

Source, version and translation scope

Base Curriculum of the Plurinational Education System - 2023

An unofficial English study translation prepared on 20 October 2026.

Source. Ministerio de Educación (2022). *Currículo Base del Sistema Educativo Plurinacional - 2023*. La Paz, Bolivia. Ministerial Resolution 1040/2022, dated 22 November 2022. Legal deposit No. 4-1-514-2022 P.O. The document's own citation uses 2022; 2023 is the edition/implementation year.

Retrieval and verification. The Spanish companion file is an unchanged, 104-page copy downloaded from UNESCO-IIEP SITEAL. Its catalogue identifies the institutional author as Bolivia's Ministry of Education and lists 2023 as the latest modification. The Ministry's resource record is independently cited in an official 2025 publication, but returned a server error during retrieval. The cover, imprint, resolution reference, contents and final bibliography were checked.

Current-version check - 20 October 2026. The 2023 document is the latest published edition of this Base Curriculum that could be verified. The Ministry's 2026 FAQ states that the existing curriculum design continues while a new design is prepared for implementation in 2027; its 27 February 2026 announcement describes the reform process. No newer published replacement was located. This finding does not establish that every operational rule in the 2023 document is unchanged by subsequent regulations.

Scope and method. All substantive text, headings, lists, footnotes and the three curriculum tables are translated. Google Translate supplied a machine-translation first pass; ChatGPT subsequently reviewed core curriculum terminology, key passages, paragraph continuations, tables and layout. This is not a Ministry-issued or certified translation, and has not had an independent professional review. Use the Spanish original to verify wording quoted in academic work.

What is retained. Section order, numbering, acronyms, original printed page numbers, tables and artwork are retained. The original bibliography entries (printed pp. 96-100), names, contact identifiers and text embedded in official logos remain in their original language for traceability. These two editorial pages and the terminology explanations are additions. English line breaks and typography are adjusted; the source's claims and historical voice are not updated or endorsed.

Pagination. The following 104 pages correspond to the source's 104 PDF pages, including blank pages. English PDF page = original PDF page + 2. Printed page references in the contents are unchanged.

Source links: [UNESCO catalogue](#) | [Spanish PDF](#) | [Ministry resource record](#) | [Ministry 2026 FAQ](#) | [Reform announcement, 27 February 2026](#)

Terminology and reading guide

Spanish institutional acronyms are retained. The following renderings are used consistently; the English wording is explanatory and is not an official English nomenclature.

Vivir Bien - Retained in Spanish; approximately “Living Well”, understood through community life, complementarity and harmony with Mother Earth and the Cosmos.

MESCP - Socio-Community Productive Educational Model (*Modelo Educativo Sociocomunitario Productivo*).

Ser / Saber / Hacer / Decidir - Being / Knowing / Doing / Deciding: interrelated dimensions of human development, not four separately stated national education aims.

Saberes y conocimientos - “Ways of knowing and knowledge” retains the source’s paired terms rather than reducing them to a single category.

Campos / áreas - Fields / areas. The four fields are Cosmos and Thought; Community and Society; Life, Earth and Territory; Science, Technology and Production.

Ejes articuladores - Integrating axes: cross-cutting links between curriculum content and its social, cultural, economic and political context.

Objetivos holísticos / perfiles de salida - Holistic objectives / exit profiles. Exit profiles specify the capacities, qualities and potential attained at a defined stage.

Concreción curricular / transitabilidad - Curriculum implementation / educational mobility (movement between school years, levels or subsystems).

PSP / PDC / PAT - Socio-Productive Project / Curriculum Development Plan / Annual Plan Divided into Trimesters.

NyPIOCyA - Indigenous Native Peasant and Afro-Bolivian Nations and Peoples. The constituent terms reflect the source’s Bolivian constitutional and cultural category.

Técnico básico / auxiliar / medio / superior - Basic / Assistant / Intermediate / Higher Technician. These are Bolivian qualification labels; no equivalence to Malaysian qualifications is implied.

For your presentation (original printed pages). Historical and intellectual bases: pp. 11-49. Philosophy: pp. 43-49, especially *Vivir Bien* on pp. 45-46. Principles: pp. 50-57. System structure and subsystem objectives: pp. 58-79. Holistic objectives and dimensions: pp. 80-81. Curriculum framework, implementation and evaluation: pp. 81-95.

Source anomalies retained. The early childhood table includes reference ages 0-3 while the adjacent prose states a three-year duration. Section IV.2.2.2, headed learning difficulties, refers to extraordinary talent. Section IV.3.3 says “substitution of exports”. These features have been retained rather than silently corrected. Bibliographic spellings and the source’s different acronym variants are also preserved.

Original Spanish file SHA-256:

419848f8e5a004c4f88e9a9c22c819e11885cea1143b79b1fad853d6d9e861a6



ESTADO PLURINACIONAL DE
BOLIVIA

MINISTERIO
DE EDUCACIÓN

BASE CURRICULUM

OF THE PLURINATIONAL EDUCATION SYSTEM

2023

UNOFFICIAL ENGLISH TRANSLATION



R.M. 1040/2022



Ministerial Resolution 1040/2022
Base Curriculum of the Plurinational Education System - 2023

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How to cite this document:
Ministry of Education (2022). "Base Curriculum of the Educational System
Plurinational - 2023" La Paz, Bolivia.

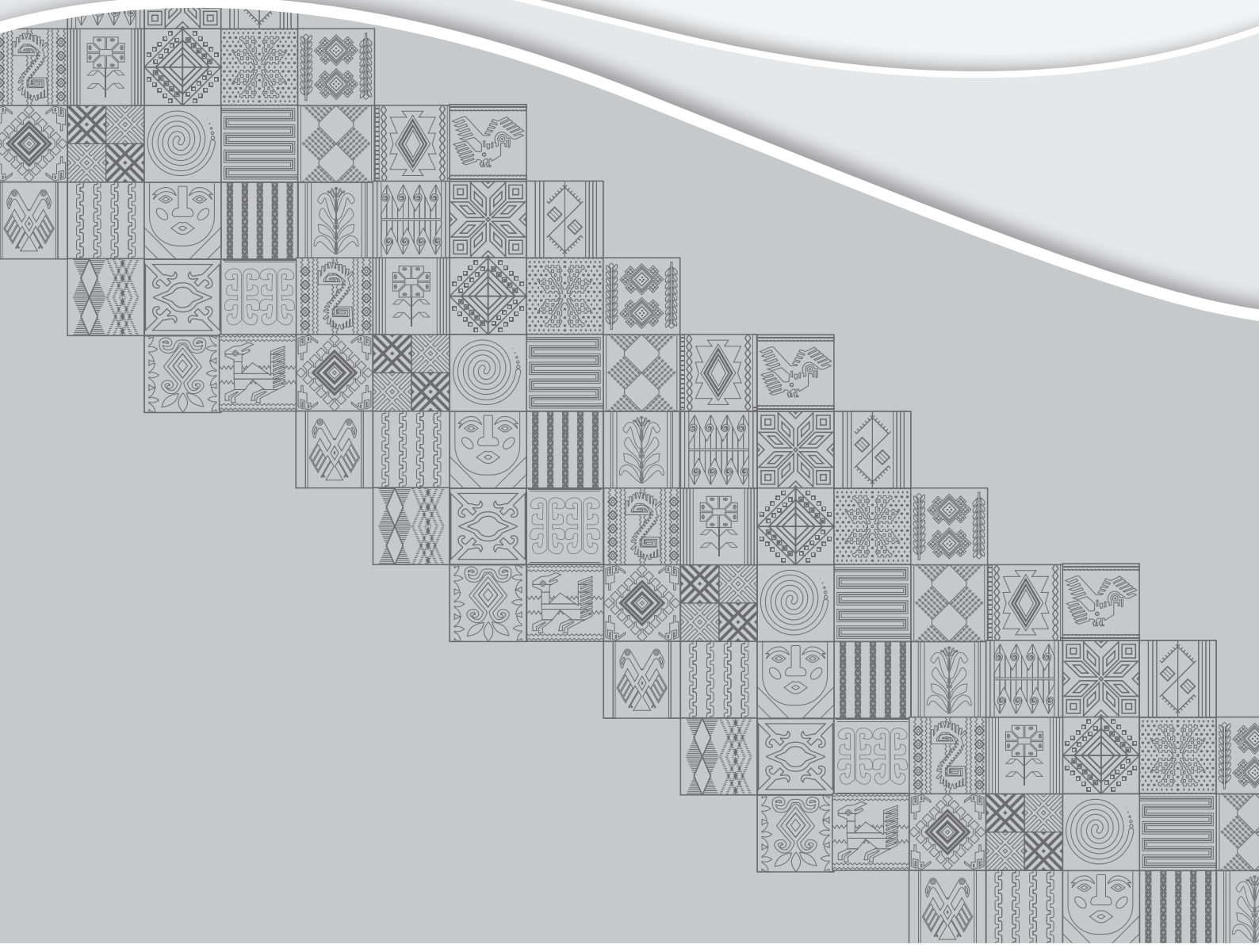
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BASE CURRICULUM

OF THE PLURINATIONAL EDUCATION SYSTEM

It is the responsibility of the Ministry of Education to design, approve and implement the Base Curriculum with the participation of educational actors, as well as support the formulation and approval of regionalized curricula, in coordination with the Indigenous Native Peasant Nations and Peoples, preserving its harmony and complementarity with the plurinational Base Curriculum. (Art. 69 Law No. 070)



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Acronyms used

CB	Base Curriculum
CPE	Political Constitution of the State
CR	Regionalised Curriculum
EA	Alternative Education
EE	Special Education
EIFC	Early Childhood Education in the Community Family
EPCV	Vocational Community Primary Education
ESCP	Productive Community Secondary Education
ESFM	Higher Teacher Training School
LASEP	Avelino Siñani - Elizardo Pérez Education Law
ME	Ministry of Education
MESCP	Socio-Community Productive Educational Model
NyPIOCyA	Indigenous Native Peasant and Afro-Bolivian Nations and Peoples
PAT	Annual Plan Divided into Trimesters
PDC	Curriculum Development Plan
PROFOCOM	Complementary Teacher Training Programme
PSP	Socio-Productive Project
SEAE	Alternative and Special Education Subsystem
SEP	Plurinational Education System
SER	Regular Education Subsystem
SESFP	Higher Education for Professional Training Subsystem
UNIBOL	Indigenous Universities of Bolivia

Foreword

Every educational system periodically reviews and updates its curriculum. This is a need that emerges from several circumstances: Science advances, academic disciplines develop, societies acquire new problems and sensitivities, pedagogical strategies evolve. Additionally, as an expression of the innate aspiration of human beings to constantly improve themselves, societies require greater quality in their educational processes; it is a permanent, constant dynamic. These are the reasons for the curricular update that has been carried out in Plurinational Education System.

On the other hand, two circumstances have occurred in our society that have exacerbated the need to carry out this process of updating the curriculum. We have pointed out the two pandemics on many occasions. On the one hand, the COVID 19 health pandemic, and the resulting confinement, generated circumstances for which we were not fully prepared. On the other hand, the “political pandemic”, caused by the constitutional interruption of 2019, led to a closure of the school year, unprecedented since the time of military dictatorships. With these two calamities, our education was on its way to falling apart. There was therefore the need to get up again and undertake the rearticulation of educational processes with new impetus. That is why we declare 2021 the “year for the recovery of the right to education.” The moment was the most propitious to undertake the curricular update.

In this framework, it is vital to understand that the curricular update is framed in the Political Constitution of the State, in the Education Law No 070 “Avelino Siñani-Elizardo Pérez” and, consequently, in the Socio-Community Productive Educational Model (MESCP). This is a second stage in its implementation in which we seek to perfect it based on what we learned from the experiences obtained in the first stage. It provides continuity to the implementation, universalization and deepening of the MESCP, aspects that are carried out continuously and dynamically to permanently strengthen educational quality.

In this process, in accordance with the socio-community principles of the model, the highest participation of the entire community has been promoted. As in the drafting of the law¹, the curricular update has

¹ The greatest evidence of the broad participation that occurred in the drafting of the law is found in the compilation “The Construction of the Avelino Siñani-Elizardo Pérez Law” published by the Ministry of Education in two volumes, in 2022.

had the participation, through workshops, seminars and meetings, of teachers, parents, students, social organizations, public and non-governmental institutions and the entire community in general. It is therefore a work of the entire Bolivian society.

The novelties of the curricular update are very varied and are contained in the different Subsystems, levels, areas and scopes. Some are worth highlighting for their relevance:

Although the Avelino Siñani-Elizardo Pérez Education Law highlights the depatriarchalisation and the fight against violence, as one of its bases, the present curricular update has reinforced this perspective, taking it in concrete and specific content to the same plans and programs in different Fields and Areas of Ways of Knowing and Knowledge. At the base of this emphasis is the treatment of the social sciences in general, and of History in particular, with a critical view of the facts and the way of interpreting them, going beyond the simple learning of names and decontextualized data.

Work has also been done to facilitate the educational mobility between levels and subsystems of the Plurinational Education System. There are several procedures designed, both academically and administratively, in the updated curriculum in various areas, levels and areas. No less effort is being made to reduce the gap between high school and higher education.

A fundamental and present emphasis in all subsystems and levels is related to the development and strengthening of the basic skills of reading, writing, oral expression and mathematical logical reasoning, as keys that guarantee other personal and community learning and development.

The generation of conditions that favor the development of skills for research, innovation, interest and dedication to science and technology is another element that permeates all updated curricula.

The changes in the curricula also have their effect on educational management, thus one of the demands of Bolivian society in general, and of the teaching profession in particular, such as debureaucratization, finds its response in curricular planning processes that, gradually, will be automated and digitalized, facilitating the work of teachers, in the definition of holistic objectives, exit profiles and already harmonized contents without this meaning discarding the much-needed planning of curricular processes.

Everything done has the only goal of improving educational quality. In this framework, the task of implementing these updated curricula is the responsibility of everyone. The normative and curricular conditions are already given, now we must add the work and commitment of each protagonist of education in our units and educational centers.

Edgar Pary Chambi
MINISTER OF EDUCATION

I. Historical background of Bolivian education

1. Community education in native indigenous cultures

The education developed in the Indigenous Native Peoples, whose presence predates the colony, was diverse. This diversity was marked by the historical and geographical differentiation of each culture; Thus, lowland cultures developed educational processes in accordance with the environment and activities such as fishing, hunting and gathering, from which symbolic systems of cultural transmission were generated.

The prolongation of a common memory was based on the oral transmission of past events, the testimonies of the people who carried them out and their articulation with the spiritual world. In these processes of cultural transmission, the role of elderly men and women was central due to the wealth of experiences they had. On the other hand, specific learning, around productive activities, was developed through practice and experimentation. The meaning of these learning processes was based on myths that expressed the biocentric worldview and multidimensional relationships, which are not dissociated from human needs.

The productive activities and educational processes in the original indigenous cultures were associated with the use and knowledge of the territory, based on production and work. Each one learned and taught what corresponded to him according to his social location, age and responsibility; That is, everyone was in a constant process of learning and community work.

The highland cultures were articulated from the vertical management of ecological floors, which is a very peculiar way of relating to the environment, generating educational processes focused on community life, education was part of the productive processes. In the Andean communities, their form of writing was linked to the textile expressions produced with fleece. Kipus and textiles are a manifestation of

this way of communicating and interpreting the world. Orality, in which memory has a central function, and textuality were clear forms of teaching grounded in the life of the communities and served to narrate history as well as to inform about the territory, identity, social relations, calculate aspects of the relationship with nature and animals, the cosmos and the living presence of spirituality (Arnold, D and others, 2004). These textual practices and the ways of learning and teaching them were based on community teaching and, therefore, on the forms of organization and social reproduction of the community itself.

In the time of the Inca it is a fact that, in addition to these educational forms existing, others were established that dedicated a specific space and time to the teaching-learning processes. Such forms were materialized in the *yachaywasi*², Inca spaces built and maintained for the teaching of languages, rituality and what today we could call astronomy and engineering (Espinoza, 1897). In this way, values and principles were also infused that transcended to this day, such as: *ama suwa*, *ama llulla*, *ama qhilla*³.

This educational form was not far from daily life and the needs that it generates; It was integral, in the sense that those who were educated in these spaces learned to immediately validate what they were taught (systematization of practice), putting their knowledge at the service of the needs of the Inca and, in this way, of the communities and peoples that comprised it.

The common horizon of these educational processes was, in addition to being integral, intrinsic to daily life (to its organizational, political and productive aspects); They were, therefore, communal, that is, it meant that there was participation by the entire community, in addition to the search for a harmonious and complementary relationship (the constant search for balance) with Mother Earth, the Cosmos and the spiritual world. In other words, the central position of the community in the lives of the women and men of the Indigenous Native Peoples was the constitutive basis of the educational processes.

2. Education in colonial times

The colonization of America established a series of mechanisms that, in addition to serving to ensure political-military dominance, also implied a modification and resignification of the main social

2 Translation into Spanish: House of knowledge. 3 Translation into Spanish: Don't be a thief, don't be a liar, don't be lazy.

expressions around the cultural matrix of the Indigenous Native Peoples of the continent; However, this did not mean the disappearance of his identity. Cultural resistance also imposed a series of resignification strategies that helped preserve the cultural matrix of our nations and peoples.

These educational processes cannot be reviewed without framing them in the colonial structure established by invasion and conquest, which is ultimately an economic-political relationship. Therefore, the educational processes had no other purpose than to legitimize colonial rule and reconfigure the culture of the Indigenous Native Peoples towards the European reference, for the economic benefit of the Spanish crown. In this understanding, two types of education were developed that responded to the political (and rights) difference between the statuses of colonizers and colonized.

For the children of wealthy Spaniards, Creoles and mestizos (neither women nor indigenous people were counted as an educable population), although for the also wealthy native aristocracy⁴ there was the school of first letters (reading, writing and counting), the so-called grammar school (sacred history, literature, arithmetic, secular history, philosophy) and the university or seminary. At least one of the most recognized Quechua chroniclers and intellectuals, belonging to the Inca lineage and aristocracy, such as Garcilaso de la Vega, would have studied in a private school for Spaniards and children of nobles (Escobari de Querejazu, 2009).

For the Indigenous Native Peoples, at least three educational modalities were established. At the beginning of the Colony, education for indigenous people was directed by friars or priests who represented the evangelizing mission of the Catholic Church through the catechization of indigenous adults through baptism, confessions and marriage. Catechization also implied the recognition of the King of Spain as sovereign of the conquered lands and reflected the economic-political-religious unity of the mercantile-imperial-missionary domain of the invasion and conquest. The Catholic Church had recommended to its friars the teaching of the catechism in the native languages; This fact, although it contributed in part to the conservation of the most widespread languages (Aymara, Quechua and Guaraní), still had an eminently colonial character.

The second modality is directly related to an action of administrative and territorial political reorganization such as the *encomienda*.

⁴ In the first decades of Spanish rule, the San Francisco de Borja high school was created in Cuzco, which was attended primarily by descendants of the Inca lineage. Among those attending the high school was, for example, José Gabriel Condorcanqui - Túpac Amaru.

Through it, an attempt was made for the authority (the *encomendero*), appointed by the King of Spain, to exercise control (especially tax) in a certain territory that concentrated original indigenous communities (in the case of the highlands) or gathered them in reductions (in the case of lowlands)⁵, and was in charge of “educating” through a tutor, teacher or priest who had to support the members of the native nations and peoples. This action was almost never effective. The *encomiendas* were already applied at the beginning of the 17th century and at the end of the 18th century they were being replaced by the system of *corregimientos* and then by *intendencias*.

Probably the indigenous insurgency of Quechuas and Aymaras that occurred at the end of the 18th century led by Túpac Katari, the Katari brothers and Túpac Amaru would have caused the return of Spanish concern regarding the “education” of the indigenous people, transferring this task again to the Catholic Church.

The teaching of the catechism was used, and through it a rudimentary Spanish to “colonize the souls”, a process of subjectivation that had the meaning of consolidating political and economic colonization. This form that sought to massify colonial culture did not take root or spread as its promoters would have wanted, due to the resistance of indigenous communities (Choque, 1992).

The third educational form in the colony is presented precisely for these last two reasons. In the nations and Indigenous Native Peoples, despite the catechist work of the Church or the instruction of the army and the school, identity and its most important meanings continued to be reproduced through the education of the original indigenous people themselves, a highly practical and significant education that arose from the community itself and whose object was its conservation and development.

This subaltern educational form was maintained throughout the colony and the Republic, although its degree of deployment has been hindered due to

⁵ In the case of missions and reductions in lowlands, there was a greater influence of effective education on the “spiritual conquest” and “ideological control” of the indigenous peoples who lived in such spaces. In 1750, the “reduced” indigenous people numbered more than 30 thousand (Puente R. Recovering memory. A critical history of Bolivia. Volume 1. La Paz, Colonia Pirai, 2011, page 36). The reductions generated an education based on evangelization, agriculture and livestock for previously nomadic and itinerant peoples, and the production of crafts that would later be known as training in arts and crafts (Choque R. Colonial education in Bolivia, 1535-1830, unpublished. See also Baptista, J. “The missions of the Jesuits in Bolivia: Moxos and Chiquitos”, in: Marzal M. and Bacigalupo L. The Jesuits and modernity in Ibero-America 1549-1773 Lima: Editorial Fund of the Pontifical Catholic University of Peru, 2007).

its subaltern situation. However, also - and not infrequently - these educational forms overlapped and the colonial school served the Indigenous Native Peoples in the fight for the conservation and recovery of lands and their identity.

During this period, starting in 1572, the religious orders of the Jesuits and Franciscans founded and administered the first educational schools; Similarly, in 1624 the Universidad Mayor, Real y Pontificia de San Francisco Xavier de Chuquisaca was founded, which would later play an important role in the achievement of the independence processes.

3. Education in the Republican era of the 19th century

Education during the first stage of the Republican era was marked by the state's need to consolidate the new nation that was founded under the Republic model, but, at the same time, it was built on the foundations of the colonial heritage of the old Audiencia of Charcas. This characteristic influenced an alignment that remained constant for quite some time, namely the tendency to preserve “whiteness” as a key political and social condition in the new Republic. Hence, the policies implemented at the beginning of the Republican era were focused on social groups that did not take into account indigenous populations or women (Ministry of Education, 2014).

The decree of December 11, 1825, promoted by Simón Bolívar and Simón Rodríguez, considers education as the first duty of the government, for which science and arts schools were established in each capital city of the department, spaces in which instruction in primary education was given.

In 1826 the Popular Education Plan was promulgated through which primary, secondary and central schools⁶, colleges of science and arts, a national institute, literary societies and arts and crafts masters were established. Parallel to the development of freedom of education, around 1870, the municipalities took charge of the operation of the “schools

⁶ In primary school, reading and writing were to be taught by the method of mutual teaching, as well as the rudiments of religion, morality and agriculture. In the provincial capitals, in addition to primary schools, secondary schools had to be established to improve reading and writing, religion and morals; General rudiments of Spanish grammar, the four rules of arithmetic, agriculture, industry and veterinary medicine had to be taught. In the departmental capitals, in addition to those mentioned, central schools were to be established to teach arithmetic, grammar, drawing and design.

of first letters.” Also during the second half of the 19th century, institutes of arts and crafts were founded, and parish schools, elementary and higher schools were established.

The government of Agustín Morales dictated the Law of November 22, 1872, declaring education “free at secondary and university levels,” an aspect that affected elementary and primary schools that became administered by the municipalities. Consequently, this law gave impetus to private and individual initiatives for teaching at the secondary and university levels. Another provision that affects education in this period is the Law of 1874, sanctioned during the government of Tomás Frías, which orders the operation of the regulations of the General Statute of Instruction. Both laws, that of 1872 and that of 1874, are questioned for granting the municipalities the regency of primary education along with its resources.

This situation continued in the following years. During the Pacific War, the government's measures led to chaos in education; The Minister of Justice, Worship and Public Instruction, Julio Méndez, issued a decree, approved in March 1879, that returned secondary education to private initiative.

Between the years 1878 and 1885, school education was affected by the Pacific War because the funds allocated to public education increased the finances of the war, thus causing the closure of municipal schools and official colleges. On the other hand, in this period one of the objectives of education was to instill in children and young people four elements considered essential for educational training: writing, reading, counting and praying. The teaching method was masterful, discursive with little or no participation from the students.

4. Education in the 20th century

The beginning of the 20th century in the history of Bolivia was marked by the political positioning of the liberal movement in power. This fact was more than just a temporary situation since the presence of the liberal movement in the government installed a vision of progress and modernity that permeated the implementation of different reforms. On the one hand, the State sought to take up the educational issue that, in the last century, had been derived, as a responsibility, to the administration of other instances such as municipalities and universities; and on the other hand, an attempt was made to direct a vision of progress and modernity under a European model,

with an evident humanist approach that sought, among other aspects, Castilianization and the “formation of spirits” to “civilize” the nation. (Ministry of Education, 2014)

Under this context, in 1903 the need to approve a curriculum for secondary education was established. In 1904, the first educational reform promoted by President Ismael Montes took place. To do this, general rudiments of Spanish grammar, the four rules of arithmetic, agriculture, industry and veterinary medicine had to be taught. In the departmental capitals, in addition to those mentioned, central schools were to be established to teach arithmetic, grammar, drawing and design.

Within this current of reforms, the State assumed different decisions in the educational scenario. One of those decisions was the hiring of the Belgian pedagogue Georges Rouma, who, together with a Belgian mission, projected the fundamental bases to implement an education model. In this sense, the decree of June 5, 1909, promulgated by President Ismael Montes and the Minister of Instruction Daniel Sánchez Bustamante, created the first Normal School for preceptors of the Republic, in the city of Sucre, inaugurating it on June 6 of the same year. This institution began to be directed by Georges Rouma himself, who implemented an interdisciplinary perspective of science in pedagogy based on eight basic principles: secular education, co-education, educational policy, practical, scientific, active, integral and aesthetic education. These principles established a training model that characterized teacher training for a long time.

Another important decision that marked this trend of liberal reforms was based on a “civilization” campaign of the indigenous population of Bolivia, based on the vision of modernity and European civilization that was being promoted by the liberal governments in power. This decision established, in principle, the implementation of the first rural schools under the “mobile school” modality. This type of care was based on a similar experience that was being developed in the United States, with the aim of “civilizing” the indigenous population. Through pecuniary incentives, the State rewarded teachers and civilians who achieved the purpose of “instructing” the indigenous people in basic educational and religious matters. Seeing that this type of instruction was not achieving the expected purposes, in 1910 the initiative of Daniel Sánchez Bustamante, Minister of Instruction, was imposed to found a “Normal School for Indigenous People”, also known as “School of Indigenous Preceptors”.

In this context, in 1910 the Supukachi Normal School of Indigenous Preceptors was founded, located in the residential area of the same name, in the city of La Paz. His students were indigenous, brought from their communities with the purpose of training as future preceptors. Also, the rural normal schools of Umala were founded in 1915, Qulumi in 1916 (Cochabamba), Puna in 1917 and later the other rural normal schools; All of these were closed later, during the Government of Bautista Saavedra in 1921. The experiences of these normal schools are described by Elizardo Pérez through a report presented by Felipe Segundo Guzmán to the Congress of the Republic. The model that was intended to be implemented in these normal schools was not assumed or empowered by the indigenous people who took part as students; In fact, the aforementioned report by Felipe Segundo Guzmán narrates how several indigenous people, after a period of stay, fled from the normal school facilities (Pérez, 2015).

In the midst of this scenario, ideological voices emerge, such as that of Franz Tamayo, that harshly question the imposition of a foreign pedagogical model, which represents, more than an educational process, the imposition of an instruction process. Hence, the approach of a “National Pedagogy” assumes important relevance in this scenario of the early 20th century. The book, *Creation of National Pedagogy*, declares “the need to create a pedagogy to the extent of our strength and according to our customs, in accordance with our natural tendencies and tastes and in harmony with our physical and moral conditions.” It establishes the distinction between instruction and education, in that the former provides useful knowledge and techniques, but does not reach the social and moral life of a people, it does not touch its customs, which are the very essence of its existence. Finally, instruction educates character; and education, forms the national character (Tamayo, 1986).

By supreme decree of January 21, 1923, the teaching ranks were created. Felipe Segundo Guzmán, successor of Hernando Siles in the Ministry of Instruction, consolidated the idea of a Siles Pedagogical Congress and gave it an international dimension, inaugurating it on August 14, 1925, under the direction of the new Minister of Instruction Dr. Carlos Paz.

On December 9, 1925, the new minister, Carlos Anze Soria, issued a new curriculum that established the duration of six years for secondary studies, instead of seven, divided into two three-year cycles: The first is the cycle of general culture, whose purpose is to complement primary education, necessary to enter the normal school of preceptors and professionals. The second is the cycle of special culture or preparation for

the faculties. The latter comprised three sections: mathematics, biology and literature, which prepared for studies in engineering, medicine and law respectively. There were subjects common to the three sections: logic and morals, geography and history, English and French, drawing, manual work, gymnastics and music. The teaching method was experimental. The exams were about all the work done during the year.

Despite efforts to improve education, none of these institutions directly benefited peasants and indigenous people. Years later, President Hernando Siles proclaimed the great “pro-Indian” national crusade, because a liberal mentality prevailed that considered the presence of the indigenous people in the State as a cause of the delay in their development; Therefore, the crusade was aimed at civilizing the Indian, an attempt that failed due to the existing social conditions and the opposition of the gamonales and landowner sectors of the time. In April 1926, the Instituto Normal Rural Superior was created and the national “pro-Indian” crusade began, which failed due to the existing social conditions and the opposition of the gamonales.

4.1. indigenous schools

Indigenous schools come from the late 19th and early 20th centuries, in a context of discrimination and contempt towards indigenous nations and peoples. These schools were oriented towards teaching reading and writing to indigenous nations and peoples, however, they were considered by the government to be clandestine. They formed a space of community resistance against the land dispossession policies encouraged by the liberal governments in power and the expansion of landownership. These efforts were repressed by landowners, authorities and residents of the towns.

As described above, parallel to indigenous schools, the State establishes other types of schools dedicated to teaching reading and writing. In 1905, the liberal Montes government enacted a law that established the creation of traveling schools for indigenous communities. In this type of schools, teachers were entitled to a monetary reward for each student, of either sex, who managed to read and perform the four operations of arithmetic, know Christian doctrine, and speak Spanish.

Starting in 1914, the chiefs were in charge of managing with the authorities the installation of indigenous schools that should be supported by the

State or by the communities themselves. As a result, in 1920, Marcelino Llanqui, a prominent chief and itinerant teacher, installed two indigenous schools in Jesús de Machaca. Likewise, in 1930, Eduardo Leandro Nina Quispe founded the Sociedad República del Qullasuyu⁷, managing eight indigenous schools in different cantons of the department of La Paz. In the Omasuyos province, the chieftain Rufino Willka was able to install indigenous schools in the lake region of Achacachi, from which the Warisata Ayllu School emerged. Parallel to Warisata, Caiza “D” in Potosí contributed with the enrichment of the concept and procedure of the nuclear and sectional system and the training of educators of peasant extraction, which would be reflected in the well-known indigenous teacher training school.

Indigenous schools fulfilled social functions such as the reproduction of community life, its connection to the school and the strengthening of identity through active, reflective, creative and transformative learning, among others.

In this period, indigenous communities assumed that education could become a weapon of resistance and liberation; as well as to stop the expansion of large estates. Learning to read and write became an instrument of defense of their lands against their expropriation through unfair litigation.

4.1.1. Warisata Ayllu School⁸

Until 1931, the educational panorama showed how the different policies had only benefited a sector of the Bolivian population, little to the mestizos and nothing to the indigenous people. Despite attempts to establish schools for indigenous people and introduce teaching methods in their own language, these projects were never implemented. The methods continued to

7 The political importance of indigenous schools lies in their origin as a political strategy linked to the legal defense of community lands and resistance against the expansion of large estates; For this reason, in 1934, Eduardo Leandro Nina Quispe, as president of the Collasuyo Educational Center Society, at the time of making the demarcation requests for the Andean communities, included in his request the Guaraní, Mojeño and Chiquitano indigenous peoples of the departments of Santa Cruz, Tarija and Beni. From this orientation derived the consolidation of the nuclei (founded between 1931 and 1936): Warisata in the province of Omasuyos, department of La Paz; Moré in Iténez, Beni; Chapare in Chapare, Cochabamba; Casarabe in Moxos, Beni; Padcoyo in Nor Cinti, Chuquisaca; Cañadas in Cochabamba; Parapetí in Cordillera, Santa Cruz; Huacharecure in San Ignacio de Moxos, Beni; Tarucachi in Carangas, Oruro; Mojocoya in Zudáñez, Chuquisaca; Llica in Potosí and Canasmoro in San Lorenzo, Tarija. These events were linked to political ideological formation and processes. 8 This experience transcended the entire American continent and developed a pedagogy from the community. In turn, the Warisata tradition, interrupted by the oligarchic regime of that time, is redirected in the current moment of historical, social and educational change that the country is experiencing.

be rote, based on copying and dictation, on the student's passivity in the name of the discipline.

In this context, in 1931, Elizardo Pérez and Avelino Siñani promoted indigenous education by founding Warisata Ayllu School which, in addition to being an educational project, was a bold response for the benefit of indigenous communities and a model of struggle against exclusion, exploitation and subjugation. The “educational community” was made up of teachers, boys, girls, young people, grandparents, and their educational activities were linked to life, work and production⁹. The central thesis of this project was that “the rural school should be for the Indian.”

This experience configured a social-community structure of education and became an educational paradigm of liberation¹⁰ that transcended national borders, having been applied in countries such as Mexico, Peru, Ecuador and others. From a pedagogical point of view, it promoted the foundations of a unique school based on teaching with a productive approach.

The fundamental principles of the Warisata experience were:

- Reconstitute the community values of the ayllu by promoting a productive school based on the worldview of the indigenous people.
- Training and artisanal production.
- The school of productive, social and wealth-creating work for the benefit of the community.
- Strengthen the cultural identity of boys, girls, adolescents, young people and adults, awakening their critical and active consciousness.
- Adapt the school calendar to agricultural and livestock activities.
- Practice mutual and cooperative aid, consolidating community participation in the management of the school through the amauta parliament.

⁹ “The mission,” as Elizardo Pérez states, “...consisted of deepening the search and revitalization of ancestral institutions.” Within that horizon they reconstituted the Ulaka (Amawta Parliament); With this institution, the Ayllu-School experience became a paradigmatic pedagogy, establishing the link between education and political and social organization. ¹⁰ Warisata's contributions influenced the founding of rural teacher training schools throughout the country. As a consequence of this, in 1936 the first Congress of Indigenous Teachers was held where the principles and regulations that gave rise to the creation of rural normal schools and, as a consequence, the operation of rural schools spread throughout the country were approved.

- Guarantee the comprehensive growth of the community¹¹.
- Promote the link between the school and the community to strengthen learning by producing.
- Food and hygiene as the basis of mental development.

In this way, Warisata's educational experience promotes an education that does not remain solely in humanistic training, but rather develops education linked to the production and liberation of Indigenous Native Peoples.

Despite the innovation and transformative potential that Warisata represented, other social and political interests caused this project to be insistently questioned, until 1941 with its definitive closure. However, the experience built lasts until now and an attempt is made to recover its pedagogical principles and generalize the curricular administration launched by Warisata.

4.1.2. First National Indigenous Congress

The First National Indigenous Congress represented an important event in which several indigenous demands were vindicated, which were linked to the fight against the dispossession policies that had been implemented by the different governments in power. This struggle questioned the different actions promoted by the government to strip the indigenous people of their territories and their own identity.

During the 1930s, in the midst of the Chaco War, the idea of this First National Indigenous Congress began to emerge as a necessity. It took hold in 1938, when the Constituent Assembly, called the National Convention, proposed reforms in favor of the indigenous people, such as the reunion between populations and territories that were previously marginalized; However, these proposals were not implemented or, at least, did not produce the results that would have been expected.

After the Chaco War, Ramos Quevedo was the protagonist of the indigenous struggle and organizer of the Bolivian Indigenous Committee, whose objective was

¹¹ The school was the place where legal problems and group relations were dealt with, decisions of general interest were made, medical assistance and basic health activities were carried out, the organization of sports and cultural activities was promoted, it was the place to advise on agricultural and livestock work, and in general, the space where under the dynamics of community life the most diverse civic, political, family, economic and even sentimental problems were resolved.

to organize the First Bolivian Indigenous Congress with the idea that the Indian himself would be the actor in his own struggle.

Despite the different attempts to hold the Congress, it was held on May 10, 1945, amid the hostility of the conservative sectors and particularly the landowners, who viewed the meeting with very bad eyes. It was inaugurated with the presence of the president of the republic, Gualberto Villarroel, and more than a thousand indigenous delegates from the country. Four commissions were organized; the abolition of unpaid service, the land issue, the organization of the rural police and the educational issue.

Among the conclusions of this First National Indigenous Congress are:

- “See all the Indian colleagues on farms and communities proud, those who work in agriculture or in any activity or industry, whether women or men”, in short, “may they all be free.”
- "Man can never serve as pongo and women can never serve as mittani, even if the boss wants to pay in silver or gold, it is a great shame to do those services. Let the bosses serve themselves."
- “Urges the Indian to resolve his issues, to “learn to defend himself” to “lose fear and enter the offices.”
- “He must learn to think about his needs, he must fight until he can remedy them. You should not allow yourself to be exploited by anyone, neither in your money nor in your will. "It should not serve as an instrument for the evil ones."

4.2. Bolivian Education Code

The 1952 Revolution legitimized the citizen rights of the marginalized population by attempting to include them under the umbrella of a “mestizo nation” project. As a consequence of this process, in 1955 the Bolivian Education Code was put into effect, which universalized education, making it free and mandatory for the primary level, with the purpose of "modernizing" society, under civilizing, homogenizing and nationalist principles.

Regardless of its proposed content, the Educational Reform that was promoted sought to reform existing education: to act again on the educational sphere. It was not necessarily a transformative educational project in the strict sense. Rather,

it was an educational project that made sense within the broader historical and political process of revolutionary nationalism promoted by the MNR.

This Code gave the community the responsibility of creating schools. At the same time, according to Decree Law No. 03464, Chapter VII of the Agrarian Reform of 1953, peasant communities are empowered with the possibility of creating schools controlled by school boards made up of members of their communal organization, while Chapter 141 of the same decree establishes that: said communities will support the school establishments that, before the promulgation of this Decree Law, were attended by the expropriated owners.

As a complementary measure to the Bolivian Education Code, in 1957 Supreme Decree No. 04688 of the regulations of the National Rank of the Education Service was promulgated, which regulates the teaching and administrative career of the teaching profession, in force until today. The dictatorial governments of René Barrientos and Hugo Banzer established the counter-reform to the Bolivian Education Code with some modifications to the national educational system. However, there were no substantial changes, they only deepened the education of exclusion and discrimination of the less favored: indigenous people, peasants and impoverished popular sectors.

On the other hand, at the initiative of the organized urban and rural teachers, together with the Central Obrera Boliviana (COB), several educational congresses were held. In January 1970, the First National Pedagogical Congress was held, where the teaching profession demanded the strengthening of the educational system, the administrative decentralization of education and the unification of the rural and urban areas were promoted. In 1979, the Second National Pedagogical Congress was held, which criticized the educational policy of the dictatorship and vindicated the 1955 code, demanding the strengthening of the national educational system, without positive results.

In 1992, for the first time, at the initiative of the State, the First National Education Congress was held, in which institutions from the educational field and the labor and indigenous sectors participated. The need to promote education relevant to diversity is recognized, vindicating native indigenous cultures and languages; However, in practice these advances were not assumed in educational policies, given the lack of installed capacities and the lack of political decision of the governments in power.

4.3. Law No. 1565 on Educational Reform

The Educational Reform was part of a package of neoliberal measures, initiated on July 7, 1994, that did not achieve a structural change in education. The main purposes proposed were the development of an education aimed at satisfying basic learning needs, interculturality and bilingualism, and adopted as a psycho-pedagogical basis the constructivist approach, decontextualized from the educational environment and reality, imposing an individualistic, humanistic, modernizing and globalizing orientation.

The construction of this Law was carried out by a so-called Technical Team to Support Educational Reform (ETARE), which was formed under the watchful eye of the World Bank, a multilateral organization that jealously took care of each of the stages of construction of this law. The interference of the World Bank reached such a point that among its decisions was that the body responsible for this process be the former Ministry of Planning and Coordination, and not the Ministry of Education, under the argument that said ministry did not have the technical capacity to face this process.

Although the construction process of the Educational Reform was developed for approximately three years, in which it was intended to delimit a strictly technical work, the ETARE did not take into account the demands and proposals of different sectors and social organizations that had been demanding a reform to education for decades. This was one of the main reasons why the teaching sector distanced itself from the implementation of Law No. 1565.

For three years, the reform of technical training at the middle level, technical institutes and Alternative Education was prepared, with financing from the Inter-American Development Bank (IDB), the information and proposal that was prepared was not socialized and practically everything was lost. In the same way, the reform of the secondary level was prepared, but said proposal, which was prepared through numerous consultancies, was not even presented, with commitments from international organizations and banks to be able to finance it.

At a technical level, the Educational Reform managed to build a “common curricular core” for the primary level, with the technical support of “international experts.” in a process that lasted more than 10 years and had a million-dollar investment¹². The main intention, stated in the speech, was

¹² The approximate cost invested in almost 10 years was US\$84 million (Source: Ministry of Education and Cultures 2004).

to assume the need to provide attention to cultural diversity, structuring based on two main axes: social participation and interculturality, the same ones that should have, although they did not manage, mainstream all learning processes since they were only partially incorporated in the curricular development of the primary level.

For the implementation of this curriculum, teachers and authorities were trained, and a set of educational materials was developed without being able to materialize in the learning and teaching processes.

The Educational Reform privileged learning and the development of a competency-based curriculum, developing individualized competitiveness in learning, promoting the training of human resources as cheap labor to swell the industries, factories and transnational companies privatized by the State, responding to the economic policies of the International Monetary Fund and the World Bank. It was not proposed to articulate education with the strategic objective of transforming the country's productive matrix to overcome economic dependence.

The reform promoted the privatization of education, pedagogically it had a proposal, technically it was aligned with the regional reforms and neoliberal policies that were being implemented in the region. The teaching profession declared the Educational Reform Law the “cursed law” because there was no consensus in its design and, rather, it was framed in the requirements of the neoliberal model.

Many of the Educational Reform measures failed due to their lack of social legitimacy, among which we can mention:

- The pedagogical advisors trained for the implementation of the reform in the educational units were rejected and finally withdrawn.
- The decentralization of education, whose measure was considered more political than administrative, was hard fought and finally rejected.
- A part of the Higher Normal Institutes were delegated to the administration of the universities with the intention of improving the pedagogical training of teachers. However, an internal evaluation found that there was no difference between those administered by the State and those administered by universities. For this reason, this fact was considered a measure that benefited universities more than the improvement of teacher training.

4.4. Education Law No. 070 “Avelino Siñani - Elizardo Pérez”

The unresolved demands for an Educational Reform that responds to the diversity of realities, demands and needs of the country through its educational system, led different sectors of society, social organizations and indigenous and peasant organizations, to set for the year 2006 the holding of the II National Congress of Education. This event marked the beginning of the construction of a new education law, which responds to all those unresolved and postponed demands and needs.

Unlike the methodological issues that characterized the construction of Law No. 1565, the Second National Congress of Education called for a broad and varied participation of all sectors of society, teachers, students, mothers, fathers, social organizations, indigenous people, farmers, private companies, universities, NGOs, among others. Different meetings and work tables, which were held previously, were part of the extensive debate, discussion and construction of proposals.

Due to these characteristics, Education Law No. 070 “Avelino Siñani - Elizardo Pérez” concentrates broad representation and social legitimacy, to such an extent that it is considered one of the laws with the greatest legitimacy and social participation in the legislative history of the country.

4.4.1. Construction of Law No. 070

In 2004, after the transformative actions of social movements, the necessary conditions were created to promote a process of change in the national educational system. Within this framework, the Ministry of Education and Cultures, together with the National Education Council, developed national events with thematic workshops and departmental education congresses, as a prelude to the National Education Congress.

At the same time, the organizations of the Nations and Indigenous Native Peoples and Peasants and Afrobolivians (NyPIOCyA)¹³ in national events; They found technical

¹³ Among the most important: National Council of Ayllus and Markas of Qullasuyu (CONAMAQ), Confederation of Indigenous Peoples of Eastern Bolivia (CIDOB), Single Trade Union Confederation of Peasant Workers of Bolivia (CSUTCB), National Federation of Peasant Women of Bolivia “Bartolina Sisa” (FNMCB-BS), Trade Union Confederation of Colonizers of Bolivia (CSCB) and Educational Councils of Native Peoples (CEPOs).

and management weaknesses in the implementation of the Educational Reform Law, which culminated in the “First National Education Congress of the Indigenous Native Peoples” held in the city of Santa Cruz in 2004.

In 2006, two measures were promoted that gave impetus to this process that was called “Educational Revolution.” First, the National Commission of the New Bolivian Educational Law¹⁴ was created by Supreme Decree No. 28725, which replaced the National Council of Education. This commission - made up of 22 national institutions and organizations - was in charge of drafting a consensus document on the new educational policies, the results of which were presented and worked on at the II National Education Congress held in the city of Sucre, where 33 national civil society organizations and institutions participated.

As a result of both historic actions, which for the first time included the participation of representatives of indigenous peoples and excluded sectors, the draft Education Law “Avelino Siñani - Elizardo Pérez”¹⁵ emerged.

Starting in 2007, the Democratic and Cultural Revolution, promoted by the State, made it possible for the Constituent Assembly to implement the new Political Constitution of the State and, through it, the Educational Revolution in all its levels and modalities.

In this context, the bases and foundations of Socio-Community Productive Educational Model (MESCP) were created. Therefore, the proposed educational model has legal basis in the Political Constitution of the Plurinational State of Bolivia, the National Development Plan and Education Law No. 070 “Avelino Siñani - Elizardo Pérez”.

14 The National Commission was made up of 22 national institutions and organizations: Central Obrera Boliviana (COB), Confederation of Urban Education Workers of Bolivia (CTEUB), National Confederation of Rural Education Teachers of Bolivia (CONMERB), Confederation of Normal School Students of Bolivia (CEN-B), Confederation of Secondary School Students of Bolivia (CES-B), Single Trade Union Confederation of Peasant Workers of Bolivia (CSUTCB), and the Aymara Educational Council (CEA) and the Educational Council of the Quechua Nation (CENAQ), National Federation of Peasant Women of Bolivia - Bartolina Sisa (FNMCB-BS), Executive Committee of the Bolivian University (CEUB), Bolivian University Confederation (CUB), Confederation of Private Entrepreneurs of Bolivia (CEPB) and Confederation of Workers. 15 Law No. 070 “Avelino Siñani - Elizardo Pérez” was promulgated on December 20, 2010.

With the new guidelines of educational policy, expressed in the new law, the curricular structure, educational management and social participation will be regulated and regulated, so that education is linked from, for and with production, adjusting to cultural characteristics.

After an extensive process of construction of proposals and socialization of them, Law No. 070 of Education “Avelino Siñani - Elizardo Pérez” was sent to the Plurinational Legislative Assembly, to be later approved and promulgated on December 20, 2010.

4.4.2. Construction of an Educational Curriculum

Within the framework of the Second National Education Congress, an important topic was the development of a new educational curriculum. For this reason, through a national call, the National Curriculum Design Commission was formed made up of rural and urban teachers, indigenous wise men and women, and professionals in different specialties.

This commission worked in La Paz, from the end of 2006 to the end of 2007. Five subcommittees were organized: initial level, primary level, secondary level, Alternative Education and special level, and teacher training. Each of the subcommittees prepared specific curriculum proposals by level and year of schooling.

What was unprecedented and transformative about this process was the participation of the wise indigenous men and women who, for the first time in the history of Bolivian education, were part of the construction of both Education Law No. 070 “Avelino Siñani - Elizardo Pérez”, as well as the Base Curriculum and the Plurinational Education System Study Plans and Programs (SEP).

Another aspect that stands out is the way in which the national teaching profession participated, with a total of 90 teachers: five rural and five urban for each department; who have been organically elected, from the educational unit union, then in the educational district, later in the departmental federation, to form the national commission.

At their conclusion, the subcommittees presented the Base Curriculum and the Study Plans and Programs in their first version to the Ministry of Education. Then these documents would be systematized and adjusted from approximately 2008 to 2013, in various pedagogical meetings, workshops and other events, with the participation of institutions and organizations related to education, teachers, mothers and fathers, students, specialist professionals, etc.

4.4.3. Milestones of Law No. 070 on Education and Socio-Community Productive Educational Model

Since the promulgation of Law No. 070 on Education “Avelino Siñani-Elizardo Pérez”, its implementation has marked several milestones that constitute important advances for education. The most notable ones are described below.

Consolidation of a Plurinational Education System. Recognizing the diversity of areas in which education is developed, Plurinational Education System is organized, made up of three (3) subsystems: Regular Education Subsystem, Alternative and Special Education Subsystem, and Higher Education for Professional Training Subsystem.

Eradication of illiteracy. Literacy and Post-literacy are recognized in the Youth and Adult Education and Alternative and Special Education Subsystem training levels. These programs allowed the eradication of illiteracy in Bolivia¹⁶.

Intracultural, intercultural and plurilingual education. Within the framework of the cultural and linguistic diversity that characterizes Bolivia, Law No. 070 promotes the revitalization of the cultures of the Peasant and Afro-Bolivian Nations and Indigenous Peoples, for which it promotes their native languages by implementing the development of their own regionalized curricula, which respond to the identity and worldview of each nation and people. Intraculturality has been significantly enhanced with the creation of the Plurinational Institute for the Study of Languages and Cultures (IPELC) for linguistic and cultural study and research, with the power to create Institutes of Languages and Cultures (ILCs), one per nation and town, whose function lies in normalizing languages and promoting them. This perspective of education far exceeds the proposal of an intercultural, bilingual education, proposed with the previous Education Law.

Inclusive education. Law No. 070 recognizes the diversity of population groups and people that make up communities and towns of the Plurinational State of Bolivia. To this end, it has been implementing and consolidating, among educational policies, inclusive education, as an inseparable part of the MESCP, which allows equalizing educational conditions and opportunities so that all Bolivians

¹⁶ The United Nations Educational, Scientific and Cultural Organization (UNESCO) declared in its report 181 EX/61 of April 15, 2009, that Bolivia has an illiteracy rate of less than 4%, which is why it is considered a literate country thanks to a method previously followed by countries such as Cuba and Venezuela.

exercise their right to quality education, through a set of curricular guidelines, programs and multidisciplinary services. In this framework, the Plurinational State of Bolivia has created the Alternative and Special Education Subsystem, hierarchizing it with an authority at the vice-ministerial level, in order to promote inclusive education policies.

Free delivery of high school diplomas. Starting in 2009, the Plurinational Education System authorities, at the closing ceremony of the school year, deliver the high school diploma free of charge to all students who have satisfactorily completed the six years of secondary school, saving them the average cost of Bs. 150 (Ministry of Education, 2015) that the universities charged them, and above all the processing time, which could extend up to a year.

Technical-Humanistic Baccalaureate. Law No. 070 incorporates and recognizes training at a intermediate technical level in Productive Community Secondary Education, emphasizing the productive meaning of the MESCP and the economic, productive and transformative potential of education.

Strengthening technical training. Law No. 070 recognizes and strengthens technical training, through the Technical Technological and Artistic Institutes, which are now part of the Higher Education for Professional Training Subsystem.

Implementation and Consolidation of Higher Artistic Training. Law No. 070 recognizes for the first time within the Plurinational Education System Higher Artistic Training as a professional training and is composed of Artistic Training Centers, Artistic Training Institutes and Bolivian Intercultural Schools, at the training levels, intermediate technical, higher technical and bachelor's degrees in the different artistic careers.

Hierarchization of teacher training. As a structural and strategic aspect in the implementation of Law No. 070 and Socio-Community Productive Educational Model, teacher training is assumed by the State as a priority and fundamental responsibility, which is why teacher training is prioritized at the undergraduate level, but is also strengthened as a Teacher Training structure, which includes initial training, continuing training and postgraduate training, in addition to the Complementary Training Program for Teachers (PROFOCOM).

Eradication of the interim in the teaching profession. When Law 070 began to be implemented, there were around 18,000 interim teachers in the teaching profession who, in past years, had entered teaching without having received any instruction and/or training to work as teachers. With the implementation of the Professionalization Programs for Interim Teachers (PPMI) and the Specialization and Update of Secondary Teachers (PEAMS), it was possible to professionalize these teachers, obtaining, as a main achievement, that all the teachers in the Plurinational Education System have received training to perform as such.

Program one computer per teacher. Starting in 2011, a true technological revolution has been developed at Plurinational Education System with the start of the “one computer per teacher” program, which involved the gradual delivery of a free computer to all teachers in the public-sector teaching profession in the country. In this way, access to technology for educational purposes is provided in an unprecedented and massive way to the entire teaching staff of Plurinational Education System. The program also makes it possible for educational resources and materials in digital format to be distributed in unprecedented proportions to teachers for their respective use in educational processes. On the other hand, access to technology is a basic condition for the distance education modality to be implemented, without which the contingency of the COVID 19 pandemic would not have been faced in any way.

Bonus Juancito Pinto. The most accurate and consistently applied policy to reduce the school dropout rate, throughout the entire history of Bolivian education, has been the implementation of the Juancito Pinto Bonus, consisting of a subsidy of 200 bolivianos to students in public educational units and centers. The policy was implemented starting in 2006, granting the benefit to students at the initial level and the first years of primary school, gradually incorporating all students up to the sixth year of secondary education. In this way, the school dropout rate has been reduced from 4.5% to approximately 1.5%.

Indigenous Universities. As part of the intracultural and intercultural policies, Law No. 070 recognizes Indigenous Universities as public academic-scientific institutions, articulated to the territoriality and organization of the Indigenous Native Peasant and Afro-Bolivian Nations and Peoples of the Plurinational State; which can develop professional training and research, contributing to the economic and productive dynamics of their region.

The recovery of the right to education. The year 2020 brought with it two pandemics for education. On the one hand, the health pandemic confined the entire population inside their homes, forcing them to resort to distance education for which they were not fully prepared and, on the other hand, a political pandemic that ended up closing the school year, an unprecedented event since the time of the military dictatorships. After such catastrophes, there was a need to rise up and recover the right to education. This recovery was powerful to the extent that it was implemented with a new milestone in the history of Bolivian education, developing, editing and distributing learning texts to the 2,800,000 students of the Regular Education and Alternative Education and special subsystems. For the first time, all our girls, boys and young people from public schools and educational centers received their teaching texts free of charge. Likewise, the platform of the Ministry of Education was made available to the entire educational community, with digital and audiovisual pedagogical resources of various kinds for students and teachers to support their educational processes.

Since the construction of Law No. 070, following its implementation, one of the characteristics that stands out the most is its broad call and participation, which has made possible the construction of important milestones for education. These milestones, which involve achievements and advances for education, also represent challenges around which progress must continue towards quality education.

II. Realities to which the Socio-Community Productive Educational Model responds

The MESCP allows the implementation of Law No. 070 on Education. It responds to a critical reading of Bolivian education, because it clearly expresses the insufficiencies, the aspects ignored or relegated in the previous educational models and their subsequent curricular proposals.

It is a construction based on criteria defined by the demands of the Bolivian people, whose realization cannot come from the desk, but from a broad consensus and social participation, because experiences with prefabricated models entail processes of re-colonization and high concentration of power that can lead to authoritarian positions. The model must be linked to a generational effort to build public policies community-based.

In this sense, the educational model responds to problems that were not taken into account by previous educational proposals. These problems are presented below.

1. Colonial and neocolonial condition in education

It is expressed in the overvaluation of what is foreign to the detriment of internal potential, imposing alienating and decontextualized content that, in addition to promoting the imitation of stereotypes from other cultures, developed a copyist, repetitive and mechanistic mentality.

The destructuring of the colonial mentality was not part of the previous educational proposals¹⁷, so contempt for their own

17 Which does not mean that many previous efforts, such as the Warisata school or the indigenous schools, or even the experience of teachers, tried and still try today to break with this logic; However, we can note that as part of a State policy, very little was done in this regard.

cultures, exclusion and discrimination continued. These characteristics meant the development of a Castilian, monocultural, evangelizing, homogenizing and uncritical education.

The colonial mentality, also present in teaching-learning systems, caused the gap between theory and practice to widen. In the classroom, we started from the exemplification of foreign models, teaching from theory, but not with the aim of reaching practice, but it was simply not considered relevant to start from our realities.

Finally, the colonial mentality also has institutional consequences, among them the incoherence between educational models and pedagogical proposals such as that of the Warisata Ayllu School, the Indigenous Schools and other initiatives and proposals that were not taken into account to generate a new educational model. And if they were taken as examples, there was always a tendency to recover their formal character and not the political project that these proposals contained, because they were evidently against the educational policy guidelines coming from international organizations.

2. Economic dependence

Economic dependence refers to the almost non-existent articulation between educational policies and the proposals to overcome economic dependence, the historical single-producer condition, facilitator of raw materials for the world market. An education focused on humanistic training, with an incipient technical education, has only reinforced this economic dependence, through the generation of cheap labor for the internal labor market, which is a reflection of the international division of labor.

All the ways to professionalize and qualify the technical workforce, despite their good intentions, only managed to reinforce the subordinate condition to the international market, therefore increasingly strengthening Bolivia's dependence.

The labor market has a colonial bias that overvalues humanistic training over technical training, and the proliferation of professionals in this area is an example of this. Therefore, technical trades are devalued,

not only because they are less remunerated but also because they are less valued and, in some cases, even considered inferior.

The possibility of deconstructing the colonial mentality in the educational field does not depend only on the articulation of manual and intellectual work, nor on the economic incentive to generate better conditions for technical training, but requires pedagogical action that expands technical training towards productive technological training with its own identity, articulated with concrete economic policies that support the transformation of the productive matrix, with sovereignty over natural resources, oriented towards food security and care of Mother Earth.

The extraordinary advances in information and communication technologies in recent decades have opened up unprecedented possibilities for the development of educational processes, shortening distances, times, facilitating and, above all, expanding in a practically unlimited way, access to information and knowledge.

However, it is also true that digital gaps and inequality in access to these technologies are still a problem in the Latin American and national context. There are still communities in which access to the internet or technological devices is limited by different factors.

Given this panorama, the latent risk in our society is to become a passive society and consumer of technology and information, without assuming prominence within this technological scenario.

The use of technologies in education is a potential that must be understood appropriately and pertinently. Not only are they instruments of communication, they can also become forms of dehumanization of social and community relations by deepening impersonality, anonymity, alienation, dependency, among others. Access to information and the virtualization of the world, without criteria for its use and exploitation, threatens to reproduce forms of technological dependence that limits the possibilities of building a society with scientific and technological sovereignty.

Under these conditions, education becomes a dynamic component that links production and community economic redistribution to guarantee the reproduction of life and cultures of plurinationality.

3. Devaluation of ways of knowing and knowledge from Indigenous Native Peoples

This problem refers to the revaluation and reconstitution of the ways of knowing and knowledge of the Indigenous Native Peoples that were always considered inferior with respect to the so-called “universal” knowledge. Its potential to generate its own and relevant ways of knowing and knowledge was left aside.

Education in Bolivia relegated the original indigenous ways of knowing and knowledge by considering them surpassed by the “advances” of knowledge accumulated “universally”, but also because they were considered local, that is, adequate and relevant to particular cultures. It was from this particularistic intercultural approach that the Educational Reform proposed a tolerant education towards the original indigenous ways of knowing and knowledge and that, in fact, maintained an isolated and static vision of cultures, reinforcing the particularistic, fragmentary cultural rescue and the undervaluation of the original indigenous ways of knowing and knowledge in relation to universal knowledge. This focus on the ways of knowing and knowledge left aside the political project of the Indigenous Native Peasant Nations and Peoples of Bolivia, which expressed the need to reconstitute their way of life after having been colonized for more than 500 years.

Currently, the vision proposed by nations and peoples implies considering their ways of knowing and knowledge as valid enough¹⁸ to learn from them, that is, assuming the fact that they also contribute to the transformation of the positivist vision of capitalism.

This implies producing knowledge from cultures in equal hierarchy with knowledge considered “universal”, contributing to reconstitute

¹⁸ The Kallawayas have recently been recognized by the WHO as herbal doctors. For a long time, Western medicine learned the ways of knowing and knowledge of plant management from ancestral peoples, which later allowed the advancement and development of pharmaceutical industries, and this was never recognized. Today we are engaged in a fight over the intellectual property of our people's ways of knowing and knowledge.

the identities and ways of life of plurinationality, since through the production of knowledge, the peoples and nations relegated and classified as “inferior” in the face of capitalist modernity are also reconstituted and re-emerge.

The learning of the ways of knowing and knowledge of the original indigenous peoples and nations and the production of knowledge from culture generates a new process, allowing the transformation of reality to be enhanced through the appropriation and development of their potential, starting from their incorporation into the Socio-Community Productive Educational Model.

4. Cognitivist and rootless character of education

Another problem is the cognitivist and rootless nature of education, which has always been focused only on learning and cognitive development. Even the Educational Reform, which included procedural and attitudinal aspects, reproduced a type of education as if the training of human beings was outside the reality in which they live. Education was never linked to the improvement, change or transformation of the existing living conditions in the country.

An education guided by foreign models results in an education that immobilizes and colonizes reality. For this reason, the economic, political, social and cultural processes were, on the one hand, and education on the other, generating a gap that uproots men and women from their reality. In other words, education was not committed to its reality, it was not relevant, since it did not affect the transformation of local contexts, and, therefore, it reproduced the conditions of lack, exclusion and inequality.

An education committed to reality means committed to its transformation, educating with an integrally and holistically committed sense, building knowledge relevant to its reality and its context, generating socio-productive projects towards humanistic technical training.

This problem, to which the Socio-Community Productive Educational Model responds, synthesizes all the previous ones, since by articulating the construction of an educational model appropriate to the demands of the Plurinational State, it

is committed to the transformation of reality. Therefore, it must be considered that education is no longer just a training process focused on the cognitive, but rather a productive education that responds to needs and resolves the inequalities and exclusions that we experience. This energizing aspect is the new component that permeates the entire curricular proposal.

III. Bases, foundations and principles of the curriculum of the Plurinational Education System

1. Bases of the curriculum

1.1. The ways of knowing and knowledge of Indigenous Native Peasant and Afro-Bolivian Nations and Peoples

Among the sources and bases of the curriculum are the knowledge, wisdom, ways of knowing and values of the Indigenous Native Nations and Peoples, developed through community education. This way of teaching and learning was lived as an experience rather than as a systematised methodology, since it was directly linked to the life of the communities.

Basically, it is an experience that shows that education is not necessarily separated as a specialized institution, but can be deployed by the community in the reproduction of its life. The entire community is committed to education, all the time. Furthermore, education, related to mutual upbringing, expands beyond the sphere of human beings. The community is not only constituted by humanity, but there is also a relationship, or rather what we could call a communal relationality, also with Mother Earth, the cosmos and spiritualities. These are elements that make up the experience of community education whose wisdom constitutes a fundamental basis of the new plurinational curriculum.

1.2. The pedagogical experience of the Warisata Ayllu School

Warisata constitutes another of the bases of the Plurinational Education System Curriculum. It had a social, economic and political community organization, founded on its own worldviews and values. It was a school of study, work and production, where community practices were linked to classroom tasks, in addition to

being unique and nuclearized, integrating different levels of training from childhood to higher education.

The Warisata Ayllu School developed the education of life, where society as a whole educates the entire society. In this sense, the school loses its dimension as an isolated, closed enclosure, separated from society and the environment, and becomes an institution of life that contributes to the formation of human beings with the potential and capacities to learn and develop in today's world.

Warisata is characterized by developing a productive and liberating pedagogy, an active education and work aimed at the community good. It allows you to think and act with your own ideology and develop critical, creative and purposeful thinking, aimed at the production of material, intellectual and spiritual goods for the common good.

1.3. Vygotsky's critical pedagogical proposals

Another of the bases of the new curriculum are the critical pedagogical proposals, among which Vygotsky's stands out, which considers that people learn in interaction with others, a process that is mediated by historically and socially developed culture.

There are several concepts that Vygotsky worked on, thinking about the reality in which he lived. The idea here is not to base itself on everything that this author proposed, but to rescue some concepts that can be articulated, even resignified, to the community and productive education proposed by the Base Curriculum of the SEP.

Among these concepts, the zone of proximal development stands out. It was developed by Vygotsky, in part, as a criticism and alternative to the application of individual static tests with which intelligence was measured:

...the distance between the actual level of development, determined by the ability to independently solve a problem, and the level of potential development, determined through problem solving under the guidance of an adult or in collaboration with a more capable peer (Vygotsky, 1979).

This area of social interaction is the closest for the boy and girl; There you have the possibility to interact and learn. Consequently, the zone of proximal development provides an important foundation for understanding the processes of subjective constitution and cultural appropriation. The

important thing is that in these zones of proximal development the boy or girl can establish significant situations, as they are directly linked to their life, their concrete experiences and their culture.

With this concept of zone of proximal development, Vygotsky mentions the gap that exists between the individual and social resolution of cognitive tasks. For this author, every boy and girl has in any domain a “real level of development” that can be evaluated by examining their individuality and also has an immediate potential for development within that domain; It is this difference that Vygotsky calls the “zone of potential development.” People are capable of solving problems with the help of others; In situations where we find ourselves alone we are not able to solve the same problems; Therein lies the importance of the concept of zone of proximal development proposed by Vygotsky.

The student's learning is achieved with the help, guidance, collaboration and participation of the teacher, the educational community and the environment. In this framework, we seek to train students who interact and appropriate culture, based on a participatory, formative, active, reflective, critical, purposeful, integrative and community process, through which procedures, thoughts and ways of acting linked to work and production are learned.

In this way, the historical-cultural theory of education conceives personal development as a permanent production of ways of knowing and knowledge, in all socio-community areas, as well as mediating instruments that regulate and guide the relationship with the external world, such as symbology, languages and cultural manifestations, among others.

1.4. Freire's proposal for liberating Latin American popular education

Paulo Freire's proposal rescues the liberating and problematizing pedagogy that develops a critical consciousness and reflective attitudes, aimed at generating structural changes in human beings and their environment.

This proposal maintains that education should be a process of critical understanding, awareness of reality and domination that is experienced, promoting a process of liberation. Education, therefore, occurs from an exercise of critical problematization of reality, in which questions are asked, reflected, and investigated, based on dialogue with the community.

The methodology of problematization that is being recovered for Base Curriculum is strongly contextual and historical, in the sense that subjects must become aware of the place and context in which they live, which is linked to a present historical moment, it is a space of struggle and construction options.

In this sense, it must be pointed out that this educational proposal is not based on the mirage of neutrality, but rather on a clear political option for the poor and excluded, which has been a central point in popular education.

The educational act is conceived as a reciprocal and complementary interaction between the student, the teacher and the environment. This process occurs from a liberating dialogic action¹⁹. Thus, the production and appropriation of knowledge is oriented towards the transformation of reality and the fight for the liberation of consciousness, the questioning of economic and political inequalities, free work, disalienation and the affirmation of human beings as people who live in community. In this sense, for productive socio-community education, dialogue becomes an essential element of the educational process as a practice of freedom, being the encounter that unites the reflection and action of people in the search for transformation.

2. Foundations of the Base Curriculum

2.1. Ideological-political foundations

After several centuries of colonial and neocolonial domination, in Bolivia we are experiencing a process of decolonization that involves overcoming the colonial condition based on a new alternative or form of coexistence inspired by the history and worldview of the Indigenous Native Peasant and Afro-Bolivian Nations and Peoples of Bolivia, to overcome the inequality and exploitation produced by globalized capitalism.

Colonialism encompasses the dimension of political, economic, social and productive domination, manifesting itself in the material sphere, the exploitation of the workforce and the plundering of natural resources. Neocolonialism manifests itself in domination, symbolic and cultural subordination. It is also manifested through narratives that appear to be a strong defense of their interpretation

¹⁹ For Paulo Freire, dialogue becomes an essential element of the educational process, as a practice of freedom. At the same time, dialogue ceases to be a mechanical act where ideas are deposited from one subject to another, becoming a dynamic communicative encounter that encourages reflection and action of people oriented towards the world. It must be transformative and humanizing.

of democracy that, in essence, seeks to ignore the democratic expression, will and practice of the people. These forms of neocolonialism are accompanied by a broad media structure that seeks to legitimize these narratives.

The curriculum is decolonizing because it transforms neocolonial structures²⁰, vitalizing the relationship between the individual and the community, promoting the development of a community consciousness, recognition of cultural identities, revaluing one's ways of knowing and knowledge, the socio-community principles and values, the worldviews and the spirituality of the First Nations and Indigenous Peoples²¹ Peasants and Afro-Bolivians, in intercultural dialogue with the knowledge of the world.

The curriculum proposes a decolonizing education that incorporates the principles, values and knowledge of the Indigenous Native Peasant and Afro-Bolivian Nations and Peoples in an egalitarian way, to revalue, recover and deploy their potential and also contribute as counter-hegemonic elements and alternatives to capitalism: the community, as an alternative form of coexistence; Vivir Bien, as a life horizon that seeks harmony and complementarity with Mother Earth and every form of life that exists in it, where individual competition and instrumental rationality do not prevail, but rather a complementary relationship.

As part of this process, a critical, reflective, creative, productive and transformative consciousness is strengthened subjectively, which drives the cultural revolution of thought and knowledge, establishing an education in the community of life and its values, which recognizes as protagonists of the educational processes the people who constitute the extended education in the classrooms and beyond them, as well as the living education installed

20 The neoliberal economic model in Latin America has reproduced colonial structures, generating great inequalities and increasing poverty. Neoliberalism, as part of capitalism, is subject to markets and the free movement of capital, where it seeks to maximize individual well-being by making the most of natural resources and work that deteriorates nature and endangers the future of life on the planet. Although neoliberalism proclaims the free market as the best scenario for social life, beyond being an economic doctrine it represents a conception of life in society, which paradoxically produces a loss of the sense of community due to globalization that standardizes people and cultures. 21 We understand that the ways of knowing and knowledge come from all the peoples and nations of the Plurinational State that include peasants, intercultural communities, Afro-descendants, social organizations and all forms of cultural expression.

in the tutelary entities of our territories or physical and symbolic referential support of the communities²².

The curriculum proposes breaking individualistic and dogmatic mental schemes, so that students are able to reaffirm and strengthen their cultural identity, through the practice of socio-community principles and values and the use and development of native languages. The decolonization of the Bolivian reality has as one of its pillars the transformation of education; In this framework, the implementation of Socio-Community Productive Educational Model has a fundamental role in the consolidation of the Plurinational State.

2.2. Philosophical foundations

Vivir Bien, expressed in the worldviews, experiences and practices of Indigenous Native Peasant and Afro-Bolivian Nations and Peoples, becomes a guiding criterion for life from which the search for complementarity and harmony with Mother Earth, the Cosmos and spiritualities emerges.

The aim is to learn to educate ourselves within complementary relationships governed by the life cycles of human beings, plants, animals and the cosmos. From this perspective, holistic approaches to health, education, work, and social and community organisation are brought together. Education promotes the formation of a new consciousness of life by rethinking the place of human beings in a harmonious relationship with everything around them.

This requires us to examine the products that contemporary globalised capitalism presents as solutions to “all” humanity’s problems. From Vivir Bien we can approach life differently and enable human beings to learn and construct alternatives inspired by the experiences and practices of Indigenous Native Peasant and Afro-Bolivian Nations and Peoples. Thus, education that was previously directed inexorably towards progress, development, accelerated modern life, extreme individualism, the objectification of Mother Earth, instrumental relationships with others and other cultures, and patriarchy, finds alternatives inspired by Vivir Bien.

22 The concept of territory is not reduced to a physical and geographical space only, but is the place that gives a sense of belonging to a community. For communities, the territory not only involves the organizational, but also the symbolic (rituals), the legal (normative) and the technological (procedural wisdom).

The curriculum, therefore, is based on Vivir Bien as the experience that guides us on the path to follow in the search to resolve the needs of the entire Bolivian population and find an alternative at the time of current global crisis. Educating yourself in Vivir Bien has more to do with a search for harmony with Mother Earth (nature), which is not a rational or calculated respect, as it is, for example, in sustainable development, but rather occurs from the development of holistic consciousness where the human being thinks and feels as part of nature and the Cosmos.

Education has the task of recovering that consciousness of Vivir Bien, for which scientific knowledge is insufficient, because education not only instructs in the manipulation of objects, knowledge and learning of skills or abilities, but in a deep sense it implies an education of life, in life and for life; This is where an education in Vivir Bien makes sense. Scientific, technical and technological knowledge, which is important today for the development of human life, does not by itself guarantee a harmonious or complementary life.

That is why, from education, a training that seeks complementarity under a dialogic sense of life is recovered, that is, in an articulated and complementary way also with science and, even, with other alternatives that are being developed in other places, and that as an educational element proposes the comprehensive and holistic training of students (girls, boys, adolescents, young people and adults) with equity and social justice, developing an awareness of coexistence with nature, the Cosmos and the spiritual dimension of life.

2.3. Sociological foundations

The Base Curriculum is based on the plural condition of the Bolivian reality. This plurality was systematically considered an obstacle to the deployment of Bolivia, which is why an attempt was made to homogenize the population through an education that, in this way, acquired a colonial and “civilizing” character.

The Plurinational State has as one of its pillars the construction of a Socio-Community Productive Educational Model that contributes to revitalizing different cultures, ways of life and diverse educational forms. The plurality of the Bolivian reality is constituted on three levels:

- The first level, due to the coexistence of Indigenous Native Peasant and Afro-Bolivian Nations and Peoples who have

worldviews and ways of life with a long cultural memory. These nations and peoples pre-existed the colonial period and have managed, despite historical-cultural colonialism, to maintain their sense of community life to the present day.

- A second level has to do with the diversity of regions and socioeconomic realities, a level of plurality that establishes the existence of multiple regions, but also the differences that occur between urban and rural areas.
- A third level of Bolivian plurality is constituted by identity and organizational diversity. This level is made up of other factors of Bolivian plurality, such as the network of territorial organizations and the various local identities that also configure the complexity of this society.

The plurality of the Bolivian reality, constituted by these three levels, requires locally-based educational management and a curriculum that has to be contextualized according to the culture, region and locality. For this reason, the Base Curriculum proposes general guidelines that organize education in Bolivia, which must be concretized according to the reality of each place and its productive vocation, in regionalized and diversified curricula.

2.4. Epistemological foundations

The educational model is based on epistemological pluralism, understood as the articulation and complementarity, without hierarchies, of different forms of knowing, knowledge, wisdom and science, both our own and those of other peoples and cultures, through a process of recovery and intracultural and intercultural dialogue.

This means that there cannot be a unilateral predominance of a type of knowledge mistakenly considered universal. Modern science, for example, may be very important for many human activities, but it does not cover all dimensions of life, but only quantifiable, measurable aspects of the “real”, which is not all of reality (Panikkar, 2008). Therefore, knowledge is not exhausted by science.

Scientific knowledge is considered neutral and suitable for any culture since it appears as “universal” knowledge, in the same way that technology, which derives from science, is considered the solution to all problems. The wisdom of cultures and peoples transcends those supposedly universal

knowledge, as they incorporate a different way of seeing the world for the preservation of life and nature, allowing us to detect the misuse of science and knowledge that is leading Mother Earth towards its destruction. That is why it is important to balance the development of science with the wisdom and spirituality of nations and peoples.

The other types of knowledge and wisdom of nations and peoples are as valid as scientific knowledge and have the same importance. By recovering the original indigenous wisdom, which incorporates the spiritual relationship with nature, we are not going back to a “primitive”, mythical, pre-scientific vision, but rather recognizing that human beings cannot live only and exclusively through science. The wisdom of Indigenous Native Peasant and Afro-Bolivian Nations and Peoples has great importance in education, since it makes it possible not to fall into the perverse consequences of the totalization of science.

This does not mean that science should be denied, but rather that it cannot be the only type of valid knowledge, since it requires articulation with other types of knowledge recovered and recognized as equally valid to respond in a pertinent manner to the problems produced by the globalization of capitalism.

2.5. Psychopedagogical foundation

The Base Curriculum is psycho-pedagogically based on community learning, that is, learning from, in and for the community. You learn from the community; which is the central node from which training and learning have meaning and relevance. You learn dialogically and creatively, with a committed and useful (ethical) sense of knowledge.

For each girl or boy, awareness of oneself as a participant in social life is the starting point for learning about human relationships with nature, the economy and the community: essential themes in structuring curricular content, language, consciousness and thought. Every human experience is organised and structured as learning only through language as the organiser of thought.

We learn when, based on relationships with other people, we manage to dialogue about experiences and what we experience practically in and

with the world, we organize the meanings provided by shared language, based on which we value what we have learned and process a corresponding product or production.

It is about achieving the community organization of educational processes and activities, in solidarity and complementarity, between women and men, between grandmothers, boys and girls, young people and adults who inhabit our towns, with a sense of community, productive and in harmony with Mother Earth.

Methodologically we can establish that community learning is specified in four methodological orientation criteria:

- An education in practice that is expressed in experience (experience), previous ways of knowing and knowledge and experimentation (direct contact with reality). The first is based on the experiences of those involved in the educational process; Everyone begins training from and based on their experiences, and this is how education is connected to their culture from their experiences and experiences. The second is based on direct contact with reality from the different fields of ways of knowing and knowledge, to enable the development and strengthening of capacities, abilities and skills in specific spaces where everyday life takes place.
- A theoretical construction that reflects, re-semantics, elaborates, systematizes and organizes relevant and new content, based on experiences and experimentation, susceptible and in the process of generating theoretical thinking, capable of contributing to the process of transformation of concrete reality.
- An assessment or assessment process that, as a result of the practical and theoretical moment, facilitates the self-assessment of the development of the capacities, abilities and skills applied to life in terms of their use and relevance. The assessment, however, is not complete as long as it is not linked to community relevance, that is, its usefulness for the common good must be projected, strengthening positive attitudes towards social transformation, oriented towards a search for complementarity with Mother Earth and the Cosmos.
- Production integrates practice, theory and assessment in activities, technical and operating procedures in finished products, which show their relevance as part of the useful meaning of knowledge, generating tangible and intangible goods. All the previous moments of the pedagogical process converge in the realization of

the production, where the ways of knowing and knowledge from different areas and fields are creatively integrated. The moment of production emphasizes the pertinent and, therefore, creative nature of knowledge as part of a teaching that is concrete and useful for the community.

In this conception, the school, the family, the community and the State are instances of interaction, it is a necessary condition for the configuration of the scenarios where educational processes are developed. Therefore, education in life, understood in its entirety, operates as a transforming center for those involved in the teaching and learning process.

Therefore, educational processes are of a practical-theoretical-valuative-productive nature and are developed in productive spaces, constituted in the classroom, workshops, laboratories, offices, sports fields, production fields and the socio-community environment in general. These spaces are integrated and complemented from a basic sense of development of initiatives, effort, sociability and responsibility, where productive work is a dynamic and creative action, and is not reduced to a mechanical, technical and utilitarian experience.

3. Principles of the curriculum

The SEP curriculum assumes the following principles that guide the development of Bolivian education.

3.1. Decolonizing, liberating, revolutionary, anti-imperialist and transformative education

Colonization encompasses the most diverse forms of economic, political and cultural domination and subjection of a group of people, society or State over others, to take over their material and spiritual wealth, causing profound processes of transculturation, where the hegemonic culture destroys the culture of each nation and dominated people, imposing itself as hegemonic and a mechanism for perpetuating exclusion and discrimination.

The worldview imposed by colonization did not consider the spiritual symbolic dimension of the Indigenous Native Peoples vision; On the contrary, it turned it into a set of elements that were manipulated and managed in the service of “progress.” Consequently, decolonizing, liberating,

revolutionary and transformative education valorizes and legitimizes the ways of knowing, knowledge and values of nations and peoples, as an expression of plurinational identity and their patrimonial rights, incorporating into the curriculum the pluricultural knowledge of the Bolivian people, as well as updated knowledge of Latin American and world knowledge.

Likewise, it questions and rejects neoliberal dominance, hegemony, dogmatization and sociocultural and economic globalization. The new education promotes the Cultural Democratic Revolution of thought and knowledge that transforms the Eurocentric, capitalist and Western vision, into the perspective of contributing to the social, cultural, political and economic transformation of the Plurinational State.

In this understanding, decolonizing education deals with all types of discrimination and racial, social, cultural, religious, linguistic, political and economic violence, to guarantee the access and permanence of Bolivians in the Plurinational Education System, promoting equal opportunities with equalization of conditions, through attention to diversity and knowledge of the history of peoples, of the liberating processes of change and transformation of colonial mental structures, the revaluation and strengthening of their own identities. and community, for the construction of a new society.

Decolonizing education seeks to strengthen the identity affirmation of the nations and indigenous peoples of Bolivia; as well as promotes liberation from the perverse forms of capitalism, which is the contemporary form of neocolonial domination. It does not seek a return to the past, but is inspired by the practices and knowledge of the cultures and nations and native indigenous peasant and Afro-Bolivian peoples (NyPIOCyA), enhancing their liberating aspirations that transform political, economic, legal and sociocultural structures. It is decolonizing because it promotes the development of a curriculum relevant to the geographical, social, cultural, and linguistic contexts of our society.

3.2. Depatriarchalising education

Patriarchy is a sociocultural and historical construction of the exercise of power by men over women, which manifests itself in the public and private sphere, strengthening itself in different contexts, forming part of the multiplicity of powers present in society.

Consequently, depatriarchalisation is the historical, political and cultural process, individual and collective, aimed at generating a change in the way of being, thinking, feeling and acting to create reciprocal, complementary, harmonious relationships, without violence, exploitation, exclusion or discrimination between people, Mother Earth and between communities for Vivir Bien.

Traditionally, patriarchal practices and beliefs are reproduced through certain institutions in society, among which the family, the church, the media and the school stand out. For this reason, it is vitally important that the school aims to transform itself, promoting depatriarchalising education that involves the breakdown of gender roles, the fight against discrimination and violence. In this sense, depatriarchalising education seeks to help reveal, deconstruct and dismantle patriarchy.

3.3. Community, democratic, participatory and consensus education

Community education is a process of coexistence with relevance and belonging to the historical, social and cultural context where the educational process takes place. This form of education maintains the link with life from the material, emotional and spiritual dimensions, generating participatory and inclusive educational practices that are internalized in capacities and action skills for community benefit.

It is aimed at sociocultural, political and economic transformation where the cultural framework of Vivir Bien is learned and practiced, without losing its status as an agent of change. Students learn all socio-community practices in a participatory, democratic and consensus framework.

Democratic education generates spaces of equity and equal opportunities and participation; aims at the democratization of access to knowledge and the exercise of power, promoting the exercise and enforceability of rights, as well as the fulfillment of duties. At the same time, it promotes the practice of socio-community values that are transformed into socially conscious coexistence relationships.

It promotes sociocultural transmission in the holistic understanding of life and social cohesion with Mother Earth and the Cosmos. Being a community does not depend on genetics, but on coexistence. For this reason, community education supports social participation as a determining factor in decision-making and the exercise of power in educational activities.

Community education is based on the ways of knowing and knowledge of the peoples and cultures of Bolivia to enhance training processes, considering the diversity of cultures and languages and the various forms of learning. It seeks interrelation, exchange and dialogue with other cultures of the world under the principles of reciprocity and complementarity.

Knowledge arises from a permanent practice of community learning in life, from life and oriented to Vivir Bien. It is formulated taking into account the context; In this line, the ways of knowing and knowledge are built from the same reality in which women and men coexist, in interrelation with Mother Earth and the Cosmos, so the construction, production and dissemination of ways of knowing and knowledge are not outside the community; What's more, they respond to its needs and problems. It is also important to emphasize that teaching and learning spaces are not reduced to the classroom environment, but rather extend to productive and other spaces as a means for permanent learning and tangible and intangible production.

In community practice, it is required that participants provoke dialogic actions between their own and “universal” ways of knowing and knowledge; It promotes educational communities to overcome the fragmented vision of social reality and achieve an understanding of the complexity of political, economic and social processes. Methodologically, it takes into account the existing forms of teaching and learning in the NyPIOyA and other forms of learning.

3.4. Intracultural, intercultural and plurilingual education

Intracultural, intercultural and plurilingual education articulates the Plurinational Education System from the recovery, empowerment and development of the ways of knowing, knowledge and languages of the NyPIOyA, promoting interrelation and complementary coexistence with other cultures.

Intracultural education is a multi-referential process²³ of learning one's own, which promotes self-affirmation, recognition, strengthening, cohesion and development of plurinationality, through the study and implementation of ways of knowing, knowledge and the practice

23 Multi-referential is related to intergenerational cultural transmission conditioned by historical and geographical contexts, by the incorporation of appropriate cultural elements, by innovation according to sociocultural, economic and political changes, and the change that is generated from cultural interfaces.

of socio-community values, contributing to the affirmation of identities and the development of their own science and technology, where original indigenous cultures and languages are valued and developed within the framework of ways of knowing and knowledge pluralism, thus overcoming coloniality and homogenizing thinking.

The strengthening of intraculturality, in a dialogic, reciprocal and complementary relationship with the cultural diversity of the world, promotes an intercultural education that is defined as a multiplicity of historical processes that lead to an encounter between cultures, overcoming the inequalities derived from colonial structures and coloniality. The curricula of previous educational systems did not overcome the civilizational impositions of some cultures on others; Therefore, the intercultural education proposed in this model promotes the production of ways of knowing and knowledge without hierarchical distinctions for the common good.

Plurilingual education is an instrument of advocacy that promotes the recognition and development of languages with emphasis on native languages, which contributes to intraculturality as a form of decolonization and interculturality, establishing dialogic relationships that go beyond communicative levels and are reflected in daily life and in the processes of social, economic, political and cultural transformation.

In the SEP curriculum, language in general and languages in particular, in addition to being addressed as objects of grammatical analysis and as instruments of communication, are considered as an active experience of use and permanent production of meanings in daily life, overcoming the heteroglossic situation²⁴ in which curricular management and development are found. The learning of foreign languages, in addition to its instrumental nature to access ways of knowing, knowledge and discoveries from other cultural areas of the world, allows us to access logics of cross-border thinking, expanding communication strategies and intercultural coexistence.

Therefore, plurilingual education guarantees and promotes the learning of a native language, Spanish and a foreign language for all Bolivians, as it is an essential part of the cultural identity that expresses the ways of knowing and knowledge of culture and interculturality for harmonious coexistence within the framework of the Plurinational State. In the current educational model, languages become essential tools

24 Sociolinguistic situation in which a language overlaps with other languages in terms of use in formal and everyday contexts.

for communication, development and production of ways of knowing and knowledge, which are addressed throughout the curricular structure from the level of Early Childhood Education in the Community Family to the level of Higher Education.

From this, all levels of training assume the responsibility of carrying out linguistic planning and specifying the implementation of native languages in the curriculum in the different sociolinguistic regions.

3.5. Comprehensive and holistic education

A comprehensive and holistic education means promoting comprehensive training through the development of the dimensions of being, knowing, doing and deciding in the process of social and holistic transformation; as well as, the search for a harmonious and complementary coexistence with Mother Earth and the Cosmos, founded on the growth of consciousness and spirituality.

Comprehensive training emphasizes the interrelation of the ways of knowing and knowledge with the development of the dimensions of being, knowing, doing and deciding. This considers that a comprehensive education is given from the being, because it is educated in and from community values; of knowledge, because it develops cognitive abilities; of doing, because it is an education that is formed in the process of practice itself; and deciding, because it focuses education on the possibility of educating a community will with social and political impact.

The holistic approach refers to the development of the four dimensions simultaneously and interrelated in an understanding of the educational processes as a whole, to avoid the tendency to educate from the fragmentary. This understanding of the whole aspires to a complex, integrative educational process oriented towards dialogue, harmony and complementarity. It is the formation of the human being as part of Mother Earth and the Cosmos.

3.6. Territorial, scientific, technical, technological and artistic productive education

Territorial productive education is a substantial part of the educational process and is aimed at the transformation of the productive matrix, developing capacities, skills and abilities that contribute to the production of tangible and intangible goods, in a sustainable manner, promoting processes of production, conservation, management and defense of natural resources, within the framework of local and regional

productive activities, and the strengthening of community territorial management, in accordance with the postulates of the Plurinational State. Territorial productive education articulates educational institutions with the economic activities of the community.

Scientific, technical and technological education develops science and technology from basic and applied research to tangible and intangible production from the valuation and complementarity of the ways of knowing and knowledge of the NyPIOyA, aimed at the transformation of the productive matrix of the Plurinational State.

Artistic education develops capacities and skills of expression, creativity and personal and social sensitivity, facing a multiplicity of challenges and solutions to the demands that link material existence and spiritual experiences.

The incorporation of information and communication technologies in education is based on the possibility of creating new creative and expressive environments that facilitate the possibility of developing new pedagogical experiences from two areas: as an end, to offer students the bases of technological technical education appropriate to each level, and as a means, to convert it into an instrument of learning, access and dissemination of the development of science compatible with its use and impact on the community.

3.7. Inclusive education

Inclusive education is an essential policy that recognizes the diversity of population groups and people who inhabit the country and also an ethical and political position against the different manifestations of inequality, exclusion and discrimination. It is an inseparable part of the Socio-Community Productive Educational Model, based on the exercise of the right to education for all, which aims to provide timely educational responses, in equal opportunities with equal conditions and relevant to the needs, expectations, interests and potentials of all students, but specifically of students with disabilities, learning difficulties and extraordinary talent.

Promotes the diverse organization of educational processes and spaces, continuously prepares educational communities for inclusive education and

guarantees curricular development, access, permanence and conclusion of educational processes, for its students by applying direct and indirect modalities, specific curricula, programs, pedagogical technical support and other strategies, in coordination with the Regular Education Subsystems, Alternative and Special, and Higher Vocational Training of Plurinational Education System, to achieve inclusion socio-community and productive.

IV. Organisation and structure of the Plurinational Education System

The Plurinational Education System is organised into three (3) subsystems, each comprising specific levels, areas and spheres of educational provision:

- Regular Education Subsystem
 - Early Childhood Education in the Community Family
 - Vocational Community Primary Education
 - Productive Community Secondary Education
- Alternative and Special Education Subsystem
 - Alternative Education
 - Youth and Adult Education
 - Continuing Education
 - Special Education
 - Education for People with Disabilities
 - Education for People with Learning Difficulties
 - Education for People with Extraordinary Talent
- Higher Education for Professional Training Subsystem
 - Teacher Training
 - Technical and Technological Training
 - Artistic Training
 - University Training

The characteristics of each education subsystem are described below.

1. Regular Education Subsystem

The objectives of the Regular Education Subsystem are:

- Comprehensively train students, articulating humanistic scientific and technical-technological education with production, through productive training according to the vocations and potential of the regions, within the framework of intraculturality, interculturality and multilingualism.
- Provide historical and cultural elements to consolidate one's own cultural identity and develop attitudes of intercultural relationships. Reconstitute and legitimize the ways of knowing and knowledge of the Indigenous Native Peoples peasants and Afro-Bolivians, in intercultural dialogue with the knowledge of other cultures.
- Develop and consolidate theoretical-practical knowledge of a productive scientific, humanistic and technical-technological nature for their development in life and the continuity of studies in the Higher Education for Professional Training Subsystem.
- Achieve trilingual communication skills and aptitudes through the development of indigenous-original languages, Spanish and a foreign language.
- Complement and articulate humanistic education with historical, civic, human rights, gender equality, Mother Earth rights and citizen security education.
- Develop ways of knowing and knowledge scientific, technical, technological, ethical, moral, spiritual, artistic, sports, exact, natural and social sciences.

The Regular Education Subsystem includes the following training levels:

- Early Childhood Education in the Community Family - First stage: Initial Family Education (not in school). - Second stage: Early Childhood Education in the Community Family (schooled).
- Vocational Community Primary Education
- Productive Community Secondary Education

Levels	Early childhood in the community family						Vocational community primary						Productive community secondary					
Stages	Non-school-based				School-based		School-based						School-based					
Years of schooling					1	2	1	2	3	4	5	6	1	2	3	4	5	6
Years (reference age)	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17

1.1. Early Childhood Education in the Community Family

This level of education recognises and strengthens the family as the first setting for children's education and socialisation, in relation to their context and in complementarity with the community and state bodies. It comprises two stages: non-school-based family education and school-based community family education.

a) First stage: Non-school-based early childhood education in the community family. The first, non-school-based stage is a shared responsibility of the family, community and State. It seeks to recover, strengthen and promote the cultural identity of children under 4 years of age; support families in health prevention and promotion, healthy eating and good nutrition; and foster children's comprehensive psychomotor, socio-affective, spiritual and cognitive development through play activities linked to productive activities. It promotes settings for comprehensive education in the family, community and institutions, with affectionate interaction, equity and social justice, in coexistence with Mother Earth. It lasts 3 years.

Objectives:

- Promote the development of sensory, motor, cognitive, affective and spiritual capacities, closely linked to the family and community context, through appropriate guidance in comprehensive health, socialisation processes and cultural transmission.
- Contribute to comprehensive education in family, community and institutional settings with equity and social justice, generating experiences of interaction and affectionate upbringing, within the exercise of and respect for rights and harmonious coexistence with nature.

b) Second stage: Early Childhood Education in the Community Family School-based. During this stage, socio-community values, cognitive, linguistic and communicational, psychomotor, socio-affective,

spiritual and artistic capacities are developed, emphasizing the basic functions for learning that favor the development of attitudes of autonomy, cooperation and decision-making in the process of constructing their thinking.

It contributes to the learning of new forms of behavior, interaction with others, with nature, emphasizing the use of their mother tongue and expanding their languages in communicative situations and various artistic and recreational activities. It constitutes a link between the family, the school and the beginning of systematic learning. The second stage of initial education is school education and covers 2 years.

Objectives:

- Promote the consumption of healthy foods for good nutrition and comprehensive health of children in a timely and equitable manner, generating healthy eating habits and lifestyles that contribute to school performance and prevent malnutrition, overweight and obesity.
- Promote the harmonious development of the personality of children, through the development of socio-community values of cooperation, identity, spirituality and socio-affectiveness in decision-making and attitudes of autonomy, to consolidate their own cultural identity in the process of constructing their thinking.
- Develop psychomotor skills through significant experiences of discovery of one's own body, the space in which it operates, the time in which it carries out an activity and play as a form of discovery of the world to strengthen the personality development of girls and boys.
- Develop linguistic skills in children, through narration, description, conversation, explanation that allows the expression, understanding, organization and production of language for adequate and effective interpersonal communication.
- Develop capacities for the association of mathematical concepts, logical thinking, understanding and exploring the world, through the observation and manipulation of objects, allowing the discovery of the colors, shapes, sizes, textures, lengths, volume, temperature and weight found in everyday life.

- Promote curiosity, imagination and interest in learning through observation, exploration, experimentation and research for the care and protection of Mother Earth.

1.2. Vocational Community Primary Education

This educational level provides a set of ways of knowing and knowledge, through teaching and learning experiences with a critical sense, appropriate and relevant to the economic, social, cultural and linguistic reality of girls and boys.

It is aimed at comprehensive training, based on the promotion of the development of the four dimensions of the person: Being, Knowing, Doing and Deciding, fundamentally aimed at comprehensive reading, creative writing and mathematical logical thinking, which constitutes the basis of the entire training process in life and of an intracultural, intercultural and multilingual nature.

Objectives:

- Develop correct listening, speaking, reading and writing skills in the mother tongue, a second language and the learning of a foreign language under the textual communicative approach.
- Develop logical mathematical thinking by promoting spaces for analysis, interpretation and problem solving in specific situations of daily life.
- Promote the development of attitudes of observation, inquiry, exploration, experimentation and research in a critical, creative and productive way.
- Promote the comprehensive training of girls and boys oriented in their ways of thinking, feeling and behavior in accordance with the ethical-moral principles and values of the Plurinational State of Bolivia.
- Strengthen the development of capabilities, qualities and potential that allow girls and boys to learn throughout their lives.
- Promote the strengthening of personal and sociocultural identity with socio-community values of reciprocity, complementarity, equity, equality and social justice.
- Promote attitudes of protection and defense of the rights of Mother Earth, territorial and food sovereignty, scientific and technological sovereignty and the harmonious coexistence of the nations and peoples of the Plurinational State.

1.3. Productive Community Secondary Education

It is oriented towards humanistic technical training and progressively, towards obtaining the intermediate technical degree according to the vocations and productive potential of the regions and the Plurinational State.

It articulates gradual and complementary training in the scientific, technical, technological, humanistic and artistic fields with production, based on intracultural, intercultural and plurilingual dialogue, promoting vocations aimed at the transformation of the productive matrix, and food security and sovereignty.

The training of Technical-Humanistic Baccalaureate responds to the needs and characteristics of the regional context, according to the vocations and socio-productive and economic potential of the region.

Objectives:

- Consolidate humanistic technical training with socio-community values aimed at transforming the productive matrix and ensuring food sovereignty, through socio-productive projects that respond to socio-political, cultural and economic problems with relevance to regional productive vocations and potentialities.
- Strengthen critical, reflective and purposeful thinking, consolidating research capabilities that allow understanding social and natural facts and phenomena, generating transformation processes through intercultural dialogue for the good of the community, the country and the world.
- Promote practices of valuing one's own cultures, through equitable interrelationships without discrimination, to strengthen harmonious coexistence in cultural diversity.
- Consolidate the management of native languages, Spanish, a foreign language and languages, incorporating the logic of structuring and organizing thought, to generate productive processes pertinent to the transformation of the productive matrix and the development of sciences and arts.
- Strengthen socio-community values, spirituality and the emotional balance of the integral being, developing personal and community organizational capacities in gender equality, in intercultural dialogue and in harmonious coexistence with all forms of life.

2. Alternative and Special Education Subsystem

The Alternative and Special Education Subsystem is intended to meet the educational needs and expectations of individuals, families, communities and organizations that require continuity in their studies or that require ongoing training in and for life.

It is developed within the framework of the approaches of popular and community education, inclusive education and lifelong education, prioritizing the population in situations of exclusion, marginalization or discrimination.

The Alternative Education and special is intracultural, intercultural and multilingual. It includes the scopes of Alternative Education and Special Education.

The objectives of the Alternative and Special Education Subsystem are:

- Democratize access and permanence to culturally appropriate and socially relevant education, through educational policies and processes relevant to the needs, expectations and interests of people, families, communities and organizations, mainly people over fifteen years of age who need to start or continue their studies.
- Contribute to developing comprehensive training and critical awareness of social and indigenous movements, citizen and producer organizations, with non-school educational policies, plans, programs and projects, directly linked to daily life, supported by intercultural conceptions and relationships of social and community participation.
- Guarantee that people with disabilities have timely, relevant and comprehensive education, with equal opportunities and equal conditions, through the development of inclusive education policies, plans, programs and projects and the exercise of their rights.
- Develop educational policies, plans, programs and projects to care for people with extraordinary talents.
- Contribute to educational policies, plans, programs and projects for people with learning difficulties.
- Promote inclusive education and culture towards people with disabilities, learning difficulties and extraordinary learning talent, in the Plurinational Education System.
- Incorporate the use and correct application of the methods, instruments and communication systems typical of education for people with

disabilities, learning difficulties and extraordinary talent in the Plurinational Education System.

The Alternative and Special Education Subsystem includes the following areas:

- Alternative Education
- Special Education

2.1. Alternative Education

It includes educational actions aimed at young people and adults who need to continue their studies according to their needs and expectations of life and their social environment, through systematic and comprehensive educational processes, with the same level of quality, relevance and equalization of conditions as in the Regular Education Subsystem.

Likewise, it includes the development of permanent training processes in and for life, which respond to the needs, expectations, interests of organizations, communities, families and individuals, in their productive socio-community training that contribute to social and political organization and mobilization.

Lens of the Alternative Education

We democratize access, permanence and completion in the Alternative Education, based on relevant political actions, plans and programs, implementing decolonizing, flexible and emancipatory educational processes, from the ways of knowing, knowledge and experiences of people, families, communities and organizations, which allow the development of capacities, abilities, skills, potentialities, community learning, critical thinking, strengthening of identity, coexistence with Mother Earth and the Cosmos for the consolidation of the Plurinational State.

The Scope of the Alternative Education consists of 2 Areas:

1. Youth and Adult Education (EPJA)

- Humanistic Technical Sub Area - Technological and Productive Technical Sub Area 2. Continuing Education Not School-based EDUPER:

- Program: Education for the Strengthening of Social Organizations

- Program: Community Productive Education - Program: Education for Art and Culture - Open and Plural Training - Program: Education for Coexistence with Mother Earth

Objectives of the levels of the Humanistic Technical sub-area

• Level objective of Primary Education for Young People and Adults

Strengthen the ways of knowing, knowledge and experiences of people over fifteen years of age who have not accessed or completed primary education through the implementation of comprehensive, relevant, flexible and productive educational processes, of quality and necessary for life, based on their potential, needs, expectations, demands and characteristics, which contributes to the transformation of their reality by enabling the continuity of studies at the secondary and higher level.

• Level objective of Secondary Education for Young People and Adults

Develop comprehensive technical and humanistic training, training in critical thinking, based on ways of knowing, knowledge and own experiences, carrying out processes of building transformative capacities that allow the generation of horizontal relationships, entrepreneurship and continuity of training processes with a comprehensive knowledge base.

• Objective Sub Technical Technological and Productive Area

Develop a Technological and Productive Technical training, strengthening critical thinking, capacities, abilities, skills, through dialogue and the recovery of knowledge, experiences based on socio-community principles and values, giving added value to tangible and intangible production, in balance with Mother Earth and the Cosmos according to the needs, territorial productive potentialities, encouraging leadership with entrepreneurship that contributes to the development and reactivation of the community economy.

Youth and Adult Education Area (EPJA)

AREA	SUB-AREA	LEVELS
Youth and Adult Education	Technical-humanistic	Primary Education for Young People and Adults
		Secondary Education for Young People and Adults
	Technical, technological and productive	Basic Technician
		Assistant Technician
		Intermediate Technician

Non-school-based Continuing Education

The Continuing Education, as a component of the educational structure, is defined as that “aimed at the entire population, where non-school, comprehensive training processes are promoted, and critical consciousness is developed in response to the needs, expectations and interests of organizations, communities, families and individuals, in their socio-community, productive and political formation” (Art. 24, Law No 070).

The corresponding programs and objectives

a) Programme: Education to strengthen social organisations

We strengthen the leadership capacities, identity, worldviews, culture and values of nations, Indigenous Native Peasant Peoples, urban intercultural communities and Afro-Bolivians, enabling full participation, deeper political awareness and intercultural dialogue through the development of community leaders, so that they can influence social transformation reflectively, critically and constructively.

b) Program: Community Productive Education.

We strengthen the productive capacities of mobilization and generation of innovative proposals of producers, based on their needs, expectations

and interests, developing training methodologies, taking into account their knowledge and own productive practices with a Popular and Community Education approach that contribute to the transformation of the productive economic matrix of the community, within the framework of the Political Constitution of the State and the Plurinational Plan for Community Productive Education.

c) Program: Education for Art and Culture

We promote the arts and culture of nations, rural indigenous peoples, urban intercultural communities, Afro-Bolivians through the promotion of cultural research by Cultural Facilitators, the development of Social Cultural Projects and the Design of Public Cultural Policies that strengthen the identity of families, communities, and organizations.

d) Program: Open and Plural Education

We contribute to the interaction and well-being of people, groups, organizations, cultures at social risk, through the implementation of relevant programs that contribute to full personal and community fulfillment and the rescue of skills, knowledge, and experiences.

e) Program: Education for Coexistence with Mother Earth

We promote capacities for harmonious coexistence and social mobilization of individuals, families, organizations and indigenous peoples for the development of socio-environmental awareness in defense of the rights of Mother Earth, strengthening all forms of life in balance of human communities with their natural environment.

f) Training of Community Facilitators

We mobilize communities, neighborhoods, organizations through the training of community facilitators to contribute to their transformation through the formulation of relevant Socio-productive, Cultural, productive Projects according to the socio-cultural, linguistic, historical, ecological and geographical context, in interaction with other actors, organizations and institutions, within the framework of the construction of the Plurinational State.

This section presents a general outline of the Continuing Education Area.

AREA	TRAINING SEGMENTS	CERTIFICATION	PROGRAMMES
Continuing Education	Short courses	Qualification	• Education to strengthen social organisations • Community Productive Education • Education for Art and Culture • Open and Plural Education • Education for Coexistence with Mother Earth
	Long courses	Basic Technician	
		Assistant Technician	
		Intermediate Technician	

2.2. Special Education

It is the area in charge of developing, promoting, implementing and evaluating inclusive education policies and practices as a timely and relevant educational response to people with disabilities, learning difficulties and extraordinary talent, through modalities, services, programs, community educational support, and educational resources made available in the Plurinational Education System as an institutionalized instance of the Ministry of Education, in accordance with the full exercise of the right to education.

Strengthens the permanent improvement of quality educational provision, through its direct and indirect modalities, applying inclusive practices with plural methodologies, curricular adjustments and adaptations, itinerant educational modalities and others.

Likewise, it applies access, permanence and completion strategies and all educational resources that facilitate the comprehensive development of people with disabilities, learning difficulties and extraordinary talent, in the Regular Education, Alternative and Higher Vocational Training Subsystems in order to achieve inclusion for Vivir Bien.

It promotes early detection and identification, and attention to the educational needs and/or potential of students with disabilities, learning difficulties and extraordinary talent in the Plurinational Education System.

In emergency situations (economic, social, political, natural disasters or others), the Special Education area implements face-to-face, blended and distance educational modalities, promoting the permanence and conclusion of educational processes in the Plurinational Education System.

It promotes the implementation of an alert and monitoring programme for inclusive educational processes in institutions of the Plurinational Education System.

Coordinates the management of actions with public sectors and entities of the national and subnational government structure, social organizations and private entities, for the consolidation of Inclusive Education in the Plurinational Education System.

General Objective of the Scope of Special Education

Promote, develop and implement quality educational policies, which respond in a timely, relevant manner and with equal conditions to the needs, expectations, interests and potentials of people with disabilities, learning difficulties and extraordinary talent, to consolidate inclusive education as part of the Socio-Community Productive Educational Model through the generation of favorable conditions, in coordination with the Regular Education Subsystem, Higher Education for Professional Training Subsystem and the scope of Alternative Education.

Specific objectives

- Generate adequate educational conditions for the access, permanence and conclusion of educational processes for students with disabilities, learning difficulties and extraordinary talent in the Plurinational Education System, within the framework of the concurrent and specific competencies of the national government and subnational governments.
- Promote and encourage educational research, development, production and dissemination of plural methodologies and relevant educational materials for the educational provision of people

with disabilities, students with learning difficulties and extraordinary talent, under equal opportunities with equal conditions.

- Consolidate Technical and Technological Productive Education in the scope of Special Education with quality, relevance and equalization of conditions for the gradual scope of social inclusion of the populations served, as well as personal, socio-familial and social autonomy and independence.
- Promote continuous and postgraduate training processes for SEP teachers to care for the diversity of populations in the area of Special Education.
- Strengthen the relevant organization and transformation processes of educational and institutional management in the area of Special Education to improve educational quality.
- Develop the potential and skills of Plurinational Education System students to articulate them to the productive, cultural and social development of the Plurinational State of Bolivia.

Organization:

2.2.1. Education for people with disabilities

Within the framework of access to the exercise of the right to education of people with disabilities provided for in the Political Constitution of the Plurinational State of Bolivia, the General Law for Persons with Disabilities No. 223, defines six types of disabilities to which the Plurinational Education System provides relevant and timely educational processes:

- A. Intellectual: These are people who present significant limitations in the development of intellectual and linguistic skills, social and adaptive behaviors.
- B. Visual (blind person): A totally blind person is one who sees absolutely nothing or who only has a slight perception of light, but not the shape of objects, consequently their vision is not functional. A person with low vision is one who has distance vision limitations but can see a few meters or centimeters.
- C. Auditory (deaf person): Person with hearing loss and/or limitation of a lesser or greater degree and who, through vision, structures their experiences in integration with their environment.
- D. Physical-motor: Person who presents limitations in the development and coordination of physical-motor movements, which can occur congenitally or

acquired, at various times in human development.

E. Multiple: These are people who have multiple deficiencies, whether of a physical - motor, visual, auditory, intellectual or mental - psychological nature, who require extensive and generalized educational support for the integral and holistic development of the Being of each student.

F. Mental - psychic: These are people who, due to biological, psycho-dynamic or environmental causes, are affected by alterations in cognitive, logical, volitional, affective or psychosocial processes. It is characterized by disorders of reasoning, personality, behavior, judgment and understanding of reality. They have difficulties adapting to it and their particular living conditions, in addition to preventing the harmonious development of family, work and social relationships, without being aware of the psychological illness.

2.2.2. Education for people with learning difficulties:

This is provided through processes of detection, identification and comprehensive support under the Comprehensive Support Programme for Students with Extraordinary Talent in the Plurinational Education System, for students with general talent, specific talent and twice-exceptionality.

A. General difficulties: Includes students who have temporary or permanent educational needs in all areas of learning and educational processes, which are not caused by intellectual, sensory or neurological factors.

B. Specific difficulties: They are limited to certain academic areas, most frequently in reading-writing and mathematics, with a gap between performance and ability; They generally have a neurological origin with possible hereditary factors, in the majority of which intelligence is not compromised, and may be acquired or evolutionary; Many times factors such as those that arise in general difficulties in an interrelated manner also influence.

2.2.3. Education for people with extraordinary talent

It is provided through processes of awareness, detection, identification, prevention and educational provision contemplated in the program of care for students with general and specific extraordinary talent.

A. General talent: It is considered when the student demonstrates a positive differentiated performance of high or superior

capacities, potentialities and transformative and productive abilities in the dimensions of being, knowing, doing and deciding, in balance with the Fields and Areas of Ways of Knowing and Knowledge.

B. Specific talent: It is considered when the student demonstrates a differentiated and positive performance of potentialities and transformative and productive abilities in a field or area of knowledge or human activity in balance with the dimensions of being, knowing, doing and deciding.

3. Higher Education for Professional Training Subsystem

It is the educational space for professional training, recovery, generation and recreation of ways of knowing and knowledge, expressed in the development of science, technology, research and innovation, which responds to the social, economic, productive and cultural needs and demands of society and the Plurinational State.

Objectives:

- Train professionals with social commitment and critical awareness at the service of the people, who are capable of solving problems and transforming reality by articulating theory, practice and production.
- Develop research, science, technology and innovation to respond to the social, cultural, economic and productive needs and demands of the Plurinational State, articulating the knowledge and wisdom of the original indigenous peasant peoples and nations with the universal ones.
- Guarantee democratic access to knowledge, with a critical and reflective sense.
- Guarantee professional training programs according to social needs and demands and public policies.
- Recover and develop the ways of knowing and knowledge of the Indigenous Native Peasant Nations and Peoples, intercultural and Afro-Bolivian communities.

Organization

The Higher Education for Professional Training Subsystem is organized into the following areas:

- Training of teachers
- Higher university training
- Higher technical and technological training
- Artistic training

3.1. Teacher Training

The training of teachers is the process of professional training in the pedagogical, sociocultural and community dimensions, aimed at training teachers for the Regular Education, and Alternative Education and Special subsystems. It is characterized by being:

- Unified, in terms of professional hierarchy, pedagogical, scientific quality and service vocation.
- Intracultural, intercultural and multilingual.
- Publicly funded and free of charge, because it constitutes a supreme function and first financial responsibility of the State.
- Diversified, in terms of curricular training and institutional implementation, therefore, it responds to the economic, productive and sociocultural characteristics within the framework of the plurinational Base Curriculum.
- Holistic, dialogic and integral for the development of knowledge in all its forms and expressions to solve the needs and problems of the context.
- Systemic, dynamic and cyclical that responds to changes and transformations in society.
- Purposeful and transformative of reality, for the training of subjects capable of transforming their reality.
- Investigative for the rescue and production of ways of knowing and knowledge of the Nations and Indigenous Native Peoples and Afro-Bolivians, in dialogue and complementarity with universal knowledge, from Community Educational Practice (PEC) and the specialty.
- Critical, reflective and purposeful thinking, with scientific, technological, productive and innovative capacity.
- Inclusive and depatriarchalising, to promote the defense of human rights and peaceful coexistence.
- Gender and generational, to generate a culture of peace and harmony.

3.1.1. Structure of Teacher Training

The Teacher Training structure is organized into the following levels:

a) Initial Training

Initial Training is developed through the Higher Teacher Training Schools and Academic Units. The curriculum is unique to the training of teachers, it includes pedagogical - andragogical, general and specialized training in five years of study with a Bachelor's degree. The curriculum is organized into fields of knowledge and integrating axes, based on the general principles of decolonizing, intracultural and intercultural, community, productive education, developing the field of the specialty and the pedagogical field, based on knowledge of reality, cultural identity and the socio-historical process of the country.

b) Postgraduate Training

Postgraduate training for teachers is aimed at the qualification of training in the specialty, the production of knowledge and the scientific resolution of specific problems of reality in the educational field. Postgraduate Training will be developed by the Pedagogical University, dependent on the Ministry of Education, and will be subject to specific regulations.

c) Continuous Training

Continuous training is a right and a duty of every teacher, it is aimed at updating and training to improve the quality of management, processes, results and the educational environment, strengthening the innovative capacities of educators.

Continuous training will be in charge of a specialized body, under the Ministry of Education, its operation will be defined by specific regulations.

d) Transitional programs

They are complementary training programs for practicing teachers and graduates of Higher Normal Institutes, Higher Teacher Training Schools and Academic Units, such as the

PPMI Interim Teacher Professionalization Program, Academic Leveling Program (PNA), Plurinational Education System Complementary Training Program for Teachers (PROFOCOM-SEP) and others that arise as a result of social requirements, needs and demands, productive and cultural economics of society and the Plurinational State; They are articulated at the three levels of training (Initial Training of Teachers, Continuing Training, Postgraduate Training) that serve at specific times in different modalities of care; in-person, semi-in-person and remote.

3.2. Higher University Training

It is the educational space for the training of professionals, development of scientific-technological research, social interaction and innovation in the different areas of knowledge and spheres of reality, to contribute to the productive development of the country expressed in its political, economic and sociocultural dimensions, in a critical, complex and purposeful way, from different knowledge and fields of knowledge within the framework of the Political Constitution of the Plurinational State.

Its objectives are: To train scientific, productive and critical professionals who guarantee comprehensive human development, capable of articulating universal science and technology with local ways of knowing and knowledge that contribute to the improvement of intellectual production, and production of goods and services, in accordance with the present and future needs of society and the planning of the Plurinational State; Support university education as a space for participation, democratic coexistence and intracultural and intercultural practice that projects the cultural development of the country; Develop research in the fields of science, technology, technology, the arts, humanities and knowledge of actions and Indigenous Native Peasant Peoples, to solve specific problems of reality and respond to social needs; Develop a postgraduate training process for specialization in a field of knowledge and scientific research, for the transformation of social, productive and cultural processes; Promote extension and social interaction policies to strengthen scientific, cultural and linguistic diversity; Participate with your people in all social liberation processes, to build a society with greater equity and social justice.

The recognised academic levels and degrees are: Undergraduate: Higher Technician and Licenciatura (bachelor's degree). Postgraduate: Diploma; Specialisation; Master's degree; Doctorate and Postdoctorate.

The Universities recognized by the Plurinational State of Bolivia are:

- 11 Autonomous Public Universities
- 38 Private Universities
- 3 Indigenous Universities
- 2 Special Regime Universities

Postgraduate training in its different academic degrees has as its mission the qualification of professionals in different areas and the development of science and technology, through research and knowledge generation processes, linked to reality and production to contribute to the comprehensive development of society and the Plurinational State.

Universities are the only institutions that may develop postgraduate programs for specialization and development of research.

3.3. Higher Technical and Technological Training

Higher Technical and Technological Training is characterized by the training of professionals with solid technical knowledge, committed to the construction of a working society, with initiatives of productive entrepreneurship and technological research aimed at the transformation of the country, through the change in the pattern of primary export development, substitution of exports and the constitution of a new pattern of comprehensive and diversified development, contributing to technological and food sovereignty. Thus, the technical professional profile is to be a transformative, entrepreneurial and job-generating subject.

To this end, the curricular structure of the plans and programs offered by the Technical and Technological Institutes is based on a productive and community entrepreneurship approach, operationalized through the organization of training spaces, which are made up of subjects and application spaces (Professional Practice; Technical-Technological Articulation), according to the training objectives they pursue, some with emphasis on the development of knowledge and skills specific to the area, career and others with emphasis on the development of skills. practices linked to entrepreneurship, therefore the training spaces are not limited to the classroom, laboratory or workshop, but to external spaces that link the student with the work and educational context, strengthening their skills.

The academic offering of the Technical and Technological Institutes prioritizes careers linked to productive and economic development, contributing with the training of technical professionals in areas required by the labor market and the productive apparatus, helping to reduce the gap between work and academics. Likewise, the Higher Technical and Technological Schools are in charge of training technical specialists, according to the needs and projections of innovation and technological research that the country requires.

3.4. Artistic Training

It is professional training aimed at the development of artistic abilities and skills, articulating theory and practice for the strengthening of cultural expressions and the development of the creative qualities of Bolivian men and women.

Higher Artistic Training is organized based on an understanding of the Arts, taking into account that its training begins from an early age before high school in order to develop the students' skills to subsequently strengthen the cognitive process and life skills, allowing them to obtain necessary tools for the work field.

The guidelines of Higher Artistic Training have their own dynamics both theoretically and practically, in addition to their own characteristics of relationship between the spiritual and the material.

Defining the profiles for both entry and exit allows us to organize these aspects that are necessary for the optimal development of professionals in artistic careers.

The updating of curricular frameworks and study plans have been developed with the participation of teachers from artistic training institutions, using technical tools that allow us to have an updated curriculum, realistic to our context and diverse in its characteristics.

4. Educational mobility

educational mobility is understood as the academic process in which the student can transition between years of schooling, level or subsystems,

recognizing the academic training received, enabling the continuity of their studies, through simplified administrative processes, in correspondence with the principle of debureaucratization of management.

Academically, the educational mobility is guaranteed by the sequentiality and integrality between the study plans and programs and exit profiles that link the year of schooling, level and/or subsystem.

V. Elements of the curriculum

1. Holistic objectives and exit profiles

Holistic objectives guide decolonising, community and productive educational processes that develop human capacities, qualities and potential in the dimensions of Being-Knowing-Doing-Deciding, in a comprehensive and holistic manner, in harmony and complementarity with Mother Earth and the Cosmos.

They are expressed in the first person plural, present tense and indicative mood. They are clear and specific, particularly in their qualitative aspects; they are concrete and assessable, both qualitatively and quantitatively.

1.1. Dimensions

In the Socio-Community Productive Educational Model, the dimensions are human capacities, qualities and potential that develop Being, Knowing, Doing and Deciding.

- In the dimension of Being (Ser), education takes place in and through community values, principles, feelings, aspirations, identity, spiritual energy, religions and worldviews. Activities are promoted that establish intergenerational relationships within educational practice. Being is not expressed through content; it manifests itself in interactions reflected in feelings and attitudes.
- In the dimension of Knowing (Saber), education develops understanding and analysis of theories emerging from the practice of the sciences, technologies and arts. In other words, it develops cognition, involving mental processes expressed in abilities and skills that mobilise the learning of content related to specific contexts.
- In the dimension of Doing (Hacer), education takes place through productive practice itself: learning by producing, through the application of the ways of knowing and knowledge developed, strengthening capacities,

potential, abilities and skills to contribute to the production process for the good of the community.

- In the dimension of Deciding (Decidir), education develops the will to be in community, with self-determination and critical thinking, through dialogue and consensus in planning and carrying out actions with social impact aimed at transforming one's reality.

1.2. Exit profiles

These are the capacities, qualities and potential attained by students on completing a particular level, stage, specialism or programme of educational processes, within the framework of the holistic objectives of each subsystem.

2. Fields and Areas of Ways of Knowing and Knowledge

A field of ways of knowing and knowledge is a category distinct from the disciplinary organisation of knowledge characteristic of modern science.

It orients knowledge to life, while the disciplines orient knowledge to immediate efficiency, unbalancing life. Therefore, the fields have been designed to concentrate, organize and articulate ways of knowing and knowledge in an interrelated and complementary manner based on its use and application for the benefit of the community.

Calling it a category means that it is a construct arising from the need to organise knowledge without fragmentation. The fields are therefore not slices of objective reality: each field does not represent a separate part of reality whose connection is merely the sum of those parts. Rather, this category is a tool for grouping areas of ways of knowing and knowledge so as to obtain an operational, comprehensive perspective on knowledge, while also providing a way of thinking about knowledge as a whole.

The curricular structure proposes four fields of ways of knowing and knowledge. Each one contains within it certain integrating axes that guide the direction of the articulation of disciplinary knowledge.

- The Life, Earth and Territory field organizes knowledge based on the recovery of the meaning of life with Mother Earth, orienting towards

a harmonious and complementary relationship, avoiding the destructive tendency of the current globalized capitalist way of life.

- The Science, Technology and Production field is aimed at areas of ways of knowing and knowledge helping to break the economic dependence of our country by trying to adapt, enhance and produce its own and relevant technologies applied to our reality.
- The Community and Society field is aimed at recovering community life and its values to counteract the individualistic, self-destructive tendency, crisis of values and violence of today's society.
- The Cosmos and Thought field contributes to the decolonization of the colonized mentality by incorporating an intercultural vision of mutual learning between different worldviews of life and ways of understanding spirituality.

The areas of ways of knowing and knowledge are curricular spaces that organize the contents of the traditional disciplines of knowledge that within the framework of the Socio-Community Productive Educational Model have been integrated into fields of ways of knowing and knowledge, in order to link them with the social, cultural, political and economic reality. In this sense, the areas have the objective of specifying the curricular elements in a coherent manner, operationalizing the educational processes.

3. Integrating axes

The integrating axes guide the relationship that must be established between the contents of the Fields and Areas of Ways of Knowing and Knowledge with specific situations of social, cultural, economic and political processes of the local, regional and national context. Furthermore, curricular development implies relating it to the level and psychosocial characteristics of the students.

3.1. Intracultural, Intercultural Plurilingual Education

The colonization process has excluded and covered up the ways of knowing and knowledge of the peoples, which meant that many of them became extinct, others survived in a fragmentary way, and this did not allow them to be deployed in their ways of life and culture, restricting the use of indigenous languages in public and official spaces. On the other hand, the hegemony of globalization imposes a formal multiculturalism

that maintains the monoculturality of the Western way of life, imposed through a single model of development, democracy, and relationships between peoples, which has prevented the possibility of living together and learning from other cultures.

The integrating axis Intracultural Intercultural and Plurilingual Education constitutes the energizing and integrating element of the Fields and Areas of Ways of Knowing and Knowledge, based on the strengthening and reconstitution of the cultures of the NyPIOs, and an authentic relationship with other cultures.

Intraculturality is the recovery, revaluation and enhancement of the cultures of the peoples and nations that make up Bolivia to strengthen and reconstitute their ways of knowing, knowledge, identities, languages and ways of living, promoting the reaffirmation of cultural identity.

Interculturality is an alternative for harmonious coexistence and mutual learning between different cultures to generate plurinational awareness. Interculturality is not an abstract relationship of respect between unequal cultures but a process of transformation and construction of an alternative for coexistence that as such does not yet exist in the Bolivian reality.

Plurilingualism is understood as the use and development of the official languages of the Plurinational State with equal importance, in education and other institutions. In everyday use, it expresses intraculturality and interculturality in social, productive, cultural, political and commercial relationships, among others.

3.2. Education in Socio-community Principles and Values

Education promotes the practice of the ethical-moral principles of the NyPIOCyA, being essential for students to understand that they are part of a community, that their identity is born from it and therefore, they are indebted to it; It helps them understand that the development of the community leads to the development of themselves and vice versa. For this reason, relationships between members of the community must be based on the practice of the values of: unity, equality, dignity, freedom, solidarity, reciprocity, respect, complementarity, harmony, transparency, balance, honesty, inclusion in the family, the community and the State; In addition, responsibility with social and gender equity, free of violence, in activities of daily school and community life. Likewise, the

symbolic representations of values in various contexts are taken into account.

3.3. Education for Production

Education for production takes shape when students demonstrate the relevance and usefulness of the learning achieved, through the application of science and knowledge to productive processes. It constitutes an integrating and energizing element of ways of knowing and knowledge, which links learning with the vocations and productive potential of the different regions. In this way, the generation, recovery, use and application of our own technologies and cultural diversity are promoted. The final goal is to transform the productive matrix and with it society.

3.4. Education for coexistence with Mother Earth and Community Health

Education in coexistence with Mother Earth, promotes critical and self-critical awareness in the development of habits, norms and practice of actions for the rational use of resources for the preservation of the life of the planet and all the beings that inhabit it.

Education in Community Health promotes the care of life in the community, guaranteeing physical, mental, emotional and social well-being, as well as health for the enjoyment of life in relation to the environment, being that it is the responsibility of each and everyone.

Complementary practice among the natural medicines of Indigenous Native Peasant and Afro-Bolivian Nations and Peoples is also envisaged, in interrelation with those of other parts of the world.

4. Levels of curriculum implementation

4.1. Base Curriculum

The Base Curriculum of the Plurinational Education System collects the historical memory of the educational processes in Bolivia and from them identifies deficiencies and shortcomings in the educational policies previously applied, to provide responses to them, generating a model inspired by the experience of the Warisata Ayllu School, oriented towards the decolonization of education.

The Base Curriculum has two essential characteristics: it is common and intercultural. It establishes the foundations, principles and bases of the curriculum of the Plurinational Education System, together with its curricular elements: holistic objectives, curricular organisation, methodological guidelines and the evaluation system. It connects curricular guidelines (by subsystem and/or area), study plans and programmes, and curriculum guides.

4.2. Regionalised Curriculum

It considers the particular characteristics of the sociocultural, linguistic and productive context that constitute the identity of Indigenous Native Peasant and Afro-Bolivian Nations and Peoples. It expresses holistic objectives, content, methodological guidelines and products, within the framework of the Base Curriculum of the Plurinational Education System, harmonised in study plans and programmes, curriculum guides and educational materials.

Management of the Regionalised Curriculum must be undertaken jointly by the central level of the State and the Autonomous Territorial Entities, including Indigenous Native Peasant and Afro-Bolivian Nations and Peoples.

4.3. Diversified curriculum

It is the result of the construction of teachers, it includes particular and specific aspects of the cultural, sociolinguistic, productive and population context, which is organized and specified in the subsystems, levels and areas of the SEP. This articulation is carried out through the PSP, for curricular planning and implementation. It responds inclusively to educational needs, taking into account the languages that are practiced in the context, the practices of the forms of teaching and learning developed in the community, the Socio-Productive Project defined in the scope of the Educational District or in the context of the educational institution and other complementary curricular elements.

4.4. Harmonised curriculum

This is the operational curriculum document that integrates the content of the Base Curriculum and the Regionalised Curriculum of each Indigenous Native Peasant and Afro-Bolivian Nation and People (NyPIOCyA), within a plan for developing the native language and strengthening educational processes with cultural identity and relevance.

Each harmonised curriculum is the result of a process of prioritization and curricular harmonization, through which the cultural and identity sense is emphasized in the thematic contents proposed by the Base Curriculum.

It assumes two specific purposes, to precisely guide teachers about the development of curricular processes with identity, cultural and linguistic relevance; On the other hand, strengthen the use of the native language and the cultural identity of the students, through the development of educational processes.

5. Curriculum implementation

5.1. The Socio-Productive Project (PSP)

The Socio-Productive Project breaks with the pattern of the inward-looking school by securing community participation. To understand this fully, it is important to understand the origins of what we now know as the school. Free universal schooling, with its spatial arrangements, structure, mode of operation, teacher's role and the type of students it educates, did not appear in history before the nineteenth century; it is a recent phenomenon. Different cultures had other educational institutions. In Europe, before the creation of the school, specialised schooling was a privilege of elites, not designed to serve the entire population given the class divisions that existed. Popular sectors developed training in family occupations by incorporating sons and daughters into family work as apprentices; this was an educational form based on the needs of sustaining family life.

Now, within the framework of the MESCP, the Socio-Productive Project articulates education with community life. It is a methodological strategy of educational processes, which allows planning and organizing curricular development, integrating the fields and areas of ways of knowing and knowledge, applying science and technology to production, based on the needs, problems and/or socio-productive potential of the local and regional context and not from purely theoretical aspects. It is a project in which the educational institution and the community participate in its design, planning, execution and evaluation, until the achievement of a final product with social impact and utility.

The contents of the different areas of ways of knowing and knowledge, and the development of the methodological guidelines are developed from the

objectives and actions of the Socio-Productive Project, in this way they become applicable to specific circumstances and problems in life.

In this understanding, Socio-Productive Project arises from a reading of the problems of reality; Socio-Productive Project is productive in the creative sense of human action with a transformative sense, whether economic or otherwise; Socio-Productive Project is participatory, in the sense that it is prepared and developed jointly with educational actors and community actors; Socio-Productive Project involves, among other actions, articulations with the curricular progress developed by each teacher of the educational units, in their respective work areas.

5.2. Curriculum planning

The function of curricular planning is to design the procedures to achieve the holistic objectives, designed in the Plurinational Education System curricula, guaranteeing the achievement of learning in a general way in the students. Planning allows the accompaniment and monitoring of the curricular educational work, precedes all educational practice and is prepared by the teachers, in a community manner mediated by the guidance, accompaniment and monitoring of the immediate educational authority.

Curriculum planning allows adaptations to be applied to the different elements of the curriculum to respond to the various sociocultural contexts and particularities that the students present.

Each subsystem, through its specific curricular guidelines, organizes different levels of curricular planning, which respond to its characteristics and needs.

Within the framework of debureaucratization, each subsystem implements automated and digital planning processes, in such a way that teachers, educational authorities and other educational actors have access to the holistic objectives and exit profiles established in the plans and programs of each level and subsystem.

Likewise, the regionalized curricula of each NyPIOCyA are harmonized within the automated and digital planning system, on the platform of the Ministry of Education.

5.3. Modes of educational provision

The educational provision modalities in the SEP are implemented based on several criteria: on the one hand, based on the educational inclusion policies, the care modalities are:

A. Direct mode. This modality consists of the student going to the educational institution of Special Education, for the development of the educational processes in deadlines and organization of corresponding contents. The development of the processes is applied inside and outside the classroom, according to the planning carried out by the teacher. This modality is mainly applied in the scope of Special Education.

B. Indirect mode. The student in the area of Special Education, goes to an educational institution of Regular Education Subsystem, Alternative and/or Higher, developing the corresponding curriculum, with the technical pedagogical support of teachers from the Special Education Center, under simultaneous registration, with the same student registration number.

On the other hand, the modalities of care are also distinguished based on the degrees of presence, as consequences of health, political, climatological, and other emergencies.

A. In-person modality. It involves the physical presence of students, teaching and administrative staff who interact in the development of the teaching-learning process in the educational unit.

B. Blended modality. It is the alternation of face-to-face and distance modalities, developing learning processes in the educational unit and at home.

C. Distance mode. Learning processes are developed with the support of information and communication technological resources and tools. This modality does not require the physical presence of the students. In the face of health emergencies, pandemics, natural disasters and social conflicts, the distance modality will be applied with the support of technological pedagogical resources: printed and digital materials, virtual platforms and tools, mass media (radio, television, internet), according to the characteristics of their context.

The modalities can also be distinguished by other forms of care that guarantee access to quality education for everyone in diverse situations, such as modular care.

6. Evaluation (self-assessment, assessment of learning, and community-participatory evaluation)

The evaluation system is a comprehensive, permanent, systematic and community-participatory process, which promotes dialogue and reflection among the various educational actors, responds to the elements of the curriculum and contributes to the comprehensive and holistic training of people. In this understanding, it has two interrelated moments: the evaluation itself and the assessment of learning achievements.

Evaluation is a planned and systematic activity that carries a pedagogical intention. It allows the collection of information and data corresponding to the development of capabilities, qualities and potentials. Therefore, the procedures, social practices, products, logical and methodological processes for solving specific problems are the central thing to evaluate and the contents are the means by which it is evaluated.

The assessment of learning achievements is a constant process, aimed at analyzing and reflecting on the development of capacities (cognitive and thinking processes), qualities (practice of values, principles and norms of coexistence) and potentialities (motivations, abilities and skills for doing and producing) achieved by the students. Based on the assessment, teachers make curricular adaptations, address learning gaps, relate learning to the conditions, socioeconomic, cultural and emotional characteristics of the various educational actors. As a result of the assessment of learning achievements, the teacher makes the pertinent adjustments to the development of his or her educational practice.

With the aim of carrying out support and accompaniment to educational processes, in addition to improving student learning, educational management bodies develop instruments for assessing learning achievements, prioritizing the processes of comprehensive reading, writing and logical mathematical thinking, framed in the exit profiles of each year of schooling and level of education, being applied at the beginning of the school year and at the end of each trimester.

Based on the mentioned characteristics, the evaluation system is qualitative and quantitative. It is aimed at assessing the development of capabilities, qualities and potential in students, through processes of learning evaluation, self-assessment and community-participatory evaluation, for decision-making in consensus, addressing difficulties, learning achievements and reorienting internal educational processes.

a) Self-assessment is a process through which students evaluate themselves in relation to capabilities, qualities and skills built during educational processes. It has high formative value to the extent that it makes it possible to assume a critical awareness of the learning constructed. That is why self-assessment, in itself, is a process through which students gradually understand the need to see themselves as protagonists in educational processes, to identify their weaknesses and deficiencies, and thus lead to improvement.

They learn for themselves the value of honesty, vital in training at all levels. b) Community-participatory evaluation, calls for the participation of teachers, educational managers and the community in general, with the purpose of assessing the development of educational processes, as well as management in the institution, identifying weaknesses and strengths that allow them to promote educational quality.

Since community-participatory evaluation is dialogic, it enables a multilateral view of the phenomena to be evaluated, therefore it will always point to the common good.

It is necessary to point out that the comparative standardized tests promoted by some international institutions are not denied by the MESCP. They can be useful to the extent that they provide relevant data and indicators for the development of educational evaluations. However, since they are standardized, their design is designed for student populations from various countries, which is why generalizations or linear conclusions applicable to all educational realities and contexts cannot be established.

To this extent, one of the basic quality criteria is overlooked, that is, relevance. An education will be of quality, only to the extent that it serves the student. For this reason, although standardized and comparative tests can provide useful information, they should not

be considered a valid procedure, much less the only one, to measure educational quality.

Educational quality does not automatically emerge from the application of an external evaluation, but is the result of educational processes that respond to the specific realities and needs of the context, for which there are processes of critical and dialogic assessment, by the community, around this educational reality.

6.1. Evaluation Characteristics

The characteristics of the evaluation system in the subsystems, levels, areas and training specialties are the following:

- It is integral and holistic, because it values the qualities, capacities and potentialities developed in the dimensions of being, knowing, doing and deciding in an articulated manner from the ways of knowing and knowledge, related to the harmonious and complementary coexistence with Mother Earth, the Cosmos and the spiritual dimension of life.
- It is permanent because it is carried out during the educational processes in a cyclical manner at different times: at the beginning, during and at the end, to provide follow-up and continuity in training and institutional management so that the results are not known only at the end of the educational process.
- It is systematic because it involves the sociocultural, economic and political reality of each context, integrating methods, strategies, materials and schedules inherent to educational processes.
- It is procedural, it responds to the development of capabilities, qualities and potential of the students where the important thing is the procedures, such as logical and methodical processes, aimed at identifying needs and solving real problems. In that sense, the contents are relevant as means that enable the orderly and systematic understanding of facts and phenomena.
- It is dialogic because it is developed in a framework of permanent listening and respect in relation to the different positions that are manifested in the interaction between students, teachers, community, parents, institutions and the environment, in correspondence to the problems identified in the educational processes. The generation of spaces and actions for dialogue contributes to promoting the solution to

these problems in a harmonious way, consolidating community ties and their values of coexistence, based on collaborative and co-responsible processes programmed based on consensus and the active participation of each agent that contributes to social change.

- It provides guidance because it offers continuous and timely support, information and direction to the individuals and communities participating in educational processes in their comprehensive and holistic development.
- It is communal because all members of the educational community participate in the evaluation process and qualitative training for coexistence, respecting institutional and teacher administrative roles and functions, within the framework of their relationship and affinity with science, nature, culture and work.

6.2. Evaluation phases during the training process

Both the learning evaluation and the assessment of learning achievements will be developed in the following phases:

- Initial or diagnostic, it is carried out at the beginning of the school year, as well as at the beginning of each trimester. It enables the identification of the status of the students' previous ways of knowing and knowledge, as well as the capacities, qualities and potentials developed.
- Process, involves the evaluation of learning and the assessment of the development of the dimensions of the human being (being, knowing, doing and deciding) in the methodological moments that include practice, theory, assessment and production. It is carried out to detect progress, difficulties, needs and learning problems, as well as an assessment to determine pertinent and timely adjustments to educational processes, aimed at achieving the proposed objectives.
- Closing is valued based on the holistic objectives and exit profiles achieved.

6.3. Evaluation instruments

The application of the evaluation necessarily requires instruments that help obtain information regarding the achievement of the objectives and exit profiles proposed in the curriculum, with a formative meaning and aimed at improving learning. Some suggested instruments are:

- Practical operations tests
- Questionnaires
- Process monitoring folders.
- Control tests.
- Evaluation rubrics.
- Student notebooks.
- Guides or observation sheets.
- Checklist
- Inquiry sheets
- Community dialogues
- Demonstration fairs
- Evidence portfolio
- Others

These evaluation instruments enable processes of pedagogical support and guidance for students both during the academic or school year and in their educational mobility. This practice, which has begun to spread in some educational contexts, is known as pedagogical handover. It makes it possible to understand the pedagogical characteristics with which students begin and end a school year.

7. Educational management

Educational Management refers to the organizational, participatory, dynamic and transformative community process of the Educational Institution. This first approach to the idea of Educational Management is opposed to the colonial and bureaucratic vision with which the administration of educational work was developed, anchored in the idea of the public official, a vision that marks an overlap of the administration and the administrator in front of the community; In this context, bureaucracy is strengthened as a vice of the repetitive act of meaningless compliance, in addition to dismantling the administrative from the curricular and an overvaluation of the administrative function.

From the perspective of the MESCP, the meaning changes diametrically, we talk about public servant, understanding that its meaning is service to the community. Therefore, the development and transformation of education will depend on how the public servant manages planned, organized, executed and evaluated actions in a community-participatory manner with the common good as a horizon, and where the curriculum becomes central to the educational institution and management.

In this reflective line, we leave aside the idea of administrator and/or director because their meaning and actions end up being repetitive and limited. It is not only a change of adjective, but of vision and positioning towards the community and its context (that is, its problems, needs and potentials). In this framework, it is necessary to be aware that the work of the educational manager has the curricular as its center of action, such as the improvement of teaching practice, educational practice, the improvement of learning and consequently educational quality; a fact that is expressed in the development of capabilities, qualities and potential of the students, in other words the subjects of our main attention are the students.

However, the curriculum, like the entire educational process, is articulated to the various factors that make up the daily life of the community. For this reason, the comprehensive training of students comes from the shared responsibility between the educational institution and the community, where the educational manager is the subject that makes the articulation of the school and the community viable.

Educational management, within the framework of Socio-Community Productive Educational Model, is characterized by the following aspects:

1° It is community-participatory, understanding the relationships of planning, coordination, evaluation and others, in a horizontal and participatory sense, which promotes the leading participation of each and every one of the educational actors, both in the development of curricular and institutional activities. 2° It is dialogic, because it involves a constant exchange of criteria, experiences, ideas, between the different educational actors. 3° It is linked to reality, to the extent that educational actors, through management, try to respond to problems or potentialities of the educational context where they are located.

4° It is scientific pedagogical-andragogical, since it guides curricular management towards the construction of educational processes that contribute significantly to raising the level of educational quality of learning. 5° It is decolonizing, open to the comprehensive and horizontal participation of the different educational actors. Rejects all types of mistreatment and discrimination based on a vertical vision of the sense of authority. 6° Curriculum management refers to the processes by which the curriculum is implemented. For its part, institutional and administrative management is oriented to the articulation of the various actors of the community and the educational institution, with the purpose of diagnosing, planning, executing and evaluating the common or community project, in this way productive, intracultural, intercultural, plurilingual, decolonizing, inclusive and participatory community education is projected and made viable.

Educational management promotes pedagogical and academic work that focuses attention on students' achievement of learning, promoting concrete strategies for their improvement.

The implementation of educational management is developed through cyclical processes of diagnosis, planning, execution, evaluation and a constant accompaniment process, which are not limited by bureaucratic administrative conditions, but by a sense of transformative autonomy.

This model promotes a debureaucratized management, to the extent that it is not anchored in rules out of context, for which it seeks immediate reform, in such a way that those that are implemented are expeditious towards the achievement of the objectives.

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