

Building Decolonizing Pedagogies: Notes from Work Praxis in Social Organizations*

La construcción de pedagogías descolonizadoras: notas desde la praxis del trabajo en organizaciones sociales

A construção de pedagogias descolonizadoras: notas desde a práxis do trabalho em organizações sociais

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Abstract

This article is based on the work and reflections expressed in the qualitative research carried out in self-managed cooperative and productive ventures by an Argentinean social organization. A series of provisional notes are presented regarding the characteristics that, based on fieldwork and aligned with previous research, we consider key in conceptualizing decolonizing pedagogies. As posited in this article, thinking about decolonizing pedagogies implies addressing: 1) place of knowledge and "other" epistemic subjects; 2) potential of labor as an educational principle; 3) inserting training into daily life and the community; 4) openness to emotions; and finally, 5) collective framework. The reflections on these five aspects seek to open possibilities of problematizing and discussing pedagogies with the purpose of decentralizing colonial education.

Keywords

labor, praxis, social organizations, venture.

Palabras clave

trabajo, praxis, organizaciones sociales; emprendimiento.

Resumen

El presente artículo parte de las elaboraciones y reflexiones producidas en el contexto del trabajo de investigación de tipo cualitativo realizado en emprendimientos productivos autogestivos-cooperativos desarrollados por una organización social en la Argentina. Se esbozan una serie de notas provisionarias en torno a las características que, partiendo del trabajo de campo realizado y en diálogo con los antecedentes investigativos, nos resultan centrales en la conceptualización de las pedagogías descolonizadoras. Como se propone en el artículo, pensar pedagogías descolonizadoras implica abordar el lugar de los saberes y de los sujetos epistémicos otros, la potencialidad del trabajo como principio formativo, la inserción de la formación en la cotidianeidad y la comunidad, la apertura a lo afectivo y, finalmente, el marco colectivo. Las reflexiones desarrolladas en torno a estos cinco aspectos pretenden contribuir a la apertura de horizontes de problematización y discusión sobre las pedagogías en un gesto de descentramiento de la educación colonial.

Resumo

O presente artigo baseia-se nas afirmações e reflexões produzidas no contexto do trabalho de pesquisa de tipo qualitativo realizado em empreendimentos produtivos autogestivos-cooperativos desenvolvidos por uma organização social na Argentina. Esboçamos uma série de notas provisórias em torno às características que, a partir do trabalho de campo realizado e em diálogo com os antecedentes de pesquisa, consideramos centrais na conceitualização das pedagogias descolonizadoras. Como proposto no artigo, pensar pedagogias descolonizadoras implica abordar o lugar dos conhecimentos e dos sujeitos epistêmicos outros, a potencialidade do trabalho como princípio formativo, a inserção da formação na cotidianeidade e a comunidade, a abertura para o afetivo e, finalmente, o marco coletivo. As reflexões desenvolvidas em torno a estes cinco aspectos visam contribuir para a problematização e discussão sobre as pedagogias, em um gesto de descentramento da educação colonial.

Palavras-chave

trabalho; práxis; organizações sociais; empreendimento.

Introduction

This research's objective is to socialize and discuss a series of provisional notes to contribute to the conceptualization of decolonizing pedagogies. Said conceptualization originated from interacting and coordinating with social movements during fieldwork, as well as dialoguing with academic specialists. These reflections, based on a decolonial approach, are aimed at systematizing elements of decolonizing pedagogies from experience, since there is a lack of literature on the topic.

The considerations analyzed in this research are based on the findings of two research projects. We specifically worked with Esteban Echeverría's inter-neighborhood assembly¹, a member organization of the National Indigenous Peasant Movement (MNCI) from the Province of Buenos Aires, jointly researching and analyzing, from a decolonial approach, their processes of self-managed cooperative labor. The Inter-neighborhood assembly constitutes an instance of discussion, exchange, and coordination of political and productive labor developed by MNCI-Buenos Aires in four popular neighborhoods in Esteban Echeverría's District, located in the southwest region of Buenos Aires' conurbation in Argentina². Each of these neighborhoods has productive ventures organized in community centers; namely, a textile cooperative and chicken farm, in *Sin Techo* Center; a jam and preserves cooperative in *Gurises*; a jam cooperative in *Remolines*, and a cooperative of silk-screen printing and bread production, in *Altos* Center.

Esteban Echeverría's inter-neighborhood assembly constitutes a particular case of analysis because of its geographical location in an urban

- 1 Esteban Echeverría's inter-neighborhood assembly involves regular meetings with chosen representatives from each of Esteban Echeverría's neighborhoods where MNCI-Buenos Aires is present. The aim of these meetings is to debate the neighborhoods' main problems, share experiences and attempts to solve difficulties, as well as to coordinate common actions.
- 2 This organization has undergone several stages with different organizational schemes, marked by displacements in the intervention neighborhoods, as well as changes in the country's political, social, and economic spheres. This organization was created in the 1980s and was named Service to Popular Culture (SERCUPO), a non-governmental organization linked to the Christian pastorate, geographically inserted in the suburbs of the city of Buenos Aires and its suburban area. In the 1990s, as socioeconomic conditions worsened, it shifted from the social to the political sphere, adopting the flag and struggles of the *Piquetero* organizations. Finally, during the first decade of the new millennium, a new organizational phase began after contacting the Rural Movement of Santiago del Estero (MOCASE), its subsequent insertion into MNCI and the specific political work in Esteban Echeverría's District. Nowadays, it is also part of Confederation of Popular Economy Workers (CTEP).

area and its participation in the MNCI, enabling dialogue on peasant and indigenous' tenets, such as food sovereignty, agroecology, and comprehensive agrarian reform; as well as vindicating peasants' origins, and appealing to the ancestral knowledge of its members. As a working hypothesis, the peri-urban areas of Esteban Echeverría's inter-neighborhood assembly represent gray areas, syncretic territories which unite urbanity and rurality. Similarly, and considering potential educational practices are inferred from territoriality, the coordination between urban and some indigenous and peasant aspects is rooted in the biographies, practices, and knowledge of subjects who live and work in urban peripheries. This relationship entails a potentially substantial contribution to pedagogical decolonizing practices in labor processes. Furthermore, urban peripheries provide access to production and self-consumption territories that could enable higher margins of autonomy regarding the trade of their biographies, practices, and knowledge.

In our approach, we revisited the theoretical considerations that discuss the educational nature of labor (Gramsci, 2009), linking labor and education. We believe that self-managed cooperative labor processes in social movements constitute one of the spheres in which decolonizing pedagogies are framed and created on a daily basis in Latin America. In these specific settings, we observed certain logic questioning traditional epistemic, productive, and pedagogical ways, which contribute to the systematization of a series of more general elements, characteristic of the decolonizing pedagogies.

At the same time, we found some lights and shadows in labor education processes leading us to ask questions regarding the complexity and contradictions in the actual development of said pedagogies. Among these *chiaroscuros*, we highlight issues related to the feminization of self-managed labor; the separation between intellectual and manual labor; the nuances of the ties between individual and collective spheres; and finally, the potential projections onto the political field based on productive ventures. Such contradictions show that these productive ventures simultaneously embody a resistance to a hegemonic lifestyle, a pattern of power, and a model of knowledge, with the potential to challenge it.

The five sections of this article deal with a series of provisional notes on the defining features of decolonizing pedagogies, based on our fieldwork and aligned with other research. The main arguments outlined in this research, together with suggestions for supplementary lines of inquiry for future works, are presented below.

Provisional Notes on Decolonizing Pedagogies

Given the political and ethical importance of decolonizing pedagogies, we inquired into their capabilities and potential. We were interested in analyzing practices that can contribute to building pedagogies that could crack the logic behind the pattern of the modern/colonial system (Quijano, 2003). For this reason, we looked for hints and clues in contexts outside the traditional educational, productive, and/or political logic (e.g. school, factory, and State).

Regarding decolonizing pedagogy research, we agree with some of the features they mention, such as a critical understanding of history (which is not neutral); the recovery and repositioning of the legacies of emancipatory pedagogical practices and knowledge; and the questioning of hegemonic, epistemic, Eurocentric, and decontextualized approaches, or simply put, colonial stances (Díaz, 2010; Walsh, 2009). We also considered other factors, such as questioning the false pretense of multicultural inclusion of excluded individuals (Walsh, 2009); revisiting a series of Latin American pedagogues, namely: Frantz Fanon and Paulo Freire (Fernández Mouján, 2013; Walsh, 2009, 2013); and configuring utopian futures against Eurocentrism (Caballuz Ducasse, 2015). However, it is crucial to contrast these theoretical postulates with *empiria* —practical and concrete experiences— to reflect upon the nature of decolonizing pedagogies.

There are three reasons why we chose to use the Spanish term *descolonizadoras* [decolonizing] to describe pedagogies, instead of the more usual adjectives *decoloniales* [decolonial] (Caballuz Ducasse, 2015; Walsh, 2009, 2013), *descoloniales* [decolonial] (Fernández Mouján, 2013) or *en clave decolonial* [in decolonial terms] (Díaz, 2010). On the one hand, it constitutes a broader category in its conceptual reference that not only includes the Modernity/Decoloniality Group, but also considers a wider range of Third-World critical thinkers, as well as collective pedagogies implemented by social actors in their daily organizational practices. On the other hand, at a semantic level, *decolonizing* refers to a verb, an action, a proposal in action and on-going that is decisive in articulating theory and practice. Finally, we believe that the current situation in Latin America invites to rethink colonization —and not just coloniality— as a process that has not finished yet.

We agree with Restrepo and Rojas (2010) in their analytical distinction between decolonization and decoloniality, derived from the difference between colonialism and coloniality, e.g. while the former refers to

overcoming colonialism, the latter aims at subverting the modern/colonial system in all domains of human experience, as well as accepting new practices and alternative discourses acknowledging colonial wounds and vindicating those who were weakened by the pattern of colonial power. We insist, however, on the fact that the meaning given to the idea of *decolonizing* in this article problematizes the closure of the process of overcoming colonialism through anti-colonial struggles.

When we first approached this topic, we attempted to establish certain premises for these pedagogies, including the presence of utopias; the dialectical relationship between theory and practice; the signature of some Latin American pedagogues; the strong link with politics; and a participatory and inclusive *praxis*. Nonetheless, beyond the theoretical formulations and our own assumptions, we had to find concrete and operational types of pedagogies enabling the creation of decolonizing processes; observe clues occurring in actual *praxis* leading us to implement a pedagogy helping us break a pattern of power; and constitute subjects capable of questioning them.

In the fieldwork carried out in Esteban Echeverría's inter-neighborhood assembly, we jointly observed, participated in, and interpreted processes that led us to think, initially, about the following topics as features of decolonizing pedagogies: 1) the place of knowledge and "other" epistemic subjects; 2) the potential of labor as an educational principle; 3) inserting training into daily life and the community; 4) openness to emotions; and finally, 5) collective framework.

The place of knowledge and "other" epistemic subjects

We draw on the assumption that the analyzed self-managed, cooperative, productive ventures question—to a greater or lesser extent—the dominant epistemic patterns that praise academic knowledge and that they also confine the plurality of popular Latin American knowledge to a place of subalternity, lack of academic value, and ignorance. In addition, when analyzing the knowledge and wisdom assessed in these ventures, we observed that the participants reconfigured their epistemic position, and rather than regarding themselves as mere recipients of knowledge produced by others, they became the bearers of valuable knowledge.

Sousa Santos' critical epistemology provides categories and perspectives of analysis in this regard. According to Santos (2012), "what does not exist is actually actively produced as non-existent" (p. 52). The form of epistemic production of these absences lies in the monoculture and rigor

of knowledge that places knowledge and the product of Western science, the knowledge based on disciplines of knowledge, on the same level. As a result, epistemic diversity is threatened by those epistemes that are not consistent with the science premises, labeled as absent or non-existent knowledge, narrowing the field of relevant reality and creating an “abyssal line” that separates what is true, universal, objective, neutral (science) from what is false, particular, or non-scientific, e.g. what does not count as knowledge. For Santos, Meneses, and Arriscado Nunes (2004), the virtuality of epistemicide is given by the denial of the plurality of epistemes that coexists with science, on a daily basis, under a relationship of subordination, relationship based on the epistemic and sociological privilege conferred to scientific knowledge.

Following the analysis of the decolonial turn, the genesis of the colonial epistemic perspective lies on the Cartesian subject-object separation, which founded modernity and established a conception of knowledge based on the radical separation between the subject who knows, and the object (the world or even other subjects) that is known (Lander, 1993). The schooling system, heir of this modern pattern, confirms the legitimacy of academic knowledge, as explained in the following notes. This kind of knowledge is the only one considered with epistemic validity at school, due to its inscription in the symbolic matrices of modernity (Díaz, 2010), neglecting students’ vital and existential knowledge.

In this regard, in the productive ventures observed, “the epistemologies of the South” are rescued and revalued: animal husbandry, knowledge of medicinal plants, consumer habits, culinary recipes, knowledge on sewing, relationship with the Earth, access to community experience, among others. The notion “epistemologies of the South” (Santos, 2010) refers to this diverse and dispersed set of popular knowledge that does not meet the premise of scholarly valued, social knowledge, worth to be taught, learned, and transmitted³. This knowledge often becomes technical, political, and subjective⁴, ready to create and drive inter-neighborhood self-managed cooperative ventures.

3 We conceive the “epistemologies of the South” in a complex manner, rejecting linear associations with a purely emancipatory nature. With respect to popular culture as the foundation of the epistemologies of the South, Bonfil Batalla’s (1997) approach becomes relevant. Based on the relationship between the social group with decision-making capacity over cultural elements and the type of cultural elements on which such a decision befalls, according to whether they belong—in both cases—to themselves or to others, this author establishes a typology between autonomous, appropriated, alienated, or imposed culture. In this respect, culture is a clashing, contradictory, and hybrid field where emancipatory and reproductive elements coexist.

4 Guelman & Palumbo (2015) proposed a classification of the types of knowledge present in the productive ventures of Esteban Echeverría’s inter-neighborhood assembly in terms of 1) technical knowledge directly associated with the experience of production (the

Based on the fact that many members of the productive groups—or their parents—come from bordering countries or from different provinces in our country, a memory about agricultural, origin, and ancestral knowledge is rescued in these exchanges, and said knowledge is given new meaning when applied to this new peri-urban context of Buenos Aires' conurbation. We consider these encounters particularly enriching since they retrieve this knowledge. They show the power of merging the old and the new, what people brought in terms of knowledge and what has been built and redefined. In this respect, the category ecology of knowledge aims at making visible a plural epistemic configuration enabling a broader community of narratives and practices, which is more inclusive than the monoculture of scientific knowledge and rigor (Santos, 2006).

In addition to regaining a plural epistemic configuration, that reverts the parallel between knowledge and science, we observed that the relationship with knowledge has changed in productive ventures under study. In this scenario, instead of relationships between teachers and students evoking school inequality regarding the possession or lack of knowledge, there are bonds between individuals who carry different kinds of equally valuable knowledge. Thus, everybody can become an educator, although not everyone possesses the same knowledge to be shared and taught.

In this regard, it is common for members of productive groups to use expressions related to learning-by-doing among peers and reflections concerning the epistemic reconfigurations in the act of teaching what they know (based on acknowledging possession of their own knowledge), and in the act of learning from a peer from the productive venture, putting aside the fragmentation of knowledge associated with the specialized division of labor.

Potential of labor as an educational principle

Pedagogy and its history have taught us that labor is a *praxis* that builds and educates subjects. Before the consolidation of modern educational systems, work was where peasants and artisans were trained. Moreover, even today, in technical and social terms, work is still where subjects train themselves with others. In this respect, in agreement with Gramsci (2009), we assert that labor is an educational principle since in labor processes, workers

"know-how"); 2) political knowledge linked to the organizational and collective condition originating and driving productive groups; and finally, 3) subjective knowledge referring to the bonds created regarding production, within and outside of productive ventures.

integrate their actions and thinking and they learn working methods and techniques, as well as their foundations, applying this knowledge about work and the relationships with where it takes place. Within the labor framework, knowledge about nature, which is transformed by subjects at work, knowledge about society and its laws, and knowledge related to rights become articulated. Hence, key learnings of labor as an educational principle include social relationships, disciplining, socialization, and naturalization or denaturation of life conditions and social functioning.

It seems essential, then, to begin characterizing the productive ventures observed in Esteban Echeverría's inter-neighborhood assembly to understand their role in their workers' development. They are part of a subsistence economy that functions collectively, without a "boss". Consequently, these work processes do not seem to correspond to cumulative logic, since there are no wage relationships or profit. Whereas these characteristics could refer to premodern, precapitalist, or precolonial situations, we agree with Quijano (2010) on the fact that all labor types in the modern/colonial and capitalist pattern of power—even those that are not wage-related—are related to capital. In this respect, if self-managed collaborative labor provides a decolonizing logic, it is not "pre"capitalist, modern, or colonial; rather, it brings the possibility of overcoming capitalist colonial modernity by encouraging and transmitting non-colonial values and parameters, such as the importance of collective functioning; the development of bonds and relationships between subjects who do not differentiate themselves by ownership of means of production (or workforce); who do not sell their labor force, but use it to cooperate with others; and who do not seek to accumulate wealth.

From this point of view, in productive self-managed cooperative ventures, even in the complexity posed by its connection with capital, labor seems to play a role in the transmission of certain values or lifestyles, with non-mercantilized links, and even playing a role in the personal development of subjects according to those values. Hence, the distinctive features of labor and production in the productive experiences of this social movement can disrupt certain modern/colonial and capitalist production logic, since in their ventures, priority is given to what is collective and non-cumulative.

Additionally, in the productive ventures analyzed, the relationship with nature is based on respect, in line with the postulates of agroecology, food sovereignty, and comprehensive agrarian reform, within the framework of MNCI, and of Esteban Echeverría's inter-neighborhood assembly. From a decolonial turn perspective, these considerations interweave with the

approaches to the coloniality of nature (Escobar, 2003). This term relates the commodification of nature and its subsequent colonization with the conceptions about nature and the forms of acting upon it under the frame of modernity/coloniality.

In this regard, members of productive groups have a different relationship between each other. They consider each other as equals since they are all protagonists of their labor processes. They can discuss, plan, teach, materialize, and carry out their work, as well as establish policies and commercialization strategies. Although this is one of the most difficult aspects to implement, it seems that these subjects can go through the whole work process, helping to find and set its meaning. In other words, work yields production and also allows analyzing what is produced. It is concrete and material, but it also goes further, enabling an analysis of such materiality.

Labor as an educational space is part of everyday life, of life itself, and of living conditions. Learning is not artificial, rather it is connected with material and social life. In this respect, it becomes pedagogy of *praxis*. Subjective reconfiguration processes are based on production practices and prefiguration of new social relationships, while transforming nature and giving a human meaning to what is natural. According to Kosik (1986), *praxis* implies—in addition to the union between what is manual or physical and what is intellectual, between execution and conception—what he calls the existential realm, being referred to as emotional, gnoseological, or subjective. It is in this doing, which involves all of these aspects, that labor articulates subjects' education with concrete praxis, by training them while doing the job.

Inserting training into daily life and the community

This topic refers to an interesting aspect regarding decolonizing pedagogies in fields related to education and learning building. Modernity/coloniality introduces the delimitation of educational fields, in other words, its constitution in specific spaces separated from subjects' daily life. Nation-states have required *ad hoc* spaces, e.g. enclosed spaces that destroyed the logic of socialization, and education characteristic of previous historical periods (Varela & Alvarez Uría, 1991). The aim was to train citizens and workers according to the nation-state project.. Such a process of constituting specific, enclosed, educational institutions, eventually consolidated as educational systems, was not exclusive to Latin America. While in Europe, the dispute was regarding the feudal regime, in Latin America, it had its own characteristics linked to the colonial and neocolonial order. The colonies

first and then the nation-states had to deny, conceal, and destroy indigenous cultures, in other words, the Amerindian cultural world (Dussel, 2012). These educational institutions had the mandate to conquer, oppress, and dominate individuals through an indoctrination process. For Dussel, Argentinian Law 1420 on free and compulsory education, at the end of the 19th century, crystallized the denial of popular culture and the intent to introject a dependent, enlightened, bourgeois culture into the people. In Dussel's (2012) words:

Thus, the modern pedagogical institution was born, the school of a State that was first bourgeois; later on, imperial, and, simultaneously, neo-colonial, and that denied what came before (feudal culture) and oppressed what was popular (popular culture in the periphery: our culture, different and, in part, autochthonous). (p. 585)

The Argentinean education system thus created became exclusive, distorting, alienating, and conditioning according to the needs of colonized and bourgeois societies. For this reason, Dussel (2012) invited to overcome a conception of the educational process that is "exclusively school-related [...] so inadequate" (p. 610) to build a community and dialogical education.

In the production ventures of the social movement, we found some aspects opposing the previous logic of enclosed spaces. These non-exclusive areas are not isolated from daily and community life, where subjects learn and build knowledge, e.g. the knowledge transmitted is not built in other areas nor separate from the context of its reproduction. The production and reproduction of knowledge in self-managed cooperative labor go hand in hand, just like it happens in the production and reproduction of the lives of subjects who participate in productive ventures. This circulation of knowledge breaks the binary logic of the power of knowledge in which the individual who owns the knowledge transmits it to those who do not have it. Instead, at least potentially, all subjects teach and learn together, breaking the logic of vertical transmission typical of school education systems (Guelman, Dyzel, & Corvalán, 2016).

The section of this work referred to the place of knowledge and other epistemic subjects highlighted the potentiality of the rescue of the knowledge of the South—complex knowledge that are not, under any circumstance, emancipating in a lineal way—to reconfigure subjects as carriers and producers of knowledge. Moreover, the centrality of daily life and the community in educational processes, which are significant sources of knowledge, confirms the territorialized nature of decolonizing pedagogy.

gies. Thus, the modern educational rationality incorporating everyday life, experience, and knowledge as parts of the pedagogical process is deconstructed (Pinheiro Barbosa & Gomez Sollano, 2014), promoting access to a deterritorialized universality (which, nonetheless, corresponds to the geographical and symbolic territories of the North).

Openness to emotions

Even though individuals in Esteban Echeverría's inter-neighborhood assembly come together with a productive purpose, it is in the technical know-how where the intersubjective bonds are forged as they get to know each other, start feeling comfortable with each other, and share life stories and daily needs and problems. The subjects' subjective aspect, in turn, refers to them being able to feel so, possess knowledge, teach, change, and think in work environments. In this respect, we are interested in thinking about the emotional sphere as another characteristic of decolonizing pedagogies.

This interaction between the individual and collective sphere, regarding emotions as part of a productive life, leads us to ask about their links with decolonizing strategies. On the one hand, the presence of the emotional realm in self-managed cooperative work environments is presented by workers as a disruptive element, since the hegemonic conception of working under the supervision of a "boss" is represented as a space where there is no room for emotions (at least as an explicit and sought purpose). On the contrary, in the ventures analyzed, the strengthening of intersubjective relationships is valued and prioritized as an aspect that enhances labor education and project sustainability over time.

From a pedagogical perspective, the emergence of the emotional sphere in work environments can be read as a contribution to a comprehensive development of workers that breaks with the configuration of learning as a one-dimensional and mainly cognitive process —binarism between reason and emotion that runs parallel to the aforementioned Cartesian subject-object dualism— by placing reason next to emotion. This reconstitution of the working process undoubtedly reunifies what colonial modernity and capitalism divided⁵.

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- 5 The conviction that pedagogical *praxis* must develop and strengthen all human faculties is already in the omnilateral Marxist category, and in his proposal of polytechnic education (Mészáros, 2008). Omnilateral means giving meaning to life in all areas of a social being, developing each and every human ability, whether intellectual or practical. Although omnilateral addresses the division between intellectual and practical aspects in productive activities, to answer the concern of the eroding social division of labor, it refers to a conception of education that aims at achieving a sense of completeness.

Compared with the modern subject, whose mind and body (as exemplified by the famous Cartesian phrase “I think, therefore I exist”) were divided and whose emotions and feelings —by virtue of a needed objectivity and neutrality— were dissolved, this approach presents the key possibility of reunifying the subject in a potentially decolonized way.

Said openness to the emotional sphere, observed in our fieldwork, is possible because of being part of a group. As a result of the encounter of a productive group belonging to a social and political movement, a movement with which subjects can identify. This leads to the next feature regarding the collective nature of decolonizing pedagogies.

Collective framework

Based on the analyzed experiences, we observed that the collective dimension shapes pedagogies in two forms: 1) how labor/pedagogical collective practices are developed; 2) the conception of collective pedagogical processes.

With respect to the first one, the bonds interwoven and the knowledge shared while working collectively in productive ventures of Esteban Echeverría’s inter-neighborhood assembly account for new peer relationships where words circulate and together subjects decide how they want to work, and teach, transmit, exchange, and build several types of knowledge (technical, political, and subjective). They position themselves as decision makers and owners of knowledge and rights. In addition, strong emotional bonds are created in these intersubjective exchanges that merge productive and intersubjective aspects in a collective manner, in terms of care, stability, and emotional support (Guelman, Dyzel, & Corvalán, 2016).

It can be said that both learning and subjective reconfigurations occur in these productive projects, but only as long as there is a collective. For this reason, the pedagogical nature of these projects, which subjectify and generate political subjects, is collective. Here, the first tension arises regarding the dominant idea of “being intellectual and pedagogue from an individual stance”, since the horizontality of knowledge circulation, in which subjects are formed, blurs the line between educator and learner and the knowledge-power logic of the bonds between someone who knows and someone who does not; hence, the need to think of a collective-intellectual category as collective leadership of self-organizing processes, including productive ventures.

Social movements, in general, and specifically the social movement studied herein, consider they fulfill an educating role. All their spaces are aimed at teaching and training. They have a pedagogical purpose. Collec-

tive, self-managed, and cooperative work entails some specificity within the activities of social movements; nonetheless, it is perceived and portrayed as a training environment.

Here, the second form of a collective pedagogy becomes evident; however, not in the way in which it is disseminated, but in its conception: based on a collective space that thinks and imagines itself, even when its resulting procedures and learning are not completely clear, and entails and promotes a different way of building a pedagogical alternative. This is precisely what creates tension regarding the dominant idea of “being intellectual and pedagogue from an individual stance”. The collective imaginary and conviction regarding areas and spaces of training, the forms of imagining and implementing them, as well as the possibility of thinking about these experiences discard the excision between manual and intellectual work. This division is characteristic of colonial and capitalist modernity, and on the contrary, the collective pedagogy gives rise to an educational *praxis*, different from the hegemonic one. Thus, we can assert that, in collective productive labor, social movements become collective intellectuals and pedagogues.

Conclusions

In this article, we describe the experiences and practical and theoretical interchanges regarding decolonizing pedagogies carried out by a research team of the School of Philosophy and Literature of UBA together with Esteban Echeverría's inter-neighborhood assembly.

We began this article indicating that, although studies on decolonizing pedagogies have begun to emerge in the academic field in Latin America in recent years, it continues to be a poorly explored topic in decolonial thinking studies. Moreover, we assert the centrality of examining decolonizing pedagogies in a critical dialogue between pedagogical practices and experiences in social movements and the conceptual contributions made so far.

Then, we present a series of provisional notes that we consider relevant as characteristics of decolonizing pedagogies. These include: 1) the presence of other knowledge in collaborative self-managed productive work, placing subjects in a relevant epistemic position; 2) teamwork in a non-wage dependent logic functioning as an educational principle; 3) openness to community and daily life or the actual insertion of aspects related to pedagogy and labor in life contexts; 4) possibilities of reshaping learning processes in such a way that the whole individual is involved —

not only a part of them, making room for the emotional sphere; and 5) a collective framework that configures a collective pedagogy. We have empirically observed that said characteristics are included in the development of individuals as these processes can constitute individuals in potential decolonizing processes. Therefore, these notes constitute clues to reflect upon decolonizing pedagogies.

Our approach to decolonizing pedagogies is mediated by the analysis of work pedagogies, mentioned at the beginning of this article. In this respect, it is worth noting the need to continue examining and deepening our analysis, paying attention to the chiaroscuro of labor educational processes and to the complexity and contradictions of the actual development of said pedagogies. This reflection on work pedagogies —among which we include the productive-pedagogical proposals in Esteban Echeverría's inter-neighborhood assembly— shows us that these processes are ongoing and require an open mind for the new developments they entail, as well as to the contradictions and reproductions of existing processes.

Finally, it is important to note that the conceptualization built on decolonizing pedagogies based on labor *praxis* should be nourished from the dialogue with pedagogical approaches by other research, where we found decolonizing elements such as: 1) geo-pedagogies (Mejía, 2011, 2015; Pinheiro Barbosa, 2015) that specify the relationship between pedagogical practices and emerging sociocultural elements of the territory, culture, and popular knowledge; 2) biophilia pedagogies (Cabaluz Ducasse, 2015) that promote and are committed to individuals' lives, communities, and nature; and iii) feminist pedagogies that value emotions, experience, and testimony as strong decolonizing elements. These relationships need to be further explored in future studies.

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