
TEACHING GOOD LIVING TO DEVELOP A PEDAGOGY OF CARE

Abstract

What would Education be like if, instead of the market and its logics, we placed Life at the centre? In turn, what would living well be like? What would teaching and learning to live well be like? In several places across the globe and under various guises, possible responses are emerging that are slowly taking shape. One of these is the Pedagogy of Care that seeks to guide teaching staff, families and students towards an approach that gives precedence to Care as the core component of human life, for example, the care economy and the ethics of care. Through this collective effort to develop a possible Pedagogy of Care, we draw on many experiences and voices coming from various places around the world whose authority is resonating. Particular emphasis must be placed on the countless contributions we receive from Latin American educational communities, clearly illustrated by approaches outlined in the constitutions of Ecuador - SUMAK KAWSAY (Quechuan for "Good Living") and of Bolivia - SUMA QAMAÑA (Aymaran for "Living Well"). Both proposals are rooted in the anti-neoliberal demands and struggles of indigenous peoples and fostered through social movements.

Key words

Good living, Living Well, Pedagogy of care, Educational approaches, Sustainability, Ethics of care, Education for the human being.

¹ The article has been written by the following members of the Expert Education Team at the InteRed Foundation:

Guillermo Aguado de la Obra has a university diploma in Teacher Training from ESCUNI, a Bachelor's Degree in Geography and History with a specialisation in Art History from the Complutense University of Madrid; he has completed advanced training in Gestalt Therapy in the School of Gestalt Therapy of Madrid and is an education expert in the InteRed Programme Area.

Email: educación@intered.org

Maitane Cabeza Bastias has a university diploma in Social Education, a postgraduate degree in socio-educational intervention in underprivileged contexts (UPV/EHU) and a Master's Degree in International Cooperation and Development Studies from the HEGOA Institute. She is an expert in Transformative Education in the Basque Country office of the InteRed Foundation.

Julia Castillo Condori has a university diploma in Social Education, a Master's Degree in Psychopedagogy from the Universitat Jaume I, a Master's Degree in Brief Characterological Psychotherapy from the Spanish School of Reichian Therapy, and a Master's Degree in Cooperation with a specialisation in Co-Development. University of Valencia 2010-2012 She is a development education expert in the Community of Valencia office of the InteRed Foundation.

ENSEÑANZAS DEL BUEN VIVIR PARA CONSTRUIR UNA PEDAGOGÍA DEL CUIDADO.
TEACHING GOOD LIVING TO DEVELOP A PEDAGOGY OF CARE.

From Jean Jacques Rosseau, who claimed that the fundamental pillar of education is "teaching to live", to Jacques Delors who breaks it down into "learning to know, learning to do, learning to live together and learning to be", the history of pedagogy reminds us of the central role in Education that Life and Being above all else must play. At the other end of the spectrum, our current model of capitalist economic development places a focus on the markets. Thus, the pedagogical models that emerge from this reality, including the majority of national education systems, rely on skills or competencies to enhance sustainability and development.

As we know from Experiential Pedagogy, the ways of living and being are shaped through the individual experiences and emotions that occur therein, in family time, educational community, the beings that surround us, society as a whole, the contextual reality, as well as owing to other determining factors.

In the dehumanising environments around which the majority of societies are structured, which channel their activity towards economic growth and turn a blind eye to caring for life, one learns to exist and live in a consumerist and individualistic manner. Families, schools and other educational contexts as the core component of the system cannot flee from this reality (although they can choose the direction they take).

But, what would Education be like if, instead of the market and its logics, we placed Life at the centre? In turn, what would living well be like? What would teaching and learning to live well be like? There is clearly no one single answer. In order to develop one of the possible responses, at InteRed we engage with different spheres of the education community in various processes to design a Pedagogy of Care. We seek to acquire, alongside teachers, families and students, the tools to interpret the reality, to generate proposals that help build the worlds we dream of. In our search we are discovering many keys in the approaches that prioritise Care as the core component of human life, for example, the care economy and the ethics of care.

Within this framework lies our commitment to transformative education, to play a part in the transformation of society to create a fairer, happier and, essentially, more loving and habitable world. We believe it is necessary to focus on securing the universal and multidimensional right of "care" as a personal, social and political commitment. Care should be naturalised and visible as a commitment to life; this is why the bases should be generated in school, because building upon these we can propose the type of society we wish to be, the type of world we want to live in and the type of life we seek to live. For education centres to become education communities, an arduous process must be followed that calls for teachers, families, students to be transformed, transforming by means of interpreting the local and global reality, engaging in critical reflection, through words and action, through personal and collective experience itself, by offering proposals and implementing them collectively. So that the education community takes on the responsibility of building a fairer world for the people and beings of the planet. Teachers adopt a significant role as drivers of the identity, self-esteem and self-confidence of every boy and girl, offering them a positive self-reflection, observing the individual in their context and building upon global comprehension as a network of relationships and upon responsibility towards other beings. Through this process, as key players of these collective realities, solutions will be sought as active and engaged individuals. This process entails holding society and institutions responsible and calling on them, in light of the importance of rallying citizens in support of new sustainable ways of life, to primarily focus on Caring for life, for people and for

ENSEÑANZAS DEL BUEN VIVIR PARA CONSTRUIR UNA PEDAGOGÍA DEL CUIDADO.
TEACHING GOOD LIVING TO DEVELOP A PEDAGOGY OF CARE.

nature. It is a collective process that seeks to follow the path of educational communities, valuing and learning from other territories.

In line with the above, at InteRed we are engaged in a process of developing a Pedagogy of Care whereby we collaborate with different education players, schools and public institutions, among others. Furthermore, we continue to draw on the experiences of our ancestors and exploit sources of inspiration: ecofeminism, ethics of care, degrowth, etc. However, special mention should be made to the Centre for Research and Popular Education (CINEP) / Program for Peace, and the Peruvian Education Institute for Human Rights and Peace (IPEDEHP), with which we are currently collaborating and jointly developing common foundations in connection with the Pedagogy of Care. As a result of this work, in the second quarter of 2017, we will publish (among other places on the website www.intered.org) new articles and documents that we will continue to share with the education community.

Alongside reflecting on the pedagogy and collective construction of knowledge, we assist several education centres in the implementation of Transformative Education for the Global Community. They provide us with many experiences of incorporating and mainstreaming the ethics of care, not only within the scope of environmental sustainability, but also in the sphere of co-living with other people and with the prospect of extending this to all beings on the planet. In addition to theoretical and pedagogical progress, we wish to acknowledge the transformative work that is being conducted by students which, for illustrative purposes yet continually on the rise, we wish to outline as follows:

- Equally sharing care tasks and responsibilities in your classroom. Identifying what work there is and what to do and reorganising it with "joint responsibility";
- Reinforcing care relationships among all members of the education community: recognising, communicating with and being attentive to people, how they are;
- Identifying the presence of women and their know-how in your activities for different subjects;
- Asking the school to include fair-trade and organic products in its procurement policy;
- Space permitting, setting up a vegetable garden and taking on the responsibility of looking after it;
- Asking the school to cut down on and recycle all the material waste it produces;
- Placing an emphasis on the role of employees responsible for cleaning and tidying the school;

By combining these experiences, learning activities are enhanced and incorporated into a multifaceted outlook, accompanying what we have been applying for years: the Approach Based on Human Rights, on Gender, on Interculturality, Inclusiveness, for Peace, Ecology and the Environment, Popular Education, Emotional Education and, of course, the Global Citizenship Approach.

Through this collective effort to develop a possible Pedagogy of Care we draw on many experiences and voices coming from various places around the world whose authority is resonating. Particular emphasis must be placed on the countless contributions we receive from Latin American educational communities, clearly illustrated by approaches outlined in the constitutions of Ecuador - SUMAK KAWSAY (Quechuan for "Good Living") and of Bolivia - SUMA QAMAÑA (Aymaran for "Living Well"). Both proposals are rooted in the anti-neoliberal demands and struggles of indigenous peoples and fostered through social movements.

ENSEÑANZAS DEL BUEN VIVIR PARA CONSTRUIR UNA PEDAGOGÍA DEL CUIDADO.
TEACHING GOOD LIVING TO DEVELOP A PEDAGOGY OF CARE.

'Living Well' is connected to the indigenous cosmovisions and cultures in the continent of Abya Yala². On the basis of this identity, it questions those living in other continents for the purpose of reviewing the foundations of our way of life, giving up our privileges, revising our practices....as well as to seek connections, compatibilities and even partnerships. It is critical of the capitalist system, of traditional political and social orders and in turn heralds a new life model and, thus, a socio-political organisation model. It has been formally incorporated into constitutions and laws of several countries in recent years.

On account of this heritage of indigenous peoples, "Living Well" wishes not to be "Living Better", as this "better" is usually obtained at the cost of others, but instead a life in harmony with the cycles of Mother Earth, of the universe, of life and history and in balance with all forms of existence. From this perspective the human being does not own but is a part of Nature, which is not considered a "resource" but rather a living being worthy of the utmost respect and of the recognition as a subject of law. Every rock, animal, flower, star, every tree and its fruit, every human being, we are one body, we are joined to all of the other parts or forms of reality. "Living Well" is tied to community, it is by force of circumstance a concept of "Let's Live Well". It is based on embracing inter-dependence and it only envisages happiness through recognition of the diversity and participation of those who are different.

It is therefore a proposal that embraces the multiverses as opposed to the monocultural or homogenising universes. It stresses the importance of identity, of knowing who we are in order to avoid being exploited by those who say what we are.

Lorena Escobar (2008)³, illustrates how the concepts that in our society are defined by the capitalist market are redefined through "Living Well". Take labour, for example, which goes from being understood as selling life time to being considered as the happiness that occurs when people meet. In fact, before colonisation, indigenous languages such as the Cañari of Ecuador included many equivalent and recognised ways to talk about work, such as Ayni (collective family labour) or Rantinpac (mutual help labour). However, concepts such as employment did not exist because the ways of organising and understanding labour were not defined by the sale of manpower in the market, thus nor were there translations for words such as wage, salary, offer, private, accumulate or individual.

Thus we believe that it is not possible to interpret "good living" from this European context, nor are we in a position to theorise this approach and even less so condense it to a best practices guide, but instead we assess the alternatives that are continuously emerging in these territories. We wish to assess and highlight the experiences of "Living Well" that takes shape on account of the struggles of these peoples against the oppression of this system. The approach of living well is placed in a specific context of time and place and on this basis we determine how these peoples draft alternative policies to live life how they dream.

² In today's open debate on re-baptising the American continent and the Latin American and Caribbean communities, different indigenous organisations, communities and institutions, as well as their representatives, have adopted the use of the term ABYA YALA, taken from the Kuna people of Panama and Colombia, instead of using the term "America", which literally means "mature land", "living land" or "blossoming land" and is a symbol of identity and respect for the land that we inhabit.

³ Escobar, Lorena, "Visión Económica de la Lengua Cañari", mimeo, ensayo para el curso Género y economía, FLACSO-Ecuador, 2008. Via Pérez Orozco, A. (2014) Subversión feminista de la economía. Traficantes de Sueños, Madrid. Available at:

www.traficantes.net/sites/default/files/pdfs/map40_subversion_feminista.pdf

ENSEÑANZAS DEL BUEN VIVIR PARA CONSTRUIR UNA PEDAGOGÍA DEL CUIDADO.
TEACHING GOOD LIVING TO DEVELOP A PEDAGOGY OF CARE.

Aware that based on European paradigms, including those of an environmental, progressive, communitarian nature...the all-encompassing understanding entailed in Living Well cannot be attained, however we do feel that their proposals encourage us to question our life models, can provide us with direction and instil hope in the world. In particular, we identify numerous keys to reforming the education systems and practices in Europe, providing countless elements, approaches, questions and proposals to a budding Pedagogy of Care. A common and basic starting point is to grasp as a key aim of education how to develop alternative ways of life as opposed to a single line of thinking and a neoliberal model, with radically different yet attainable values, priorities, approaches and proposals. More akin to the Alternative than the Utopia.

The Pedagogy of Care that we wish to forge is aimed at the comprehensive development of the person as a human being and thus as an intrinsic part of Humanity and Nature. Its main focus would pivot on the core idea of "prioritising life" in all spheres of education, in the broadest sense of the term (formal, non-formal and informal), building on the aforementioned recognition of people as interdependent and eco-dependent beings, relying on the community (or communities) to make sure the person is assimilated in an equally central role. A direct consequence of this outlook is the critical review of the curriculum, of school culture and the various educational spaces from the approaches that give precedence to life and its sustainability within the system, such as the ethics of care, the feminist economy, eco-feminism and degrowth, to name but a few.

This Pedagogy of Care highlights the values that foster the sustainability of life within education communities, as opposed to the values that have traditionally nurtured the current formal education system (rooted in individual success and competitiveness). Thus, this collective proposal grants central importance to values and skills including care, solidarity, empathy, autonomy, self-esteem, emotional relationships, self- and collective empowerment, community, participation, creativity, game, responsible and transformative consumption, and so forth. It also provides value to endeavours that have historically been carried out, namely by women, to sustain life. Therefore, alongside the values that underpin it, we stress the importance of accentuating the specific tasks and actions, the care per se. They are all of the activities geared towards social reproduction and the regeneration of life, including but not limited to: gestating, giving birth, raising, feeding, cooking, healing, accompanying in death, teaching to walk, managing the domestic budget, listening, consoling, obtaining water, saving energy, reusing and recycling materials, celebrating an event, watering plants...these are the activities that perpetuate life even though they do not receive the merit they deserve yet are missed when not carried out. Cleaning the bathroom, and buying and preparing food are tasks that take time and require effort that are sometimes unpleasant or physically draining. Yet compared to productive, unpaid and socially recognised work, efforts for the reproduction of life, so essential even for the existence of the market itself, do not receive economic, political, personal or social acknowledgement. Hence why fairness lies among the core values of Pedagogy of Care; thus, it also consciously reclaims and promotes the fair distribution of all tasks that sustain life, and which men, companies and states must undertake. In doing so (by means of joint responsibility), care work should be the responsibility of all people and all social and institutional structures in local, national and international contexts... If as a society we want the sustainability of our species and planet to be upheld in terms of social justice.

ENSEÑANZAS DEL BUEN VIVIR PARA CONSTRUIR UNA PEDAGOGÍA DEL CUIDADO.
TEACHING GOOD LIVING TO DEVELOP A PEDAGOGY OF CARE.

In this regard, we urge the education community to compile experiences and value all the endeavours carried out by women throughout history, honouring the necessary work through school settings so that life lives on in a manner that most respects us, other people and our environment. If we acknowledge the vulnerability of life (human and non-human) and attempt to establish care as the commanding centre of the systems where we are engaged (school systems, family, free-time associations, etc.), we will be fostering what Amaia Pérez Orozco (2005) calls CITIZENSHIP. It would be a way for subjects to self-recognise themselves in a society that prioritises care of life; in a socio-economic society where, drawing on the recognition of their interdependence, the subjects are active players in developing conditions so that every person is integrated into freely chosen care and sustainability of life networks.

Likewise, we see school as a transformative and driving force behind fairer and more equitable societies, which must reaffirm its commitment to the pressing challenge of achieving full equality of rights and opportunities between men and women. To this end, it is necessary to assess the androcentrism of educational practices relating to the formal, actual and hidden curriculum so as to not perpetuate or reproduce the gender roles that hinder the development of human potential. Likewise, education centres must be mindful of the inequalities that can arise within the classrooms due to sexual orientation, ethnicity, functional diversity of the socio-economic status of pupils, among others, with the solid purpose of ensuring all boys and girls develop in settings where healthy and equitable relationships are established (with themselves, with others and with the environment), based on affection, security and care, by means of acknowledging others as different but with the same legitimacy and rights as one another.

A common aspect between Good Living and Pedagogy of Care is that the moral basis of both surpasses the Ethics of Justice. We point out that they exceed it and are not opposed to it, since the general framework of Human Rights as a shared, global, impartial and rational ethical cornerstone continues to be indisputable. However, it is an ethical minimum despite its widespread non-compliance. By contrast, the Ethics of Care and the Ethics of Good Living have a more significant outlook which, in addition to forbidding harm to people and nature, encourage us to look after them. They bring new values that help shepherd our conduct and judgement. A new form of ethics, in harmony with Justice, which places communitarian responsibilities on a par with individual rights, without giving up or prioritising one over the other, but rather the opposite, considering them both as indispensable counterparts. For example, we have the right to receive care, the right to care, the right to take care of ourselves and not to care in conditions of exploitation. Care cannot be given in the midst of injustice; that just sustains the predatory system of life.

Both viewpoints propose going beyond human rights, since they are rights that only protect humans; they propose a life in harmony with nature and with the human community, based on the principles of complementarity. Thus, in the Magna Carta and political proposals of Bolivia and Ecuador they propose nature as a subject of law. These countries have chosen Living Well as a political and social project. We see major advances instilling hope across Europe yet we still have a long way to go.

A transformative and in-depth education proposal, "Refounding Education", emerges from Bolivia, which entails engagement from all social agents as well as new education policy guidelines implemented in the new "Elizardo Pérez y Avelino Siñani" Education Law 070,

ENSEÑANZAS DEL BUEN VIVIR PARA CONSTRUIR UNA PEDAGOGÍA DEL CUIDADO.
TEACHING GOOD LIVING TO DEVELOP A PEDAGOGY OF CARE.

⁴founded upon the philosophy and vision of the "Ayllu Warisata" school⁵. This law also proposes a new "productive socio-communitarian" "model" that helps consolidate the Plurinational State through the comprehensive and holistic training of men and women, using critical thinking and following socio-communitarian values, and with values, attitudes, affection, feelings, practices, knowledge and decisions through the dimensions of "Being-Knowing-Making and Deciding" for the purpose of "Living Well", which proposes a new paradigm of development and well-being based on an amicable relationship among human beings and between them, nature and the environment.

It believes that education adopts and promotes as morally ethical principles of a plural society *ama qhilla*, *ama llulla*, *ama suwa* (don't be a thief, don't be a liar, don't be lazy), *suma qamaña* (Living Well), *ñandereko* (harmonious life), *teko kavi* (good living), *ivi maraei* (land without evil) and *qhapaj ñan* (noble path or life), as well as the principles of other peoples. It is underpinned by the values of unity, equality, inclusion, dignity, freedom, solidarity, reciprocity, respect, complementarity, harmony, transparency, balance, equal opportunities, social and gender equity of participation, general welfare, responsibility, social justice, distribution and redistribution of social goods for the purpose of Living Well.⁶

The Pedagogy of Care that we wish to develop takes account of these values that Good Living brings to Education and that guarantee the communitarian political outlook it should have. Without it, a decontextualized defence of Care may lead to a romanticised vision of Care that, far from actually being transformative, revolutionary, in support of the egalitarian commitment, may lead to reactionary ethics that intensify inequality, thereby reconditioning the hegemonic models of masculinity and femininity. These models would promote care based on traditional morals whereby women would attain complete fulfilment and personal satisfaction by caring for others, neglecting themselves and "being for others". Thus, from childhood, women are "bombarded" with images of women with an intense professional schedule whilst also being able to juggle cooking, washing, helping with homework and appearing "beautiful" without struggling in the process; women who conform to the image of superwomen and thus receive public recognition, without questioning if their needs, health or freedom will be unacceptably forced into the background. This vision of family is fuelled by an idea of Love that, far from being love open to freedom and diversity (love in solidarity and committed to "the other", whether "the other" is a member of our immediate family or a human being elsewhere in the world), is a love of consumption, privatised and stereotyped love, with gender-defined roles for men and women, an idea of "Romantic Love" that magnifies inequalities. In adolescence, relationships between equals, also in a school context, determine the consolidation or transformation of this model that is intrinsically linked to the socio-economic model. This is why we can also talk about a form of Romantic Capitalism where this love ideal is fully functional in favour of the system, since it facilitates the free provision of the time and "loving energy" of women for greater growth and enhanced build-up of capital. And after all, one could think that the logic of the sustainability of life, far from being in conflict with the logic of

⁴ Education Law No. 70 "Avelino Siñani-Elizardo Pérez" La Paz, 20 December 2010, Law:
<http://www.oei.es/historico/quipu/bolivia/Leydla%20.pdf>

⁵ The Ayllu School of Warisata is a milestone in terms of educational resistance in the history of pedagogical ideas in Bolivia that initiated communitarian-productive education:
<http://warisataescuela.blogspot.com.es/>

⁶ Education Law 070 "Avelino Siñani-Elizardo Pérez". (Art. 13. Bolivia, 2010).

ENSEÑANZAS DEL BUEN VIVIR PARA CONSTRUIR UNA PEDAGOGÍA DEL CUIDADO.
TEACHING GOOD LIVING TO DEVELOP A PEDAGOGY OF CARE.

capital, has been placed at its disposal. In contrast, Care and Good Living offer us other ways of understanding relationships (including the romantic sort) and the tasks and activities carried out within these that are focused on the centrality and sustainability of creative and equitable life.

In Pedagogy of Care we wish to discuss the Revolutionary Ethics (in as much as from the core it disrupts the socio-economic structure of the patriarchal system) of Care and it would appear that it is perhaps possible to respond to the challenge of discovering new forms of citizenship that are more inclusive, caring and respectful with regard to diversity, yet based on the universal recognition of human dignity and equal rights. Ways of social participation that work in favour of Justice, but through the motivation of feeling jointly responsible for the rights of other specific people. Within an educational context and in relation to the exercise of citizenship, it may help us to overcome the frequent political passivity and apathy that alienates education from freedom of thought, responsibility or creative enterprise. A form of education that primes all participating sectors to be key political actors.

Education that is geared towards Good Living and Education that is imparted on the basis of Care are integrated in equal measure into a framework of Holistic Pedagogy, fostering processes that simultaneously seek personal, communitarian and social transformation. Thus, the Pedagogy of Care pursues the emotional link with learning and develops sensitivity for life, fostering a connection with its learning incentives and potential, transforming students into agents in their own learning process. On account of this, it proposes transformative education methodologies (recreational, group-based, creative, etc.) with comprehensive participation from all students, thereby ensuring that interpersonal encounters take on a key role in educational action. As Victoria Vázquez Verdera states in her Doctoral Thesis "La educación y la ética del cuidado en el pensamiento de Nel Noddings" (2009) "Education as an interpersonal encounter is a possibility for care and engages all individuals because it is participation in a relationship that entails the comprehensive embrace and acceptance of others"⁷.

In this regard, Vázquez, V. and Escámez, J. note that "In order for the educational processes to be effective, sufficiently profound relationships are required to understand the reality, motivations and interests of the student, to whom a positive image of said processes is sought to be conveyed, and time is needed to establish trust-based relationships. Ethical teaching primarily awakens in students their sense of personal security, which is mindful of their talents and builds their confidence". The same authors argue that the intervention of teachers "must be geared towards creating measures that facilitate the care of others, towards encouraging the will to get involved in public issues, which gives members of the political community a key role, going from individuals subject to aid to agents of collaboration with each other"⁸. In this regard, the Pedagogy of Care creates conditions for pupils to develop into political agents within the ethical framework of care and solidarity.

The Pedagogy of Care is currently but a proposal of pedagogical renovation under development that seeks to shift the focus of educational activity and, thus, the socio-economic activity, the current productivity and economic growth, towards life and its sustainability. To this end, in the cosmivision of "Good Living" it discovers a source, not only of inspiration, but also of models

⁷ Vázquez Verdera, Victoria (2009), Doctoral Thesis. *La educación y la ética del cuidado en el pensamiento de Nel Noddings*, p. 71

⁸ Vázquez, V. and Escámez, J. (2010). La profesión docente y la ética del cuidado. *Revista Electrónica de Investigación Educativa* [Número Especial]. P. 15 and 5. Consulted on 15 September 2016 via: <http://redie.uabc.mx/contenido/NumEsp2/contenidoverdera.html>

ENSEÑANZAS DEL BUEN VIVIR PARA CONSTRUIR UNA PEDAGOGÍA DEL CUIDADO.
TEACHING GOOD LIVING TO DEVELOP A PEDAGOGY OF CARE.

and resources. The Education Law 070 in Bolivia, the constitution of this country and of Ecuador, the reforms in educational institutions...are incorporated into their corresponding contexts and thus cannot be transferred as they are; however, they do illustrate how by changing the visions and paradigms and by prioritising values and acting in accordance it is possible to achieve actual transformations that demonstrate the possibility of redirecting Education towards the development and care of human beings, the communities in which they are engaged and the nature to which they belong ©

ENSEÑANZAS DEL BUEN VIVIR PARA CONSTRUIR UNA PEDAGOGÍA DEL CUIDADO.
TEACHING GOOD LIVING TO DEVELOP A PEDAGOGY OF CARE.

BIBLIOGRAPHY

- Acosta, Alberto and Martínez, Esperanza (comp.) (2009) El buen vivir. Una vía para el desarrollo, Ediciones Abya-Yala, Quito.
- De Blas García, Alicia (2012). Pistas para un modelo de vida sostenible. InteRed, Madrid.
- De Blas García, Alicia (2014). La Revolución de los cuidados. Tácticas y estrategias. InteRed, Madrid.
- Carrasco, Cristina (2009). “Mujeres, sostenibilidad y deuda social”, Revista de Educación, núm. Extraordinario 2009, pp. 169-191. Available at: http://www.revistaeducacion.mec.es/re2009/re2009_08.pdf
- Escobar, Lorena, “Visión Económica de la Lengua Cañari”, mimeo, ensayo para el curso Género y economía, FLACSO-Ecuador, 2008. Via Pérez Orozco, A. (2014) Subversión feminista de la economía. Traficantes de Sueños, Madrid. Available at: www.traficantes.net/sites/default/files/pdfs/map40_subversion_feminista.pdf
- Herrero, Yayo (2008). Tejer la vida en verde y violeta. Vínculos entre ecologismo y feminismo, Ecologistas en Acción, Madrid. Available at: http://www.ecologistasenaccion.org/IMG/pdf_Cuaderno_13_ecologismo_y_feminismo.pdf
- Herrero, Yayo; Cembranos, Fernando; Pascual, Marta, eds. (2011). Cambiar las gafas para mirar al mundo. Libros en Acción, Madrid.
- Huanacuni, F. “Vivir Bien/ Buen Vivir; filosofía, políticas, estrategias y experiencias regionales”. Available at: www.escribidos.com/sites/default/files/Libro%20Buen%20Vivir%20y%20Vivir%20Bien_0.pdf
- Patarroyo López, Luz Elena (2013) EL BUEN VIVIR Y LOS PROCESOS DE INTERCULTURALIDAD. Apuntes para la comprensión de racionalidades. Presented in the CONTINENTAL SEMINAR on “Interculturality, Society and Education” (5-9 October, 2013) Bogotá
- Pascual Rodríguez, Marta and Herrero López, Yayo (2010). “Ecofeminismo, una propuesta para repensar el presente y construir el futuro”, Boletín ECOS nº 10. FUHEM. Madrid.
- Pérez Orozco, Amaia (2014). Subversión feminista de la economía. Traficantes de sueños. Madrid.
- Pérez Orozco, A. (2010). Cadenas globales de cuidados. ¿Qué derechos para un régimen global de cuidados justo? UN-INSTRAW, Santo Domingo.
- Puleo, A. (2011). Ecofeminismo para otro mundo posible. Cátedra, Madrid.
- Vázquez Verdadera, V. (2009) La educación y la ética del cuidado en el pensamiento de Nel Noddings. Doctoral Thesis. University of Valencia.
- Vázquez, V. and Escámez, J. (2010). La profesión docente y la ética del cuidado. Revista Electrónica de Investigación Educativa [Número Especial]. p 15 and 5. Consulted on 15 September 2016 via: <http://redie.uabc.mx/contenido/NumEsp2/contenidoverdadera.html>
- Villanueva, E. (2014). “Politizando lo cotidiano en la educación para el desarrollo: Hacia una “revolución de los cuidados”. Communication presented for the 4th Conference on Development Education. Vitoria-Gasteiz, Hegoa.
- VV. AA. (2010). Menos para vivir mejor. Revista El Ecologista nº 64. Ecologistas en Acción. Madrid.

ENSEÑANZAS DEL BUEN VIVIR PARA CONSTRUIR UNA PEDAGOGÍA DEL CUIDADO.
TEACHING GOOD LIVING TO DEVELOP A PEDAGOGY OF CARE.

- VV. AA. (2012) Respuestas ante la crisis de la civilización. Dossier FUHEM, Madrid.