

Education for Future

An Attempt of re-futuring Pedagogy against
de-futuring and apocalyptic ways of thinking/being

The politics of death, destruction and extraction are rooted in the very modern/colonial structures and systems. Environmentalism therefore requires to be decolonial and we need to rethink the house modernity built to transgress and transform it to re-future life on this planet.

re-futuring pedagogy; ...to consider and deal with uncertainty, dying and transformations in the framework of teaching, especially in connection with human coexistence, but also coexistence with non-human beings and the earth. It aims for a future-oriented, historical-genealogical reappraisal of social structures, interdependencies and crises, as well as the development of creative projects through which students can deconstruct hegemonic macro- and micro-narratives and generate possibilities of alternative futures and thus identities, solidarities and community. It thus thrives to contribute to the orientation of students in multiple temporalities and worlds, to the critical search for identity in pluralistic, post-migrant, diverse societies in the wake of multiple crisis and to the development of adaptive critical and political thinking, acting and designing.

Attunement to Non-human Entities, Earth & Land

„(A)ll transition thinking needs to develop this attunement to the Earth. In the end, it seems to me that a plural sense of civilizational transitions that contemplates (...) the Liberation of Mother Earth as a fundamental transition design principle is the most viable historical project that humanity can undertake at present.”

Arturo Escobar

Affirmative learning & speculative Imagination

Alternative, affirmative figurations and prefigurations cannot be thought outside of power relations and the world. They are understood as critical and creative practices that actualize social formations in form of speculative imaginations. They semiotically and materially subvert and deconstruct dominant and hegemonic representations of subjects. They relate to the world and/or question Eurocentric, colonial, anthropocentric, patriarchal, ... epistemological and ontological realities. Social speculative imaginations enable learners in research and in learning processes to push their creative imagination. They condition the involvement of affects, thoughts-feelings, transverberations in the production of matter and meaning in the form of creative involvement of learners and the creation and maintenance of connection and relation with the world.

Transdisciplinarity

Education for Future is not oriented towards the classical canon of subjects. Rather, Education for Future sees itself as fundamentally transdisciplinary and multipistemic. Decolonial and posthumanist methodologies form the basis for transdisciplinary examination of local phenomena of global power relations. Epistemologies and ontologies of different disciplines, subjects and teaching principles are made available and interlinked depending on the current focus, topic, or specific projects, and require or generate situational knowledge.

Decentering the Teacher & Student Self

„(P)edagogy for the end of the world as we know it also entails the disintegration of the (modern-colonial) sense of self and self-image, and the end of a particular way of knowing and being in the world. If this self-perception can be undone, and if we can be taught to sense and embody being differently – with all the nausea, fear, and disgust that this may entail – then, perhaps we may be able to tap into the immense joy that comes from (at least fleetingly) forgetting who and what we think we are, and instead sensing the gift of not only being what we imagine ourselves to be. And to be reminded that, at the end of the day, even that does not make us special.“

Sharon Stein, Vanessa Andreotti, Rene Suša, Cash Ahenakew & Tereza Čajková

Pluriversal Epistemes & nonacademic bodies of knowledge

In addition to academic forms of knowledge, nonacademic bodies of indigenous as well as affective, bodily knowledge are also included in the concept of knowledge. Awareness of the erasure of indigenous and other knowledge as well as of the body/mind divide in relation to epistemic power relations is a necessary foundation in the transmission of knowledge. The inclusion of alternative forms of knowledge enables us to locate events, interconnections, practices and performances, as well as their affective resonances and backgrounds for the creation of meanings. The Eurocentric, patriarchal and heteronormative universalism is countered by a pluriversal understanding of knowledge and a resulting situational approach to knowledge and being.

#non-western/western
#primitive/developed #body/mind
#center/periphery

Thinking-feeling* & Spirituality

***thinking-feeling;** (*span. sentipensar;* see A. Escobar) Fostering the development of spiritual growth is seen as a necessary consequence for decolonizing education, which does not limit teaching and learning processes of teachers and learners exclusively to the rational and intellect, but overcomes the hierarchical dichotomy of rationality/irrationality but also religion/barbarism dichotomy. An important basic condition for this is the recognition of relational realities, which enables learners to develop their own ways of thinking-feeling, being and belonging to land, community, cosmovisions, animals, ...

#rationality/irrationality
#religion/barbarism

Affective learning & reciprocity

An affective pedagogy therefore is a pedagogy of care. It is a pedagogy that aims not to prescribe its outcome (not even in terms of an imagined value of emancipation or democracy), but is driven by the urge to enable students to make kin and engage with human and non-human others and activate their capability of worlding in new or deeper ways.“

[K]nowledge is not a thing, not a one-way act of communication or transfer, but an active doing we undertake with many different kinds of others.”

Jesusa Rodriguez & Diana Taylor

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