

Justice Against the Epistemicide. Towards a brief Critique of Modern Western Reason¹

Justicia contra el epistemicidio. Hacia una breve crítica de la razón occidental moderna

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ABSTRACT

This paper address and dissects the contemporary footprints of Western Eurocentric Modernity which lead to the current global great regression, that needs to be contextualized within crisis of the yoke of Modern Western Eurocentric reason. In doing so, I will advance a critique of such reasoning –which is the matrix of the epistemicide–, unpack its theoretical and methodological despotism, and argue that the Western Cartesian Modernity model, as eugenic hegemonic matrix, with its arrogant claim to address global justice, is not just moribund, it is dead. Modernity, was/is a misleading dream, a finished game. In this context, I argue for the need to open up the theoretical and methodological canons, to go above and beyond Modern Western Eurocentric epistemological platforms, challenge the educational and curriculum Occidentosis and to think alternatively about alternatives to work methodologically towards social and cognitive, and intergenerational justice. I call educators to lead the just struggle against the educational and curriculum epistemicide by working within an itinerant educational curriculum theory and pedagogy of society, a people's theory, thus championing non-relativist dialogues between the global North and South and within the North and South.

Keywords: neoliberalism, curriculum epistemicide, itinerant curriculum theory, coloniality, occidentosis.

RESUMEN

Este artículo aborda y disecciona las huellas contemporáneas de la Modernidad Eurocéntrica Occidental que conducen a la gran regresión global actual, que necesita ser contextualizada dentro de la crisis del yugo de la razón Eurocéntrica Occidental Moderna. Al hacerlo, adelantaré una crítica a dicho razonamiento –que es la matriz del epistemicidio–, desentrañaré su despotismo teórico y metodológico y argumentaré que el modelo de Modernidad Cartesiana Occidental, como matriz hegemónica eugenésica, con su arrogante pretensión de abordar la justicia global, no sólo está moribundo, sino que está muerto. La modernidad, fue/es un sueño engañoso, un juego acabado. En este contexto, definiendo la necesidad de abrir los cánones teóricos y metodológicos, de ir más allá de las plataformas epistemológicas Eurocéntricas Occidentales Modernas, de desafiar la occidentosis educativa y curricular y de pensar alternativamente en opciones para trabajar metodológicamente hacia la justicia social y cognitiva e intergeneracional. Llamo a los educadores a liderar la lucha justa contra el epistemicidio educativo y curricular trabajando dentro de una teoría curricular educativa itinerante y una pedagogía de la sociedad, una teoría de los pueblos, defendiendo así los diálogos no relativistas entre el Norte y el Sur global y dentro del Norte y el Sur.

Palabras clave: neoliberalismo, epistemicidio curricular, teoría curricular itinerante, colonialidad, occidentosis

Referencia

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THE GREAT REGRESSION

I suggest that we learn to think about capitalism coming to an end without assuming responsibility for answering the question of what one proposes to put in its place.

(Streeck, 2014, p. 44)

Once upon a time, a cook decided to gather all the birds in the world and asked the birds what kind of seasoning that they would like to be marinated in when they are cooked and eaten. The cooker was all of democracy, so it was claimed. One of the chickens replied: “But we the birds don’t want to be eaten whatsoever period.” The cook replied: “That is out of the question.” Democracy doesn’t go that far. (Galeano, 2010). This little story describes rather well the metaphor of our globalized world. The world is organized in such a way that we just have the right to choose the flavoring for us to be marinated in before being consumed. And, this world has been sold to all of us as a democratic world, that paradoxically the sovereignty of each nation is an object of museum. This little story, shared by Eduardo Galeano, is a vivid example of the sadism and brutality of late global capitalism, which makes capitalism, democracy, equality, freedom, and justice mutually exclusive realities and thus a divisive social issue. Let’s take a look to some features of our current momentum.

Between 1900 and 1999, the US used 4,500 million tons of cement. Between 2011 and 2013 China consumed 6,500 million tons of cement. That is, in just 3 years China consumed 50% more cement than US consumed in the preceding century (Harvey, 2016).

In the US, the top 0.1% has accumulated more wealth than the entire bottom 90%. With the advent of globalization, inequality becomes a global nightmare. Globalization globalized the few and localized the rest (Bauman, 1998). Global inequality is much greater than inequality within any individual country.

In the U.S., in the summer 2017, in different states, for the first time in the history, a significant number of commercial places were prevented from taking off due to high temperatures between 123, and 125 degrees Fahrenheit, at a time when President Trump is walking away from the Paris agreement.

In the U.S., a kid drops out of school every 41 seconds, and the ‘school to prison pipeline’ became domesticated. In June 2014, student loan debt in the U.S. was approximately \$1.3 trillion that affected 44 million borrowers who had an average outstanding loan balance of \$37,172. What is shocking is that for much lower debt “the European Union and IMF promptly tore Greece apart. For comparable or lower sums,

“recession, austerity measures, personal sacrifice, unemployment, and poverty are imposed on the millions of citizens of indebted countries” (Lazzarato, 2015, p. 65).

In Texas, one school district reinstates corporal punishment (Smith, 2017); the shocking numbers of African Americans and minorities murdered by the police and incarcerated has become the ‘norm.’ in the U.S., a nation in which the child poverty rate nearly doubled from 18% to 33%.

In Brazil, the legacy of the Workers Party government for more than a decade, despite all the controversies, corruptions, accusations, and achievements, was not able to ‘avoid’ the political carnage. Two decades later, the same nation that elected Lula da Silva and Dilma Rousseff, made a *u-turn* and elected a far-right former army captain Jair Bolsonaro. Venezuela. Hugo Chavez mythical leadership and conquests are on collapsing with Nicolas Maduro under constant attack both internally and externally.

Aleppo, Bagdad, Benghazi, Srebrenica, Ruanda, Matabeleland, Crimea, Lampedusa, the wall at the border between Mexico and the U.S., just to mention a few examples, reinforce a ‘subjectivity’ that should never have been constructed: immigrant, refugees. Massive waves of human beings, like never before, have the right to freedom and to escape war and hunger thus crumbling the ‘welfare’ of the West - itself edified at the expenses of the rest of the world.

New York, Washington, Paris, London, Madrid, Brussels, Frankfurt, Istanbul, Cairo, bit by bit, the spectrum of ‘abnormality’ becomes domesticated. Today, a terrorist attack may still make the headlines of major newspapers but sadly barely constitutes a surprise.

Of all of the people in the world without access to safe water, almost 40% live in Africa; 589 million sub-Saharan Africans live without electricity and cook by burning whatever they can find.

The expansion of West Bank settlements under every Israeli government became the ‘norm.’ Israel is probably the only nation in the world without fixed borders. To throw more ashes into the fire, just recently the US President Trump cavalierly recognized Jerusalem as the capital of Israel.

The UK ‘bravely’ decided on ‘Brexit.’ They are done with the ‘other.’ What they ignore is that we all know that they have the privilege to ‘Brexit.’ As usual, ‘the other’ is disposable. Two years later, Brexit looks much more like ‘Nexit’ as it was not approved by British parliament yet. It became a kind of political soap opera.

China decided to move towards the 'Beijing consensus', a new political management of the economy, a 'nouveaux' socialist political economy with Chinese characteristics (Enfu & Xiaoqin, 2017). In India, Modi's elected government represents "a far right force with undeniable neo-fascist characteristics" (Vanaik, 2018, p. 40).

After a century of belligerent wars in Afghanistan, the opium saga keeps flourishing.

Despite such apocalyptic events in the West and beyond, the second decade of the 21st century is creating the path for a far-right agenda to emerge as we can see in the US, Brazil, France, Portugal, Spain, Austria, Hungary, and India. Within the so-called post-colonial Global South, neoliberalism has saturated the political terrain.

The 'masses' are placing their vote on candidates who insult people with disabilities, women, and people of colour as well as unleashed an overt attack against immigrants. The error of casting the vote 'just' based on class, race, or gender dynamics persists. Welcome to the reign of low identity politics. Welcome to the real colors of the epistemicide. Democracy is being used to kill democracy (Wolf, 2007).

We are facing the normalization of shock, of chaos, to the cynicism of full blast blatant fascism and authoritarianism, peppered with sublime irony.

With the aggressive emergence of a far-right populism, a new era of 'truth' and what constitutes 'the truth' became commonsensical common sense. We are told that this is the 'post-truth' momentum. As capitalism progresses, new processes of reification emerged as well. Such processes are devoid from a socio-historical basis, and promote the fabrication and construction of realities, which, in the context of late capitalism –*popularoush* neo-liberalism– have been capable to impose at the level of common sense the trivialization of the real, reality and truth. Today we are fighting a great battle –probably the greatest one– at the level of the common sense, not between the true and the false and the way in which they persistently exist in the socio-historical contexts; the battle today is over the need to immediately torpedo the danger of a triumphant common sense that imposes the existence of 'post-truth' as natural, as the real (McIntyre, 2018). The post-truth is the nonexistent existence that exists. Unfortunately, education and curriculum are not innocent in such facticide. The post-truth momentum unleashed a specific understanding of truth based on 'because I say so' and 'I can say so', rationale versus science and its concomitant facts that are ridicularized, trashed, and undermined (McIntyre, 2018).

Such alt-right momentum unleashes a specific instrumental account of reason in which alternative realities have been produced and knowledge, research, science, and truth as well as social constructions of reality dangerously solidify as a set of fetishized processes in which data, empirical evidence, and scientific literacy is sidelined confined to a pale footnote or even ridicularized before the oligarchy of the spectacle (Hedges, 2010) that commonsensical imposes a new real, the post-truth momentum. We are facing an era framed by a specific data, “statistics that say nothing about the substance to which they refer” (Gil, 2009, p. 32).

To add more ashes to the Western fire, in Cataluña, people voted for independence from Spain. As gather here today, Amazonian forest is burning like hell.

As if such pandemonium is not enough, much of the political and educational left persists clinging to an archaic board, embarking on ‘theoretical timesharing,’ which helps the radical right to enjoy a prolonged and fat sabbatical. Shockingly, as some argue, people speak more about the end of the world than the end of capitalism. Oddly, in a moment that we are witnessing “the remarkable resurgence of ideological movements throughout the world somewhere in the [Western] left bank it is announced that the concept of ideology is now obsolete” (Eagleton, 1991, p. xi). The claim that we live in a non-ideological momentum is indeed an ideological claim (Paraskeva & Torres Santomé, 2012). The global far-right resurgence is the lava of the capitalist new neoliberal volcano. It is the result of a social symptom perpetually ignored throughout the centuries, and it needs to be seen as the continuous materialization of ‘the’ eugenic framework that festers modernity, and solidifies Modern Western Eurocentrism; in a word, the Empire.

Welcome to the return of fascism –or Ur-fascism, as Eco (2018) would out it–, the consolidation of the neoliberal current hegemonic eugenic momentum one that solidifies ‘the epistemicide’ (Santos, 2014), and what I called educational and curriculum epistemicide (Paraskeva, 2011a; 2011b; 2014; 2016); this momentum welds a newer nexus between education and political economy and takes it into a different level by kneeling public education and educators into new capitalist modes of production and consequently new conditions of class, gender, race, ethnic, sexual exploitation, inequality, and segregation required by market desires. There is no capitalism without perpetual dynamics of exploitation, inequality, and segregation. Capitalism and a just society and democracy are blunt oxymorons.

We are facing a collapse, which is not simply related with economic and cultural factors, but also shows “a crisis of social imagination about the future” (Berardi, 2012, p. 8). What we are facing is indeed the reboot of mankind’s ideological revolution, one that frames the current Modern Western Eurocentric time, a paradoxical time.

On the one hand our current time is marked by huge developments and thespian changes, an era that is referred to as the electronic revolution of communications, information, genetics and the biotechnological. On the other hand, it is a time of disquieting regressions, a return of the social evils that appeared to have been or about to be overcome. The return of slavery and slavish work; the return of high vulnerability to old sicknesses that seemed to have been eradicated and appear now linked to new pandemics like HIV/AIDS: the return of the revolting social inequalities that gave their name to the social question at the end of the nineteenth century; in sum, the return of the specter of war, perhaps now more than ever a world war, although whether cold or not is as yet undecidable. (Santos, 2005, p. vii).

To claim that education, curriculum, as social research –as we know it– is not implicated in such social havoc would be an act of intellectual dishonesty, as Amílcar Cabral would put it. The production, and reproduction of particular forms of knowledge, the institutionalization of specific forms of teaching, research and scholarship, the scientificity of very concrete forms of science –determining who and what constitutes (or not), science, scholarship, and research–, speak volumes not just to class, race, and gender battles over ‘whose knowledge is of most worth’. They constitute also a vivid example of an educational apparatuses which is first and foremost the lab of the epistemicide

We are witnessing an era of “random regression symptoms” (Geiselberger, 2017, p. 10). Such paradox graphically reveals how modernity and the totalitarian cult of Modern Western Eurocentric epistemological framework are maxed out. In a tribute to Marx and Engels (2012), one would claim that “a [new] spectre is haunting Modern Western Eurocentrism –the spectre of otherness [and] all powers of Modernity [US, China, Russia, EU] entered in a holy alliance to exorcise this spectre” (p. x). Perhaps this is the moment to dare “to learn to think about capitalism coming to an end without assuming responsibility for answering the question of what one proposes to put in its place” (Streeck, 2014, p. 44).

Clearly, at the beginning of the 21st century, Western Modern Eurocentric epistemological reasoning is more part of the problem than part of any solution to move society to a more sustainable just path.

GAME OVER!

Let's go comrades, the European game is definitely finished, it is necessary to find something else.

(Fanon, 1963, p. 239)

Eurocentric Modernity is under the gun due the impossibility of perpetual submission from the 'the other.' That is, "the exclusion and cornering into poverty [better say, quasi extermination] of African, Asian, and Latin American and other non-Western otherness and their indomitable will to survive" pushed modernity to an unsustainable point (Dussel, 2013). Modernity got lost irremediably between the real(ity) and representations of the real(ity). For all practical purposes, the Western Cartesian modernity model, as a hegemonic matrix, with its arrogant claim to address global social issues, is not just moribund, it is dead. Modernity, was/is a "misleading dream" (Harding, 2008, p. 23).

Modernity's final sentence was determined partially by modernity itself and its truly totalitarian cult, which was a cultural and economic napalm that attempted to erase all other epistemological manifestations, that paradoxically ended up being systematically reinforced and strengthened from the belligerent clashes with modernity. If colonialism is a crime against humanity, and colonialism and imperialism had no existence outside of modernity, then modernity is also not innocent in such crime against humanity. Not because it was inconsequential in dodging genocidal policies and practices, but precisely because its very existence relies on its capacity to perpetuate massive genocide.

Great achievements in areas, such as space conquest and technologies have been reduced to a pale inconsequentiality for the massive majority of the world's population in face of slavery, genocide, holocaust, poverty, inequality, social and cognitive apartheid, intergenerational injustice, and the temerity to change nature, among other issues. Painfully all of these sagas are at the very root of such modern societal tech advancements. The twentieth century, "was the last Eurocentric century" (Thernborn, 2010, p. 59). As Frantz Fanon (1963) beautifully stated "let's go comrades, the European game is definitely finished, it is necessary to find something else" (p. 239). The eugenicism of Eurocentrism is undeniable, an eugenicism that "asserts that

only Europeans can progress and that Indigenous peoples are frozen in time, guided by knowledge systems that reinforce the past and do not look towards the future” (Battiste, 2002, p. 4). It “seems that God was not [modern]” (Eagleton, 2003, p. 1).

Modern Western Eurocentric thinking “is an abyssal thinking, a system of visible and invisible distinctions, the invisible ones being the foundation of the visible ones. The invisible distinctions are established through radical lines that divide social reality into two realms, the realm of “this side of the line” and the realm of “the other side of the line”. (Santos, 2007b, p. 45). Such abyssal lines constitute the very core of “the epistemological foundation of the capitalist and imperial order that the global North has been imposing on the global South” (Santos et al. 2007, p. ix).

There is no ‘incomplete other’ (Todorova, 1997). Invisibility and non-existence of the “one side” are the roots of visibility and existence of the “another side”. In such context, not just knowledge, but the very question/answer “what is to think” is totally prostituted. How can ‘one’ actually claim that one really knows the things that one claims to know if an immense epistemological platform that congregates a myriad of other forms of episteme has been viciously produced as non-existent? Welcome to the colonial zone, a zone that is *par excellence*, the realm of incomprehensible beliefs and behaviors which in no way can be considered knowledge, whether true or false.

Modernity by itself “is not only a cultural revolution” (Amin, 2008, p. 88); one cannot delink the abyssal thinking from the political economy and culture of the material conditions of the epistemicide underlying the emergence and development of capitalism. It is actually the carburetor of such system. The very Western modern claim of “beyond the equator there are no sins,” was a kiss of death to the other side of the line (Santos, 2007b, pp. 49-50). Colonialism is “the blind spot upon which modern conceptions of knowledge [research and science] and law are built” (Santos, 2007b, p. 50). Thus, “modern humanity is not conceivable without modern sub-humanity” (Santos, 2007b, p. 52).

I guess Latour (1993) was not that wrong, and we were never modern.

Needless to mention is how the educational system in general, and curriculum/*bildung*, in particular, are both profoundly implicated in such epistemicide. In fact, by identifying only particular forms of knowledge, research and science as ‘official,’ schooling participates in a blunt epistemicide (Santos, 1997; Paraskeva, 2011a) –a lethal tool that feeds the dynamics of White supremacy and an eugenic Empire (Hooks, 1994). The visions and notions that legitimized particular forms of

knowledge over others are protected by 'the' unique vision and notion of science and research –a *quasi* prophecy– supported by the despotism of an Eurocentric Western Modern epistemological matrix of reasoning that has been designed and developed daily in the Eurocentric knowledge factories –our Universities and its research centers. The education and curriculum we know –and that has been produced– have designed, developed and protected the canon of Eurocentric Western Modernity by imposing an eugenic vision of knowledge, research and science that promotes and legitimizes an atrocious epistemological fascism. Our task –as educators, researchers, methodologists, really concerned with social justice– is to open up the canon of Modern Western Eurocentric epistemological matrix of reasoning. The challenges we face as a global society requires such intellectual honesty.

The question though, most of you would ask probably, is how do we do it? How can we open such eugenic canon of research, scholarship, science, and knowledge upon which we all exist? It is a fair question. However, what follows cannot be perceived as a recipe.

OPEN UP THE EUROCENTRIC METHODOLOGICAL CANON

Every knowledge is 'co-knowledge'

(Santos, 2018)

In a world epistemological diverse, to address the multiplicity of challenges we face as a global and local society just by relying in one epistemological platform –and the one that actually have produced the current social havoc–, is not just impossible and egregiously historically wrong: it is eugenic. Thus, another knowledge, research and science are not just possible, it is real(ity). The concepts and philosophical praxis of research, science and knowledge are social constructions, produced, reproduced and certified by the dominant Modern Western Eurocentric epistemological circuits of cultural production. Such circuits of research, science and knowledge reproduction are deeply responsible for the abyssal character of modern Eurocentric thinking.

What we need is to think about alternative ways to think about alternatives (Santos, 2014) that will help to move towards a non-abyssal thinking. We need to recognize the legitimacy of a rich multiplicity of non-Western non-Eurocentric knowledge, research and science forms within and beyond the Modern Western Eurocentric epistemological platform, that has been historically and belligerently

imposed by the Global-North. This is a social justice issue, and there is no social justice without cognitive justice (Santos, 2014).

We need to engage in a battle against the modern Western Eurocentric “monoculture of scientific knowledge [and fight for an] ecology of knowledges” (Santos, 2004, p. xx), which is an invitation “to the promotion of non-relativistic dialogues among knowledges –research and science–, granting equality of opportunities to the different kinds of knowledge –research and science– engaged in an ever-broader epistemological disputes aimed both at maximizing their respective contributions to build a more democratic and just society and at decolonizing knowledge and power”. In doing so, one will challenge *el patrón colonial de poder* (Quijano, 1992) [the colonial power matrix] and its yoke of multiculturalism which is profoundly “Eurocentric, [that] create and describe cultural diversity within the framework of the nation-states of the Northern hemisphere” (Santos, 2004, pp. xx-xxi). Imperialism and colonialism are the specific formations through which the West came to “see,” to “name,” and to “know” indigenous communities (Smith, 1999, p. 60). Eurocentrism and its abyssal reasoning are much more than a vision of ignorance and fear, and it “implies a theory of world history, that legitimates at one and the same time the existence of capitalism as a social system and the worldwide inequality that accompanies it” (Amin, 2008, p. 156). Eurocentrism is the epistemicide. It is the reinforcement of what Al-Hamad would put it, severe ‘Occidentosis’. Eurocentrism is not actually a social theory, it is indeed “a prejudice that distorts social theories” (Amin, 2008, p. 166).

It goes without saying, I am not claiming here any form of indigenist, i.e. the romanticization of non-Western Non-Eurocentric epistemological forms (Paraskeva, 2011a). I am not claiming to replace one despotic formation by another one, autocratic as well. I am not demonizing Modern Western Eurocentric epistemological legacy. I am not claiming to replace the despotism of Modern Western Eurocentric epistemological reasoning, for another despotism led by non-Eurocentric epistemological reasoning. I am not undermining the great accomplishments of Modern Western Eurocentric epistemological reasoning either. My argument is: (1) that such great accomplishments came at a great cost and despicable genocide, and (2) that such Eurocentric reasoning alone is insufficient to address our current social needs.

There is no absolute truth –or let’s complexify, ‘non-truth’– in any epistemological formation. Every knowledge is ‘co-knowledge’ (Santos, 2018). What I am claiming for

is a nonrelativist dialogues between north-south and south-south which fatally implies the not-negotiable recognition that the Western and non-Western perspectives have the same epistemological legitimacy and therefore should sit face to face in a just dialogue towards the production of a just knowledge (Santos, 2014). Such non-relativistic dialogue will trigger a just dialogic praxis that will help to unpack the absolutism of eugenic Eurocentric forms of doing science on one hand, and to avoid romanticize everything that is non-Eurocentric reasoning, thus establishing a just reading the word and the world (Freire, 1990).

Such non-relativist dialogic implies what Santos (2014) calls a 'radical co-presence' between the Global North and the Global South multifarious epistemological formations. Such radical co-presence, Santos (2007b) argues –or the begin-again as Darder (2016, p. xii) argues– pushes one towards a post-abyssal momentum, a postabyssal epistemology, research and science, which spans an ecology of knowledges, a new capacity for wonder and indignation.

Postabyssal thinking implies a radical break with modern Western ways of thinking and acting. Postabyssality “is always cknowledge emerging from process of knowing-with rather than knowing-about. (Santos, 2018, p. 147)

Moving towards a post-abyssal research, science and knowledge implies to decolonize Modern Western Eurocentric epistemological absolutism. A decolonized approach towards research, science and knowledge implies a decolonial thinking which concomitantly implies a commitment to epistemic delinking, or, in other words, epistemic disobedience, which leads to decolonial options. “Delinking” is then necessary because there is no way out of the coloniality of power from within Western (Greek and Latin) categories of thought (Mignolo, 2011, p. 45).

However, with decolonial thinking, the focus or the password is *desprendimento* total, meaning, “to delink from principles and structures supporting the existing system of knowledge and humanities; [decolonial thinking] questions the rhetoric justifying the role of the social sciences and the humanities as well their methodology. Decolonial thinking calls into question the disciplinary legitimacy of knowledge and the disqualification of knowledge that does not obey the existing disciplinary rules” (Tlostanova & Mignolo, 2012, p. 32). That is, decolonial thinking is a commitment “to learn to unlearn in order to relearn” (Tlostanova & Mignolo, 2012, p. 32), or, to complexify Smith’s (1999) concept of disciplinary disobedience, it is a call to

disciplinary detach. It goes without saying that such commitment calls for another University, as it would require a radically different public higher education institution, a pluriversity subversity polyphonic University (Santos, 2018), a University “whose committed voice is not only composed of many voices but, above all, is composed of voices that are expressed in both conventional and nonconventional ways, both diploma-oriented and non-diploma-oriented processes” (Santos, 2018, p. 277).

Such detach from Modern Western Eurocentric epistemological reasoning implies three fundamental pillars: (1) learning that the South exists, (2) learning to go to the South, and (3) learning from and with the South (Santos, 2009). In so doing so, we express in praxis, a commitment to an ecology of knowledges:

A call for the democratization of knowledges that is a commitment to an emancipatory, non-relativistic, cosmopolitan ecology of knowledges, bringing together and staging dialogues and alliances between diverse forms of knowledge, cultures, and cosmologies in response to different forms of oppression that enact the coloniality of knowledge and power. (Santos et al., 2007, p. xiv).

That is, in order to learn from the South we must first of all let the South speak up for what best identifies the South is “the fact that has been silenced” (Santos, 1995, p. 510). In doing so, we will be opening up the eugenic canon of Modern Western Eurocentric epistemological reasoning that is the river bed of totalitarian forms of research methods, science and knowledge in which we have been operating. Such pushes all of us –really concerned with social and cognitive justice– to a different *poesis* of doing research, science and knowledge, a *poesis* that is perpetually itinerant. I called such *poesis* an itinerant educational/curriculum theory. A just *poesis*, a people’s theory.

ITINERANT CURRICULUM THEORY AS PEOPLES THEORY

An Itinerant Curriculum Theory (ICT) is a call against the educational curriculum epistemicide by engaging fully in the complex struggle for social and cognitive justice. This is an intergenerational matter of justice, as well. ICT aims precisely a general epistemology of the impossibility of a general epistemology (Santos, 2014). It implies a theorist that is an epistemological pariah who is challenging and challenged by a theoretical and methodological path that is inexact yet rigorous; s/he ‘runs away’ from any unfortunate ‘canonology’. Such itinerant theory(ist)/methodologist provokes (and

exists in a midst of) a set of crises and produces laudable silences. It provokes an abstinence of theoretical uniformity and stabilization. The theory(ist) is a volcanic chain, who shows a constant lack of equilibrium, is always a stranger in his/her own language. ICT is not a sole act, however; it is a populated solitude. ICT challenges the sociology of absences and how certain non-Western epistemologies have been rendered as nonexistent; challenges any form of *indeginestoude*; that is, it challenges any form of romanticization of the indigenous cultures and knowledges, and it is not framed in any dichotic skeleton of West-rest.

ICT is a theory of translation (so crucial within the processes of coding and decoding) that attempts to prevent the “reconstruction of emancipatory discourse and practices from falling into the trap of reproducing, in a wider form, Eurocentric concepts and contents” (Santos, 2007, p. xxvi). ICT consciously aligns with the need for an epistemology of liberation that requires the liberation of the epistemology itself. Its itinerant dynamic pushes the theorist to a pluri(nonnecessary) directional path. ICT opens the veins of an oppressive epistemological canon. It is against any canon. It is, as Darder (2016, p. xii) argues “an epistemology of liberation that can persistently challenge structures of authority, hierarchy, and domination in every aspect of life must be cultivated, nurtured and embodied within the blessed messiness and unwieldy chaos of everyday life within schools and communities”.

ICT confronts and throws the subject to a permanent unstable question of “what is there to think?” ICT pushes one to think in the light of the future as well as to question how “we” can actually claim to really know the things that “we” claim to know, if “we” are not ready specifically to think the unthinkable, to go beyond the unthinkable and master its infinitude. ICT is to be (or not to be) radically unthinkable. ICT is a metamorphosis between what is thought and nonthought and unthought, but it is fundamentally about the temerity of the colonization of the non/un/thought within the thought.

ICT attempts to understand how big is infinite, the infinite of thought and action. If one challenges infinity, it is chaos because one is in chaos; that means that the question or questions (whatever they are) are inaccurately deterritorialized and fundamentally sedentary.

ICT challenges book worship (Tse Tung, 2007, p. 45). In fact, ICT also encourages us to pay attention to the multiplicity of forms to read the wor(l)d. ICT put forward, along with Mignolo (2000, 2013), Escobar (2013), and others, *un paradigma*

otro that “does not fit into a linear history of paradigms or epistemes [that] runs counter to the greatest modernist narratives [and] reaches towards the possibility of non-European modes of thinking” (Escobar, 2013, p. 34). ICT pays cautious attention to the wrangle of religion, that is, Christianity and spirituality and how such a yarn was/is crucial to the construction of the (non)existence of the “other” (see Ela, 2013). In claiming a commitment of the radical co-presence, the itinerant curriculum theory is fully engaged in such ecology of knowledges, and the challenge of an itinerant curriculum theorist is to un-puzzle the nexus of physical – metaphysical. That is, we are bodies; we are not institutions although a schizophrenic system institutionalizes us. Our task is to unmask why we do not teach this and how can we teach for this. In that sense, ICT is an ethical take. ICT is the subaltern momentum. ICT is the people’s theory, an epistemology declaration of independence.

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