
"dialogue with and on the basis of our cultures...  
it is a concept of life,  
it is a culture of life."  
Plurinational State of Bolivia,  
National Development Plan, 2006*

Living Well, in Bolivia, is a weighty part of the "Law of Mother Earth" that shapes the parameters of the social agreement undertaken by the inhabitants of its land. It is a mandate of the State's Constitutional Policy<sup>11</sup> that, while acknowledging the diverse world views of its peoples and nations it declares that an ethical and moral principle of the plural society is Living Well. "The State undertakes and promotes the following as ethical-moral principles of the plural society: *ama qhilla, ama llulla, ama suwa; suma qamaña (living well), ñandereko (harmonious life), teko kavi (good living), ivi maraei (land without evil) and qhapaj ñan (noble path or life)*". (Art. 8, paragraph I)

It is directly linked to our concept of nature and, beyond being a theoretical tool it conveys an ongoing fight against any notion of capitalism or colonialism. Living Well is "a way of life, of connecting with nature, of complementarity between peoples, it is part of the philosophy and practice of Indigenous Peoples. But in addition to the theoretical obstacle, we are facing the practical facet of the struggle. Only with the collective effort from peoples across the globe can we take down capitalism to save humanity...if we do not fight, if we do not conquer fear, capitalism will annihilate us, if we are not devoted to this fight, well then...the lords of death will have won."<sup>12</sup>

It comprises the culture of life and is a contribution to humanity, to the world, stemming from the everyday life of native indigenous peoples.

Based on the National Development Plan "Dignified, Sovereign, Productive and Democratic Bolivia for Living Well", subsequently on establishing the common aspects raised by the different cultures within the Bolivian territory, Living Well "is access to and enjoyment of material goods and emotional, subjective, intellectual and spiritual implementation in harmony with nature and in community with human beings."

<sup>11</sup> The State of Bolivia's Constitutional Policy currently in force was passed in February 2009.

<sup>12</sup> MORALES, Evo (2011). Op. cit.

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This concept is firstly based on the complementarity between access to material goods (all things tangible) and the emotional, subjective, intellectual and spiritual (all things intangible) *"Living Good is the cultural expression that condenses the way of understanding the shared satisfaction of human needs, beyond financial terms and all things tangible. Unlike the western concept of 'wellbeing' that is restricted to the access and accumulation of tangible assets, it includes social affectivity, recognition and prestige...It is also a practice connected to dignity, independence and singularity, with native tongues and bilingualism, and with intangible and subjective facets, such as communitarian appreciation and recognition, affection and leisure translated into fun."*<sup>13</sup>

Secondly, it entails the balance and harmony with nature<sup>14</sup>, with Mother Earth. It involves a shift in paradigms, hegemonic epistemologies, ways of understanding life and, essentially, how the relationship between human beings (Man, Woman), Community, Nature and the Universe is established. *"Living Well can be summarised as living in harmony with nature, an approach that would recover the ancestral principles of cultures throughout the region. The cultures would regard humans as secondary to the environment...What matters most are the rivers, the air, the mountains, the stars, the ants, the butterflies...; for us, life takes priority."*<sup>15</sup>

Within the concept of Living Well, human beings (Man & Woman), community, nature and the cosmos are a part of a whole, a part of a system. The harmonious relationship with nature will create *"beauty, a perfect chord that astounds"*: Life. Therefore, Living Well is a holistic vision based on life and/or the universe, thus explaining the reference to a biocentric or cosmocentric concept.

Thirdly, Living Well conveys the convergence of peoples and communities; it respects diversity and cultural identity. It means *"Living Well amongst us"* is a communitarian co-existence with *"interculturality and without disproportionate power, "one cannot Live Well if others live poorly"*. It entails living as a part of the community. It means *"Living Well with you and with me"*.<sup>16</sup> Living Well is establishing coexistence in community where all citizens look out for one another. What matters most is not the human (unlike socialism) or money (unlike capitalism), but rather life. It seeks a simpler life. Regardless of the path towards harmony with nature and life, in pursuit of the aim of saving the planet and giving precedence to humanity."

But Living Well is not Living Better. While the indigenous nations and peoples propose Living Well for the world, capitalism promotes living better. "The differences are clear: Living Better means living at the expense of another person, exploiting someone else, plundering natural resources, violating the Mother Earth, privatising basic services; meanwhile, Living Well entails living in solidarity, in equality, in harmony, in complementarity, in reciprocity..."

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<sup>13</sup> Plurinational State of Bolivia (2006), *National Development Plan*.

<sup>14</sup> In fact, attention should be drawn to a more far-reaching concept more in line with the cosmivision of native indigenous peoples; in other words, the Mother Earth. It essentially represents the protective role, fertility, abundance, femininity, generosity, crop maturity, etc., intrinsic to the land in its function as mother; in the language inherent to our core cultures: Pachamama.

<sup>15</sup> CHOQUEHUANCA, David (2010): Op. cit.

<sup>16</sup> Plurinational State of Bolivia (2006), *National Development Plan*.

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It is the logic behind the capitalist system that is destroying the planet, it is the gain, the collection of more and more profit above all else. It is the logic behind transnational companies that focus only on increasing profit and cutting costs. It is the logic behind endless consumption, behind war as an instrument to take ownership of markets and natural resources, and it makes no difference if for the purpose of obtaining more markets and more profit it is necessary to destroy forests, exploit and dismiss workers and privatise basic services for human life. Living Well is incompatible with luxury, opulence and squandering, it conflicts with consumerism...

This implies a trade-off between two cultures, the culture of life, of respect between all human beings, of the balance against the culture of death, of destruction, of greed, of war, of non-stop competition... We say Living Well because we do not aspire to live better than others. We do not believe in the linear and accumulative concept of progress and limited development at the cost of others and nature. We must not compete but instead complement one another. We should share and not exploit our neighbour. Living Well is thinking not only in terms of per capita income, but of cultural identity, community, harmony amongst us and with Mother Earth" <sup>17</sup>.

### 3. Implications of the concept of Living Well in education

*How would an educational institution be where children and young people are taught to live well?... where the standards and rules of operation of educational institutions restore the values of "Ama Llulla, Ama Quella and Ama Sua"<sup>18</sup>, teaching students to live in solidarity and free of discrimination, to respect our parents like one did in the past, to offer our seat to the pregnant lady, to the old man, to the disabled; to teach our children and students that respecting our parents and our elders should be a priority in our society;..."*  
Sonia Rivera R., Bolivian teacher, 2011

Having said all of this, it is appropriate to assess the implications of the concept of Living Well in education. Below, on the basis of the constitutional mandates and the Education Law in Bolivia, as well as drawing from the relevant debates, analyses, experiences and proposals, various aspects on the subject in question are outlined.

#### *Regarding the concepts of education*

Not only are major changes put forward in terms of conceiving, understanding and building a civilisation, society, economy and policy for Living Well, it is important to implement significant changes to the concept of education. It is necessary to develop "disruptive" education.

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<sup>17</sup> MORALES, Evo (2011). Op. cit.

<sup>18</sup> Translated from Quechua to Spanish, this trilogy means "Don't be a thief, don't be a liar, don't be lazy".

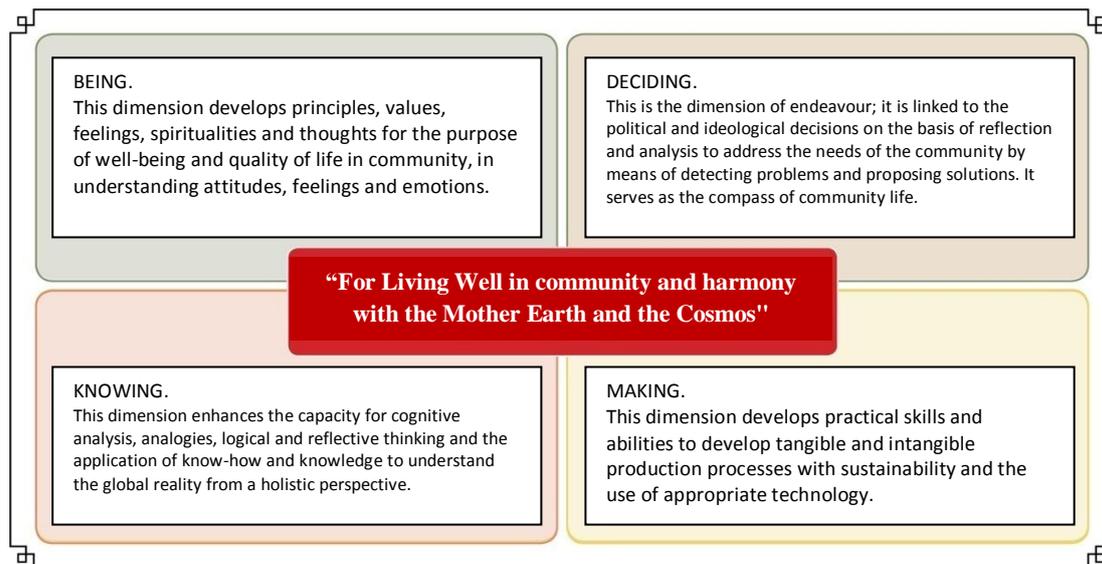
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It involves (re)discovering "*natural education*", i.e., education that is built on life and for life, how it essentially was at the dawn of humanity, without glossing over the advancements in culture, science and technology. Education with social, cultural, economic and political worth is an "*active*" tool to transform the person, their family, community and society.

To this end, it is necessary to puncture the old myth that from a colonialist perspective made us think, thus act accordingly, that "*education is a synonym of school*": According to Pedro Pontual, "*education is much more than school*", thus it is necessary to build and rebuild the education of school, of the street, of the community, of the media, of technology, of art and culture...of daily life.

Education must move on from being a straightforward transfer of knowledge, the expression of rationalism or simply a matter of social desirability, and become a process that develops the capacity to create in harmony with the context and from a holistic approach (being, knowing, deciding and making).

*The dimensions of the human being*



Ministry of Education – Bolivia (2012), "Education Transformation Communitarian Project III", Training Unit No. 4. PROFOCOM, La Paz, Bolivia.

The Education Revolution of Bolivia, among basic principles, restores the concept of human beings from the cultural principles of our Plurinational State. In education terms, it focuses on the unity of the following dimensions:

- Spiritual dimension of values, principles and identity (BEING);
- Knowledge, in other words, of the creation and recreation of know-how and knowledge, whether universal or local (KNOWING);
- Organisation and coexistence (DECIDING);
- Of production, which can be summarised into tangible and intellectual creation (MAKING)

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On the basis of these dimensions, the curriculum, among other aspects, is created, i.e., the holistic aims; the content related to the four dimensions; the methodology that comprises the practice, theory, assessment and production; the evaluation that in addition to assessing each one of the human dimensions develops hetero-evaluation, auto-evaluation and communitarian evaluation processes.

**From the concept of Living Well**

Education must cease to be "*positivist*", more so if the only benchmark is the physical record of what apparently accredits education, for example: "*the objective review*", the certificate, qualifications, or any other similar concept. We should stop thinking that the certificate or the qualification accredit the value of the individual, when in fact it is the complete opposite - the document will have merit insofar as the integrity and comprehensive learning of the individual is concerned.

Living Well education is an epistemological severance from the concepts of wisdom and knowledge that take form through traditional education; the rationalism that supposes that the "*truth is absolute*", that there are "*unique perspectives*" and, essentially, that "*rationalism is the only way to develop knowledge*"; the Industrial Revolution towards the end of the 18th century and the start of the 19th century that in education left remnants of the "*school uniform*", the organisation of working hours into slots (timetables), symbols of power, the supposed input-output model, etc.

It is necessary to create an educational framework from a "*biocentric*" approach whereby life is the crux of the connection between human beings, community, nature/mother earth, and the cosmos, renouncing the former approach that places the human being at the centre, in control and reaping the "*fruits*" of nature.

It involves establishing "*communitarian co-living*", the backbone of communitarian socialism, where all things individual are compatible with the collective sphere, where values and principles of individuals coincide with the idea that "*one cannot live well if others live poorly*". Insofar as the education sector is concerned, in light of these reasons, the "*Education Boards of Educational Transformation and Output*" (CPTEs in Spanish) are organised and set up in each educational institution and the "*Socio-Communitarian Production Projects*" (PSPs in Spanish) are drafted and implemented, which are based on the interpretation and positioning with regard to the context and implement the socio-communitarian structure.

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4. There is no Living Well in education if education is not decolonised

*"...not only the school but also all hegemonic practices and institutions, it is important to release them from the restricted space to which capitalist modernity has confined them, one must reconceptualise and appropriate them, and give them a new meaning..."*  
Marcelo Sarzuri – Lima, 2011

From a general perspective, as Zacarías Alavi states, "Colonialism alludes to a territory that is dominated and managed by a set of people coming from a country that go to another one to populate it, develop it and to establish themselves in it. It is characterised by deep intolerance, as well as ethnic and social prejudices of powerful groups towards the indigenous population. Political and economic colonisation is linked to mental colonisation. In fact, mental colonisation is an essential stepping stone upon which forms of colonisation become reinforced. Physical and psychological violence in this type of colonisation instigate self-rejection and even self-loathing amongst the colonised. The colonised magnify this reality by declaring superior the manner of being, technique and culture of the colonising. Thus consenting to external domination. When the colonised have devalued themselves, they doubt their own power and whether or not their own people are worthy of governing themselves".<sup>19</sup>

On the topic, Félix Cárdenas in his paper "Mirando Indio", in addition to stating that "decolonisation is imperative", points out that colonialism has given rise to a type of personality in Bolivia, indicating that "there are people who because of the colour of their skin see themselves as superior, and then we, because of the same reason, regard ourselves as inferior. We are told that white is superior and that black is inferior; and we have adopted this belief. They say that they produce real art and what we make: pots, clay dishes, well that is nothing but crafts. They make real music and what we play: charangos, flutes, that is just folklore, they say. They say that they have real medicine, and what we use as herbal remedies, thola, tara, that is witchcraft. They say that they have real culture and what we have are...customs. That they have real religion and we have superstition. That they have a real language and what we speak are dialects."<sup>20</sup> What is more, along this line of thinking, worshipping positivity and as faithful followers of industrial capitalism, some people will insinuate that our know-how and knowledge are not "scientific".

Decolonisation is the opposite mindset of colonialism, it is creating a society of equals, of true brothers, of work and dignity, of rebellious and coordinated action with the peoples, of self-

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<sup>19</sup> Zacarías Alavi Mamani, Institute of Bolivian Studies of UMSA, "El Colonialismo Lingüístico y Educativo en Bolivia". Talk given at Symposium: La gestión del multilingüismo: ¿Qué futuro para los idiomas indígenas minorizados?

<sup>20</sup> Felix Cárdenas Aguilar, "Mirando Indio", Contributions to the debate on decolonisation, 2010

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pride of personal identity, of politics with ethics and principles, of the roll-out of all society's efforts to build a better world

But...what happened with colonialism in Bolivian education?

The theories and methodologies concerning education implemented in our country were copied or –in the worst of cases– inadequately or insufficiently adapted. For example, this situation at the time compelled Franz Tamayo (Creation of National Teaching) to criticise "*Intellectual Bovarysme*", the attitude of intellectuals who only copy foreign theories..."*until now this has been an extremely easy pedagogy, as the only task has been to copy and trace, and not even one unique model has been plagiarised, but instead an idea from France or a program from Germany, or vice versa, has been adopted, without giving thought to the reasons as to why they come from each one of those countries*". Of recent times we can recall the Educational Reform passed by Law in 1994, which in line with the global education trends at the time prioritised primary school education over the rest of the school sub-system and other sub-systems, and blindly clasped onto the theories of constructivism and the neoliberal model.

Education was assimilated as the mere actions that take place within the school context. In denial of the fact that education is more than a school –more so if the school is traditional–, the industrial model of the 1930s was copied. Thus emulating the timetables, requirements stemming from regulations, uniforms, the difference between the manager and the employees (teacher – pupil), the lack of flexibility concerning eras and movements (which later became content and teaching material) in the traditional school context. However, this traditional school essentially became a tool to perpetuate a society in denial of the identity of the peoples and the struggle towards achieving social transformation.

Another facet of colonialism in education is the categorisation of education. For example, the difference between private and public, urban and rural, education for Spanish speakers versus education for native/indigenous peoples. In short, education for "the rich" as opposed to "the poor", which also finds expression in the difference between the so-called "*scientific knowledge*" and know-how, clearly from western concepts.

In response to this reality, the Plurinational State of Bolivia is beginning to develop strategies through the Education Law and the Education Revolution.

Educational thought based on the logic inherent to our cultures is gaining ground; it is expressed through existential dimensions: Spiritual (Being), Cognitive (Knowing), Productive (Making) and Organisational (Deciding), establishing intercultural links between the integral know-how and knowledge of other cultures.

Supposing that decolonisation is also a dispute over ruling power, the decolonisation of education contributes to the construction of a new society and civilisation model of pluralistic social harmony, and thus will be liberating, ground-breaking and transformative.

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The Education Law, recently passed on 27 December, not only readopts the principles set out in the Plurinational State of Bolivia's Constitutional Policy where it states that "*education is decolonising*", but also lays the foundations on the basis of which this theory can materialise.

For example, it determines the conditions to build a teaching framework specific to our Plurinational State, i.e. Bolivian theories and methodologies. It notes that education is "*transforming the economic and social structures*" (Art. 3; 1), and "*liberating in terms of teaching because it stands by the idea that the individual acknowledges their reality in order to transform it, developing their personality and critical thinking*" (Art. 3; 14), that it develops "*knowledge and experience from the cosmivision of native, indigenous and peasant cultures, intercultural and afro-Bolivian communities, in harmony with universal know-how and knowledge...*" (Art. 3; 10) and that it must "*universalise individual experience and knowledge to develop education on the basis of cultural identities*". (Art. 4; 3) That there are no longer doubts; decolonising education is a not a perspective and action that addresses only the endogenous, but is also the capacity to spark dialogue, based on our identity and thought, on a "*one-to-one*" and "*collective*" basis, acknowledging universal experience and knowledge.

The Law does not rest on theoretical statements - it proposes points to develop them through practice. Let us consider the most important proposals. It suggests promoting "*scientific research...and teaching throughout the entire Plurinational Education System, within the framework of core and regionalised curricula*" (Art. 6; 20) and establishes the Institute of Plurinational Teaching Research "*to design and develop support strategies for policies to transform the Plurinational Education System*" (Art. 87), as well as the Plurinational Institute of Language and Culture Studies "*which will develop linguistic and cultural research processes...*" (Art. 88) It also proposes new roles for teachers, indicating that "*critical, reflexive, proactive, innovative, investigative*" professionals will be trained (Art. 33)

A crucial action to fulfil this proposal will be to draw on and review the experience of the "*Escuela Ayllu de Warisata*" (1931), as well as to recover and systematise the practices and proposals of educators and teachers that develop alternatives to traditional education through innovative processes.

Meanwhile, the Law, readopting what is set out by the Plurinational State of Bolivia's Constitutional Policy and in response to the exclusive and discriminatory tradition of the education system, expressly determines that "*Everyone has the right to receive education at all levels across the board: productive, free, comprehensive and intercultural, and free of discrimination*" (Art. 1; 1) Furthermore, it states that education "*Is universal because it serves all citizens of the Plurinational State, as well as male and female Bolivians living abroad; it is a lifelong process ...*" (Art. 3, 3), that it is "*Diverse and plural in its approach and relevance to every geographical, social, cultural and linguistic context, as well as in relation to the methods of implementation in the sub-systems of the Plurinational Education System*" and that "*It is inclusive...it offers timely and relevant education in line with the needs, demands and interests of each and every citizen of the Plurinational State, with equal opportunities and conditions*

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*without any discrimination...*" (Art. 3, 7) In short, it involves developing democratic education for everyone.

And not just that, it specifically and directly offers education programs for people suffering from exclusion, for example, education for migrants (Art. 3, 3), education for individuals with disabilities, learning difficulties and exceptional talent (Art. 5, 14 and 21; Arts. 16-27), schools at borders and education for socially vulnerable individuals (Art. 5, 20 and Art. 15)

In the same way that a Plurinational State is built, justice becomes plural because it coordinates between indigenous justice and ordinary justice; the Bolivian economic model is plural because it acknowledges the various branches of economic organisation: communitarian, state, private and social cooperative; education in the context of transformation and inclusion is plural and, what is essential becomes "*unique with regard to quality, education policy and core curriculum, abolishing the differences between the state and private sectors, the urban and rural spheres.*" (Art. 3, 4)

In conclusion, if colonialism created an identity defined by discrimination and the belief that some of us are better than others, it is necessary to mould another character and promote institutionalism among the Bolivian people. People who value their own identity, who are able to establish a relationship, on the basis of who we are, with other countries without any complex, people who eradicate all forms of discrimination present in education. The challenge of "decolonising education" is set out, not only for key players in the education sector, but for the people as a whole©

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