

# **Radical Contextuality: (Indigenous) Theorizing from the Territory.**

## **Developing a planetary learning in teacher education in the framework of the long-standing academic cooperation between Antioquia University (Colombia) and Bern University of Education**

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## Planetary learning trough ‘formative mobility’

Collaborative research / teaching in and between Colombia and Switzerland, including teacher students and in-service teachers from both countries

- **Education:** National Pedagogical Movement; ‘Pedagogical Expeditions’ → the figure of the *teacher-researcher* (Echeverri, 2002; Rodríguez Céspedes, 2002; Martínez et al., 2002).
- **Social Anthropology:** Ethnography / participant observation = learning process (Ingold, 2018:62f): "the participant observers are inevitably drawn into other lives" → in "co-responsivity with others", i.e. in the "answering and questioning" of a participatory practice, "people and things become present and co-responsive".

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- Geopolitical positionality → problematising the dichotomy Global South and Global North (de Sousa Santos, 2016)
- The term 'Global South' = "living metaphor" (Ricoeur, 1986): explore ethnographically experiences of exclusion, marginalisation and silencing that characterise the educational institutions (schools) in both national contexts → relations of inequality and power → analogic economic, political, gender, intersubjective, etc. power asymmetries in both contexts.

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- ‘**Irritation**’: central epistemological strategy in social anthropology as cultural critique (Marcus & Fischer, 1999; Holston, 1989) → to bring diverse, seemingly non-comparable social contexts and educational spaces, within and between the two national contexts, into dialogue.
- ‘**Dialogue**’: relational understanding (Corona, 2020) → interacting subjects are challenged to permanently reassuring their positionality.
- ‘**Planetaryity**’: the relationship to 'alterity', i.e. to the 'other', the different, the unfamiliar and the unknown (Spivak, 2003, Elias & Moraru, 2015) → learning "through" the 'other', recognising subalternised and Non-Western, indigenous knowledge as "frameworks for action and interpretation" (Castillo & Caicedo, 2010:26).

“If the goal of 'planetary learning' is to continuously 'educate' oneself into other, different and unfamiliar ways of thinking, this requires, following Spivak, the "**alienation of the familiar**".” (Stienen & Rodríguez, 2023).

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- **‘Border thinking as method’** (Mignolo, 2009; Giroux, 1997): emerges at the margins of existing power relations and creates space for a pluriversal dialogue (Escobar, 2014) that brings competing forms of knowledge into relation, in order to decentralise and de-essentialise totalising forms of knowledge, presented as universal.
- **‘Imperative of translation’**: ‘Formative mobility’ requires constant work of translation: contextualising, historicising, making explicit, situating and positioning the social practices shared during the collaborative ethnografie in “co-responsivity with others“, this requires the “humble immersion in the life-world of the other” (Ingold, 2018; Spivak, 2000; Gramsci, 1975).
- ➔ Formative mobility” constructs transnational spaces of reflection and learning for the overarching question – which power relations and associated knowledge systems and possibilities of ‘knowing’ and being are either reproduced or contested and transformed by schools and in what way does this take place.