



A view to educational reforms and the formation of citizenship in Bolivia (century XX and XXI)

Una mirada a las reformas educativas y la formación de la ciudadanía en Bolivia (siglo XX y XXI)

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Abstract

The article takes a historical look at the educational reforms implemented in Bolivia with reference to the formation of citizenship. For this purpose historical research was used and the bibliographic review was used to collect, describe and analyze the written sources. This in order to understand the relationship between State, education and citizenship, which identifies two aspects that guide educational policies and the formation of citizenship. In this way, we can also elucidate the types of citizens who projected these educational reforms in Bolivia during the 20th century: the liberal (1899-1920), the nationalist (1954-1964) and the neoliberal (1994-2004); And in the 21st century, the sociocommunity. In each of these reforms there are common characteristics, on the one hand, there is the centralization of public education at the hands of the State; On the other hand, the role given to education for civic formation and the construction of national identity, in this case Bolivianity; For example,

for the indigenous majority was their assimilation to the national culture and homogenization, through education. Likewise, each reform sought the formation of a citizenship; In the case of the liberal raised the Bolivian identity; The nationalist point towards miscegenation as a citizen, neoliberal ideal for the construction of a pluricultural and multilingual citizenship; And the socio-community towards an intercultural and decolonized citizenship.

Keywords: State and education; educational policies; civic education; Educational reforms; Bolivian education (S. XX-XXI); Educational legislation.

Resumen

El artículo realiza una mirada histórica a las reformas educativas aplicadas en Bolivia con referencia a la formación de la ciudadanía. Para ello se recurrió a la investigación histórica y se utilizó la revisión bibliográfica para recopilar, describir y analizar las fuentes escritas. Esto con el fin de comprender la relación entre Estado,

educación y ciudadanía, en la que se identifica dos vertientes que orientan las políticas educativas y la formación de la ciudadanía. Así también el dilucidar los tipos de ciudadano que proyectaron estas reformas educativas en Bolivia durante el siglo XX: la liberal (1899-1920), la nacionalista (1954-1964) y la neoliberal (1994-2004); y en el siglo XXI, la sociocomunitaria. En cada una de estas reformas existen características comunes, por un lado, se tiene la centralización de la educación pública a manos del Estado; por otro lado, el rol otorgado a la educación para la formación cívica y la construcción de la identidad nacional, en este caso la bolivianidad; por

ejemplo, para la mayoría indígena fue su asimilación a la cultura nacional y homogeneización, mediante la educación. Asimismo, cada reforma buscó la formación de una ciudadanía; en el caso de la liberal planteó la identidad boliviana; la nacionalista apuntó hacia el mestizaje como ideal ciudadano, la neoliberal por la construcción de una ciudadanía pluricultural y plurilingüe; y la sociocomunitaria hacia una ciudadanía intercultural y descolonizada.

Descriptor: Estado y educación, políticas educativas, educación ciudadana, reformas educativas, educación boliviana (S. XX-XXI), legislación educativa.

1. Introduction

The understanding of the word citizenship has the contribution of Aristotle. In *Nicomachean Ethics*, it is mentioned that he is a member of a political community, regardless of the form that this community adopts, whether it be democratic, republican or monarchical. Therefore, it is the integration of a competent person into a political community through a set of legal, cultural, political and economic practices defined as rights.

According to Nicolasa and Castro (2010), it refers to a double dimension: a policy of the exercise of rights and obligations; and another collective of national identity. Citizenship, then, is a state of self-consciousness and political self-organization of society which is recognized as legitimate by the norms of state rights (García, 2002, p.174). In this sense, the State through education seeks the formation of the citizen subject. The article uses the historical method, as well as the chronological sub-method.² For the bibliographic review, the technique of indexing is used and it is used for official and secondary written sources.³

From this, the understanding of the relationship between State, education and citizenship is developed as a starting point with the identification of two aspects that help to understand the role of education in the formation of citizenship. Later, the Bolivian context is approached during

the twentieth and twenty-first centuries, with the purpose of elucidating the types of citizenship that have been formed, taking into account that in the twentieth century there were three reforms: liberal (1899-1920), nationalist (1954-1964) and the neoliberal (1994-2004), and in the current conjuncture, the sociocommunity.

2. State, education and citizenship

Education was conceived, gradually but increasingly, as a process of socialization that sought to create an individual adapted to and conforming to a set of cultural and normative indicators, sharing with other individuals, as a mandate, «a common pool of truths». This common fund certainly points to a certain civic identity (Geneyro, 2009, p.26), which becomes more vital with the emergence of modern states that have a deep interest in the education of the citizen.

The ideal space of formation of the citizenship would be the school institution, historically considered as the privileged place to constitute in the subjects the sense of citizen formation. According to Vilera (2001: 89), it is a matter of creating awareness of national identity, that is, of the sense of country, nation, republic, democracy.

The State through public education will seek the formation of citizenship. In the nineteenth century, in most Latin American countries



education was declared compulsory because of the liberal notion of understanding that educated persons could be incorporated into political society as citizens. Then, there was a peremptory need to spread elementary instruction and thus achieve a total regeneration of society. As Vilerá (2001, p.90) suggests, modern education has represented the essential means to legitimize rational foundations according to the great ideals of the civilizational/cultural project for the sake of freedom, equality, happiness, truth and justice.

According to Vilerá (2001, p.89), the state will protect this socio-political condition, and, schooling, becomes the founding vehicle for maintaining the nation's historical tradition and the right to political citizenship. According to Geneyro (2009, p.23), the obligatoriness and expansion of primary education will be based on the slogan of «educating the sovereign». In this way, education is the means to improve the morale and formation of nations, where the State assumes the role of educator.

In this sense, the objective of education, in the case in schools, is the training of the citizen. For this, in the modern pedagogy there can be identified two elements that allow understanding the relation between State, education and citizenship.

The first refers to a form of education that seeks to adapt the human being to a particular social, political, economic and cultural order, as well as to a national civic identity, which implies that education is homogeneous, centered and a function of the ethical-educator State. One of its main representatives is Durkheim who establishes the classic definition of education:

«... it is the action exerted by the adult generations on those who are not yet ready to be ripe for social life. Its purpose is to arouse and develop in the child a certain number of physical, intellectual and moral states which are demanded of it by political society as a whole and by the special means to which it is specially destined» (Durkheim 1991: 15).

The second focuses on individual freedom. The role of education focuses on the formation

of attitudes and capacities for reflection, criticism and self-judgment. For Geneyro (2009), along these lines are Wilhelm von Humboldt and John Stuart Mill, who do not give the State a leading role in providing education. They thus recognize the privilege of the family, the right and the paternal duty in the education of their children, and with this they continue with the legacy of Hobbes and Locke. Therefore, the concept of education, which is simply subordinated to schooling, is extended to talk about family, community and society as educational spaces and citizen education.

3. Educational reforms in Bolivia and citizen training in the 20th century

Throughout the twentieth century, different countries in Latin America and the Caribbean carried out educational reforms regarding teaching work and school management, drawn through curricular guidelines, systemic evaluation processes and different norms and guidelines of management practices, among others. They moved towards the formation of citizenship and national identity.

In Bolivia, a series of educational reforms have been launched in the 20th and 21st centuries. From the historical perspective we have four educational reforms: the liberal, the nationalist, the neoliberal and the socio-communitarian, each one was developed different public policies. In the case of the three reforms of the twentieth century, they focused on the perspective of the ethical-educator state: the liberal at the beginning of the twentieth century, the nationalism of 1952 and the neoliberal of 1994.

3.1. The liberal educational reform (1900-1920) and its approach to Bolivian nationality

The Federal War (1898-1899) with the triumph of the liberals, the rubber boom and the beginning of the tin age, were decisive factors for the success of the liberal period. In 1899, the customs



office of Puerto Alonso gave a little more than one million Bolivian pesos for rubber exports in one month, the international financial capital, thus showing its influence. This technified mode of production of the capitalist system necessarily required a better preparation of the labor force and a greater culture (Iño, 2012a, p.164).

The liberal party proclaimed education and its development as one of its priorities. It is important to mention that one of the flags of the liberals was compulsory and free instruction for the majority sectors (Kent, 1993, p.267). According to Martínez (1999), a «regeneration» with a double political project was sought: on the one hand, to modernize the country in order to move towards positive progress; and on the other, strengthen the nation and its unity.

According to Calderón (1994, p.57), education was conceived as the tool to consolidate Bolivian nationality, which was considered an indispensable prerequisite for progress. For Bridikhina (2009, p. 40), it was necessary to create the consciousness of national belonging to reinforce the feeling of a common identity.

For this reason, the main objectives of the reform were «civilization» and «progress», through a state educational system, unified and modern with elementary schools and public and secular schools; initiatives for access to education for the majority with itinerant schools for indigenous education, application of pedagogical methods, modification of curricula (primary and secondary level), implementation of pedagogical missions, creation of normal, technical and agricultural schools, and the incursion of the education of the body (Iño, 2009, p.181).

The formation of the citizenship was oriented in the integration of the indigenous majority to the Bolivian State through education. Soria (1992) explains that the integration of the indigenous is the bolivianity, to transform it into «docile instrument of work», through the school and its castilianization.

«
Castilianizing Aboriginal children and young people meant suppressing their mother tongue,

while socially and culturally disqualifying the inhabitants, with the negation and devaluation of their cultural identity» (Soria 1992: 50).

Literacy was intended to generate recognition of citizenship, through its «civilization», but which in the long run became colonization and homogenization of cultural diversity. According to Irurozqui (1994, p. 160), «indigenous people should undergo instruction developed in their name and not by themselves». For Soria (1992), they aimed at the liquidation of the Indian: his conversion into a colonist and his incorporation into «civilized life». In sum, one could say that he sought the homogenization, civilization and acculturation of the indigenous from a Western-Creole cultural ethnocentrism, to integrate it with «Bolivian nationality» as an efficient producer (Claire 1986: 37).

3.2. Nationalist educational reform (1955-1964): miscegenation as a citizen ideal

The nationalism of April 1952 brought about fundamental changes: the nationalization of mines, agrarian reform, the universal vote, and the educational reform (Code of Bolivian Education) put into effect in 1955. The educational reform of 1953-1955 resorted to very different procedures from that of the liberal governments, its elaboration was from a pluralistic and participative character.

According to Contreras (2000, page 489), the Code arose in the substantial transformation in the economic and social structure of the country. According to Atahuichi (1990: 80), this marked the transition from an elitist, selective and discriminatory education to a unified, democratic, gratuitous, obligatory, revolutionary, national, anti-imperialist and anti-feudal mass education.

Nationalism sought to break the monopoly on education, to extend it to all social sectors, especially those who were relegated as peasants, poor craftsmen, from towns, villages and localities, with a predominantly technical education and, because



of its content ,Humanist. It had to extend its benefits to the great national majorities (Anales, 1953: 138 quoted by Iño, 2012b, p 155). The aim was to seek cultural homogenization:

The State has a duty to create as many schools as possible; but it is the task of this Commission to seek the concrete procedures so that education can be accessible in the middle grades and superior to those people who by the economic conditions in which they have lived until now, have not been able to reach them (Paz, 1953, p.22 quoted by Iño, 2012b, p.154).

To this end, several policies were applied, such as technical education to modernize industry and production; the extension of free, universal and compulsory education; the application of the unified school, in order to create the «national consciousness». The general objective of the reform was the educational coverage towards the uneducated population.

The education for the majorities was oriented in two senses, one interior, of development of a moral conscience, which looks at the eternal in the individual, and the other exterior, that attends to the temporality of the being, that educates the character for the useful work, preparing the citizen for the dynamic society in which he lives (Diez de Medina, 1956b: 102 quoted by Iño, 2012b, 158). For Iño (2007, p.390), moral education had to be offered to the citizen, with postulates of a unified, democratic, free, obligatory, national, revolutionary, anti-imperialist, anti-feudal, technical education. These purposes sought the modernization of industry, production and useful work.

The horizon of the nationalist education in the case of the citizenship was inclined to the search of a national identity, which was translated in the miscegenation. «The image of the mestizo in public discourse imposed it as the only legitimate identity of the 'modern Bolivian nation'» (Rivera, 2001 quoted by Bridikhina, 2009, 63). As Mamani (2013) suggests, education should design the development of a national consciousness based on a national culture. This Bolivian culture took

elements of vernacular cultures as root and it was recognized that the country could not ignore the basic elements of universal culture: language, religion, philosophy, science and the arts of the West.

Nationalism understood education as the instrument of liberation and transformation of citizens, who are literate and educated, enabling them to contribute to the Nationalist State with their work and production (Iño, 2012b, 171), that is, a literate citizen, educated, hard-working and productive. To this end, cultural extension, schools in factories dedicated to the updating of the workers and the literacy of the indigenes were implemented as educational policies.

For the indigenes it meant their conversion into peasants, which implies, from the political, as a citizen organized in unions, and in the economic its incorporation to the capitalist market as private owner of the land. According to Bridikhina, 2009, p. 63), the articulation of indigenous reivindications, the extension of the right to vote to the majority of the indigenous population, and their subsequent citizenship, meant their constitution as juridical and political subjects capable of acting as a social base of sustenance for the new state, the peasantry.

3.3. The neoliberal educational reform (1994-2005): the basis of a Pluricultural citizenship

Pluricultural citizenship

According to Iño (2007, page 387), in 1994 several structural reforms were implemented in the economic system: capitalization, agrarian reform, popular participation and in education its reform through Law 1565. In the government of the Nationalist Revolutionary Movement (MNR), President Gonzalo Sánchez de Lozada (1993 - 1997), endorsed the project of educational reform, gave continuity to the preliminary draft of the education law of the previous government. At that period Bolivian education was not only in



pedagogical problems, but also in administrative problems.

According to Talavera (1999), the arrival of educational reform represented a «historical fact» for public education, as it was the first time that the State provided teachers with teaching material and assigned a person the task of providing pedagogical support in the schools (the pedagogical advisors). As well as the application of the constructivist model and the training by competences.

It was applied within the framework of the *New Economic Policy*, associated with the neoliberal model, it lost support, as was the case with most reforms in Latin America (Contreras and Talavera, 2005, p. 35) In spite of the neoliberal model, the State continued to assume its function guaranteeing a free (to the primary level), democratic, national, intercultural, revolutionary, integral and of social equity, universal education.

This reform sought to expand and improve Bolivian education based on four areas: coverage, quality, equity and efficiency. The intentions were to implement changes in the education system, adoption of the basic learning needs approach, recognition of cultural diversity, strengthening rural and border public education, reorganization of the Ministry of Education and new teacher training mechanisms. In this sense, education was established as integral, coeducational, active, progressive and scientific, promoter of justice, solidarity and social equity, in order to deepen democracy.

The proposed reform was based on strong doctrinal principles of essential character for the construction of a free, democratic, participatory and pluralist society. And, therefore, the construction of the new Bolivian man and woman; with the perspective of building a society, which has as basic principles: self-esteem, competitiveness, vision of development in accordance with the economic dynamics of capitalism.

It sought to form a multi-cultural citizenship that in the long run only remained in the discourse and regulations, that is, a multicultural state that seeks to strengthen a homogeneous citizenship based on national identity. For Efron

(2013, page 223), the proposed multiculturalism functioned as a disguise with which attempts were made to cover the Bolivian socio-economic reality; as a blanket on the deepening of the neoliberal reforms that contrary to the proposed one, generated greater internal differentiations and greater exploitation on the subaltern sectors. Having a greater polarization between city and country, a second class citizenship for the indigenous peoples. As Rojas (1999) suggests, the indigenous is perceived as an essential labor force, but not as a citizen. In this sense, multiculturalism only strengthened social, economic and political differences and inequalities.

This educational reform sought citizenship education from a homogeneous education that promotes civics and a national identity, in which the state serves as an educator and centralizes educational policies according to its interests, in this case the neoliberal economic model. In this sense, the citizenship was reduced in a restricted way to a political right, where the State is the one that prescribes the norms and routes. «

State life in Bolivia has taken only liberal political practices and arrangements as its universe of representation, interpretation and general synthesis (regime of political parties, individual and secret ballot, division of powers, etc.)» (García, 2005, Pp. 376-377).

Therefore the participation of individuals in democratic processes, such as elections, is conditioned by the requirements that must be fulfilled by the subjects to exercise their citizenship.

4. The education law «Avelino Siñani and Elizardo Pérez» (2010) and its approach to a new citizenship: decolonized and intercultural?

As of 2000, indigenous, peasant and urban-popular movements demanded more attention from the current governments and at the same time



serious questions were raised about the economic and political model implemented since the return of democracy. In the Presidential elections of December 2005, Evo Morales was elected president. In 2007 the Constituent Assembly was held, which resulted in a new State Political Constitution (CPE), approved by referendum in 2009.

In terms of education in 2006, the National Commission for the New Bolivian Educational Law was created, composed of 22 institutions and social organizations, with the purpose of elaborating a new educational policy, which was carried out at the II National Congress of Education, which resulted in The bill «Avelino Siñani - Elizardo Pérez», which was promulgated in 2010.

According to Tintaya (2015, p. 120), Law 070 establishes a new Plurinational Educational System that has as pedagogical foundation the Productive Sociocommunitary Educational Model that replaces the constructivist model of the Educational Reform 1565. For Talavera (2013), it is a decolonizing education and has the mission of supporting the construction of the Plurinational State. It also arises from the need to transform reality from education (Ministry of Education, 2014, p.5). Therefore the educational model:

... promotes the community-school community relationship, seeks to reassess and reaffirm the country's plurinational unity, with cultural identity; and the decolonization of social and productive practices; the historical processes of native indigenous peoples and popular urban sectors that make up social power (Ministry of Education, 2011a, p.10).

According to Galindo, Pérez and Arteaga (2012, p. 159), education is decolonizing, liberating, revolutionary, anti-imperialist, de-patriarchalizing and transforming. Likewise, multilingualism, interculturality, intraculturality and decolonization are considered. Thus, in the Bolivian context, education is understood as a «political process for the liberation of the Bolivian neocolonial condition» (Samanamud, 2015, p.11).

The educational model from the political-normative seeks to generate a new citizenship

different from the liberal and bourgeois conceptions. According to Gómez et al. (2010), is the possibility of creating conditions of justice and equity among Bolivian citizens. For Imen (2010, p. 222), from the CPE, a series of values are proposed, on which citizens must be trained (to not be lazy, do not be a liar or a thief, live well, land without evil and path or noble life), propitiating a decolonized, non-exploitative, harmonious and emancipated society.

These aspects are evident when cultural diversity is recognized with the strengthening of interculturality and the search for the same through intraculturality. As suggested by the Ministry of Education (2014, p.5), it seeks the formation of new men and women of society for a plurinational State. According to Efron (2013, p. 227), a new citizen subject who identifies with a personal history, a particular ethnic/cultural history and a history common to the rest of the sectors and peoples of joint construction of a new State structure, no longer «modern» but decolonized. According to Samanamud (2015, p.12), a project of liberation of Bolivia itself, to generate its own institutional, economic, political and social alternatives that allow it to consolidate, build, its own State.

For López (2009), it is the gestation of a new Bolivian intercultural citizenship that contains all the inhabitants. To this end, the formation of subjects is oriented to have a «critical and reflective ... look at their histories and hence their multiple identities so that they can understand that they are dynamic and complex» (Efron, 2013, p. 227). Therefore, education seeks to promote in students the development of the dimensions of being, knowing, doing and deciding.

It emphasizes the presence of an educational discourse that prioritizes individual and collective freedom. The role of education focuses on the formation of attitudes and capacities for reflection, criticism, self-judgment, that is, the Plurinational State in the normative seeks through education the formation of a critical citizenship. As Gramsci [1916] (2004, p. 17) suggests,



criticism means culture, not a spontaneous and naturalistic evolution. Criticism means precisely that consciousness, that self-consciousness, which translates into the political subject and the productive subject.

If we take into account what Giroux (2003) says about what kind of citizens we expect to produce through public education in a postmodern culture? For the Bolivian case it would be critical, intercultural and decolonized. But that in the margins of Bolivian educational reality are diluted, because citizenship is simply reduced to the political and democratic.

In this line the coexistence of the diverse and a revaluation of the ethnic-cultural and regional identities arise. On the one hand, they can generate the presence of indigenous plurinations, or only a culture is prioritized, which leads to cultural ethnocentrism, and therefore, the loss of the collective, the common, the national identity: Bolivianity. On the other hand, it can reinforce the sense of belonging of the Bolivians to a plurinational community in the process of reconfiguration. According to the United Nations Development Program-Bolivia and the Institute for Democracy and Electoral Assistance (2007, p. 21), Bolivians resist being typecast in a single identity, are proud of and reaffirm multiple identities. In short is it possible to create an intercultural citizenship that affirms an intra, inter and cultural trans-relations based on dialogue, respect and coexistence, in Bolivia?

5. Conclusions

Citizenship refers to the exercise of rights and obligations and the construction of national identity. The relationship between education and citizenship is not a new issue, since the State delegated to education the formation of citizenship, being for the State the school institution the ideal space of formation and founding vehicle to maintain the historical tradition of the nation and the right to political citizenship. In this way, the State

assumes the role of educator, where it must offer a homogenous education to the citizens.

In the article it has been appreciated that in the modern pedagogy, in the case of education and citizenship has two different approaches. One that seeks the construction of national identity, and the other that prioritizes individual freedom, where the role of education is centered on the formation of attitudes and capacities for reflection, criticism and self-judgment, that is to education as the only space for the formation of citizenship; but also raises other educational spaces such as the family, the community and society.

In the Bolivian case, through educational reforms one can appreciate what kinds of citizens were being formed. In the liberal educational reform (1899-1920) «regeneration» was sought to reinforce the nation and unity, where education had to fulfill its civilizing role and creator of national consciousness. Therefore, a Bolivian nationality was sought which implied the literacy and civilization of the indigenous majority.

In the nationalist educational reform (1955 - 1964) through a series of policies it was sought to expand its coverage towards the non-schooled population. In the case of citizenship from the education process was oriented the formation of a moral conscience, useful work and the construction of national identity. The background of these approaches was the miscegenation that implied the image of the modern Bolivian nation. For example, in the case of the indigenous majority, from the political point of view, their formation as organized citizenship in trade unions, and in the economic one, their incorporation into the capitalist market as private owner of the land, not as indigenes, but as a peasant.

The neoliberal educational reform (1994-2004) was part of a series of political, economic and social reforms: capitalization, agrarian reform and popular participation; it was associated with the neoliberal model, which led to the loss of support. This reform sought to expand and improve the Bolivian education based on four areas: coverage, quality, equity and efficiency.



With reference to citizenship, it sought to form a multi-cultural, tolerant, inclusive and democratic sense that, in the long run, remained only in discourse and in regulations, being its inclination towards the formation of civism and a national identity. In this sense, the citizenship was reduced in a restricted way to the political right, where the State is the one that prescribes the norms and routes.

In the current socio-communitarian educational reform, through the Law «Avelino Siñani and Elizardo Pérez» (2010), a new Plurinational Educational System that has as pedagogical foundation in the Productive Sociocommunitarian Educational Model, being the decolonizing, liberating, revolutionary, de-patriarchializing was established.

At the level of the Law one can understand that it seeks to form a different citizenship to the liberal and bourgeois conceptions, it retakes the relation between family, community, society and education, in order to generate an intercultural and decolonized citizenship. Although the coexistence of the diverse and a reevaluation of the ethnic-cultural and regional identities arises. This search for the plural can generate difficulties in the question of common membership, the same State. On the one hand, to reinforce from the local, the construction of a feeling of belonging to the same State; on the other hand, the consolidation of differentiated ethnic citizenships, this could make Bolivia rather a multicultural exclusionary state than plurinational, intercultural and inclusive.

Finally, we must reflect on the type of citizen who forms public education. Towards where the pedagogical and political approaches of educational reforms and policies are directed, that is, to rethink the role of education in the postmodern context, where not only the formation of national identity is required but also progress towards full citizenship. Therefore, education should seek the formation of a political, historical and social subject that has full exercise of its rights as a citizen.

Notes

1. According to Rodríguez, Barrios and Fuentes (1984), it is the study of events, causes, facts and historical conditions in which a specific object or process arises and develops. The article describes and analyzes Bolivian educational reforms and the formation of citizenship, from the interpretation of their objective and subjective basis.
2. The article focuses on the twentieth century: the liberal period (1899-1920), nationalism (1952-1964) and neoliberalism (1983-2005), and in the 21st century the populist cycle (2005-to-date).
3. The educational laws of the time were consulted, as well as bibliography on history of Bolivian education and studies on education and citizenship.
4. The cause of the Federal War (December 1898) was the sectary struggle for political power between liberals and conservatives. To this confrontation the indigenes joined through Zarate Willka like auxiliary army.
5. Were Presidents Jose Manuel Pando (1899-1904), Ismael Montes in two constitutional periods (1904-1909 and 1913-1917), Eliodoro Villazón (1909-1913), José Gutiérrez Guerra (1917-1920).
6. Bolivia was plunged in a series of social conflicts that began with greater force since 2000, from the lowlands the Confederation of Indigenous Peoples of Bolivia (CIDOB); In highlands the peasant movement of the Single Trade Union Confederation of Peasant Workers of Bolivia (CSUTCB), led by Felipe Quispe; In the Chapare producers of coca under the direction of Evo Morales; The citizen-peasant movement of Cochabamba for water 2000-2001; the police movement of 2002: *impuestazo* (Huge tax) and black February; Warisata 2003; In the city of El Alto: the gas war in October 2003, the water war and the second gas war in 2005.
7. In the Political Constitution of State (2009, p. 51), interculturality is the «instrument for cohesion and harmonious and balanced coexistence among all peoples and nations with respect to differences and equal conditions».
8. According to Education Law 070 (2010, p.5, article 6), it is to promote «the recovery, strengthening, development and cohesion within the cultures of indigenous peoples and nations native peasant, intercultural communities and afro-Bolivians». That is why the knowledge and the worldviews of indigenous peoples are incorporated in the Plurinational Basis Curriculum.
9. According to the Ministry of Education (2011b, p. 30), in the being develops the principles, values, feelings, aspirations, spirituality, religions, worldview of community life. Knowledge is the development of empirical knowledge, and holistic community knowledge, theories, arts, sciences and technologies. The praxis, develops the practice manifested in activities and technological technical procedures destined to the material and intellectual production. And deciding develops the political field of the person who makes it possible to act with critical thinking to assume and define actions, identify and solve problems, as well as to take on challenges of life, in life and for life.



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