The utopian dimension of education: Reflections to postpone the end of the world

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ABSTRACT

This chapter aims to propose decolonial reflections that project ways to postpone the end of the world, based on the approximation between education and utopia. This intersection – education and utopia – is inspired by the readings of the works of thinkers Ailton Krenak (2019) and Vandana Shiva (2002; 2016), whose purpose is to rescue a memory capable of activating radical imaginaries for an effectively intercultural education. By radicals, I mean the possibility of constructing an original-original praxis that points out paths that move the bases and, with that, contests the foundations of the knowledges canonized by the status quo, responsible for naturalizing practices of epistemological violence of the most diverse against peoples and nations, consolidating what I will call the epistemicidal regime; that is, a set of practices that structure the marginality of knowledges that escape Eurocentric and Eurocentric production. of the global north and are intertwined in the production of stereotypes that place certain bodies and subjects on the margins of knowledge and power. This process of consolidation of the epistemicidal regime must be understood, therefore, through the notion of coloniality in its multiple forms and expressions. Therefore, alongside the previously mentioned authors, I activate the reading of Anibal Quijano (2005), Alberto Acosta (2018), Walter Mignolo (2003), Catherine Walsh (2007) and Alberto Galindo (1988) on the need to criticize the persecution for development imposed by the hegemony of progress and governed by international actors uncommitted to the well-being of peoples considered to be of the third world (or 'developing'), and I seek to think about the dimension of utopia as a critical tool for the defense of an intercultural education capable of opposing the epistemicidal regime that deepens in the face of the technologies of precariousness activated in the period of the Covid-19 pandemic. Therefore, I argue that the utopian dimension is an important decolonial tool for us to cross the present without giving up rescuing the past to postpone the end of the world.

Keywords: Education, Utopia, Decoloniality.

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INTRODUCTION[2,3]

This text is written in 2020. Today, August 20, Brazil recorded another 1212 deaths from coronavirus, totaling 112,304 lives lost[4]. Therefore, this text is written out of mourning. Grief that is also a struggle, which is driven by indignation. I am also talking about the place of a professor of philosophy of education who works in the interdisciplinary degree course in rural education at the Fluminense Federal University, a public and free institution located on a campus in the interior of the State of Rio de Janeiro located in the Northwest of Rio de Janeiro, in the city of Santo Antônio de Pádua. In this sense, the indignation that I carry has the purpose of bringing out a pedagogical look to see, be and act in the world. Therefore, far from being just a theoretical form of world analysis, it seeks to operate in such a way as to revolutionize possible worlds, to experience them, to experience them and to overflow them, as Estamira claimed[5]. It is an educational praxis that understands not only the importance of critical theory, but also practice, engagement as sources for decolonizing our imaginaries. Consequently, education is understood as a territory to the same extent that the territory itself becomes an educational platform.

Thus, in this chapter I seek to think about the present history focusing on the uncertainty that the future holds for us. I will make every effort not to situate myself inside or outside an optimistic or pessimistic narrative about a post-pandemic future or what some media, supported by big business, conventionally call the "new normal".[6] The phenomenon of social restructuring based on physical distancing, especially in those that have occurred in the field of education with investment in remote activities, that is, a kind of adaptation to the pandemic context", I prefer to call it the technology of precariousness of work and workers, given that there are many reports that point to a psychophysical exhaustion of personal relationships in this field. In other words, I seek to escape these dichotomies (optimism *versus* pessimism), understanding that they imprison rather than allow us to radically think about the bases and new technological forms of production of the precariousness of bodies and territories that have led us here. The "here" to which I refer refers to the Covid-19 pandemic, but also to the hegemonic model of social organization, supported by a verticalization of power established primarily by a colonial/modern and Eurocentric process that is consolidated in a globalizing capitalist system, reinforcing the naturalization of a hierarchy between races, (Quijano, 2005), culminating in new forms of production of inequalities that aim to maintain domination and sustain necropolitics

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[2] This article was originally published in Portuguese in the book Fractures Exposed by the Pandemic: Writings and Experiences in Education, organized by Fernanda Insfran, Paulo Prado, Sâmera Faria, Thalles Ladeira and Tiago Sentineli, in 2020 by Editora Econtrografia. For the present version and revised publication, the right to reproduce the text has been obtained with the permission of the organizers of the work previously mentioned.

[3] The subtitle of this text is directly inspired by the work of the indigenous thinker Ailton Krenak. Your reflections have never been more urgent.

4 Source: https://en.wikipedia.org/wiki/Template:COVID-19_pandemic_data

[5] Estamira (2006) is the name of the protagonist and documentary film by Marcos Prado.

6 See: https://economia.uol.com.br/noticias/redacao/2020/08/07/como-sera-o-novo-normal-de-renner-itau-e-outras-empresas-apos-a-pandemia.htm

(Mbembe, 2018) against those subjects considered disposable, undesirable, unproductive in the light of the colonial power matrix.

During the Covid-19 pandemic, this process, which I seek to name as an epistemicidal regime, became a matter and was responsible for the deepening of inequalities structured from the colonial and necropolitical paradigm, under the command of a government whose main characteristic has been a kind of politics of hatred or, as some authors have called, of hatred as politics (Gallego, 2018).

Faced with a pandemic scenario, it was considered to interpret that the virus would affect each and every person in the same way. In this sense, a narrative was bet on that would describe a supposedly neutral and, so to speak, democratic characteristic of the SARS-CoV-2 virus. After all, each and every person would be vulnerable to the virus. What was observed, however, was that politically minority and historically vulnerable groups, such as the black[7][8][9], poor,[10][11][12] LGBTIQ+[13], immigrants[14], elderly[15], indigenous[16], women[17], mothers[18] and children[19] population were considerably more affected by the virus. What does that mean? That even in the face of a global pandemic, focused/localized inequalities mean that the vulnerability situated and experienced by certain individuals and groups causes them to be at a psychosocial disadvantage. In other words, what we already suspected is reaffirmed: societies forged in inequality further deepen the vulnerability of certain groups, either due to the dimension of direct contagion to the virus, or due to the socioeconomic consequences, in the face of a scenario of generalized catastrophe. It is possible to

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7 View: https://www.geledes.org.br/por-que-a-covid-19-e-mais-mortal-para-a-populacao-negra-artigo-de-edna-araujo-e-kia-caldwell/ Accessed on 08/24/2020

8 View: https://www.geledes.org.br/mortalidade-materna-por-covid-entre-negras-e-duas-vezes-maior-que-entre-brancas-diz-doutora-em-saude-durante-live-do-cns/ Accessed on 08/21/2020

9 Santos, M. et. al Black population and Covid-19: reflections on racism and health. Advanced Studies 34 (99). p. 225-243, 2020.

10 View: https://www.geledes.org.br/por-que-sua-classe-social-esta-a-te-proteger-da-covid-19/ Accessed on 05/11/2020

11 View: https://www.geledes.org.br/as-ruas-e-a-covid-19-novas-e-velhas-expressoes-das-desigualdades-sociorraciais-durante-a-pandemia/ Accessed on 08/15/2020

12 View: https://www.geledes.org.br/reflexoes-sobre-o-covid-19-e-a-realidade-nas-favelas-brasileiras/ Accessed on 05/11/2020

[13] Oliveira, F. A. G.; Carvalho, H. R. Jesus, J. G.: *LGBTI+ in times of the COVID-19 pandemic*. In Oliveira, F. A. G., Dias, M. C. Gonçalves, L. COVID-19 and Contemporary Challenges of Collective Health and Bioethics. Diversitates Int. J. (ISSN: 1984-5073) – Vol. 12, N.1, June/December (2020), p. 60 – 94, 2020.

14 See: Sassi, J. COVID 19: *Bioethics, the racial line and ethical praxis*. In Oliveira, F. A. G., Dias, M. C. Gonçalves, L. COVID-19 and Contemporary Challenges of Collective Health and Bioethics. Diversitates Int. J. (ISSN: 1984-5073) – Vol. 12, N.1, June/December (2020), p. 37 – 59, 2020.

15 View: https://www.conjur.com.br/2020-jul-19/exclusoes-etaristas-dentro-confinamentos-familiares Accessed on 08/15/2020

16 View: https://covid19.socioambiental.org Accessed on 07/15/2020

17 View: https://nacoesunidas.org/covid-19-onu-mulheres-lista-9-acoes-para-eliminar-as-desigualdades-de-genero-dentro-de-casa/ Accessed on 08/15/2020

[18] Insfran, F.; Muniz, A.. *Motherhood and Covid-19: gender inequality being reaffirmed in the pandemic*. In Oliveira, F. A. G., Dias, M. C. Gonçalves, L. COVID-19 and Contemporary Challenges of Collective Health and Bioethics. Diversitates Int. J. (ISSN: 1984-5073) – Vol. 12, N.1, June/December (2020), p. 26 - 47, 2020.

19 See: https://www.unicef.org/brazil/protegendo-criancas-mais-vulneraveis-do-impacto-do-coronavirus-uma-agenda-de-acao Accessed on 08/16/2020.

affirm, therefore, that two epidemics coexist in Brazil 2020: that of the SARS-CoV-2 coronavirus and that of socio-racial inequality[20], both deepened by the management of hatred.

Faced with this scenario, I seek to present authors who offer us clues and ideas to postpone the end of the world. I begin with the thinker Ailton Krenak, author of the work "Ideas to postpone the end of the world", whose title directly inspires this text. Alongside him, Vandana Shiva is invited to think about how misery has been organized and solidified the pursuit of progress and development. With Krenak and Shiva, I think that a fundamental element is highlighted: it is not possible to establish a profound critique of current societies and the necropolitical regimes that coexist in them, without having to confront the model of globalizing development based on territorial domination, environmental devastation and annihilation of traditional knowledge. Therefore, thinking about education for a post-pandemic moment requires us to deeply review how we are living and coexisting with each other. Here, it is necessary to situate coloniality (Quijano, 2005) as a central category of analysis for a better understanding of the naturalization and trivialization of the processes of combination of epistemic violence that ended up contributing to the deepening of inequalities during the pandemic period. Education in this context must position itself and inform alternatives that allow resistance against colonial processes, as well as technologies that reinforce the precariousness of lives.

Education is essential, since it is in this field that it becomes possible to recruit the utopian dimension, here inspired by the poetry of the Peruvian thinker and essayist Alberto Flores Galindo when referring to the culture of the native peoples decimated in the most different territories of Latin America. Therefore, I rescue in poetry the possibility of postponing the end of the world from the utopian dimension in intercultural education against all initiatives of precariousness, the result of the necropolitical colonial processes that are perfected in the globalizing capitalist regime.

FACING THE END OF THE WORLD, WITH AILTON KRENAK

Ideas to postpone the end of the world (Krenak, 2019) brings together three lectures by the indigenous thinker and activist of the Krenak ethnic group, Ailton Krenak, the first being homonymous and the other two entitled "of the dream and the earth" and "the humanity we think we are", respectively. The first lecture, the title of the book, has as its fundamental focus the attempt to understand "how we have built the idea of humanity over the last 2,000, 3,000 years". This same topic of reflection was recorded in the documentary "Ailton Krenak and the dream of the stone", by director Marcos Altberg, released in 2018.

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20 View: https://www.geledes.org.br/a-nova-etapa-do-mapeamento-da-covid-19-em-sao-paulo-mostra-duas-epidemias/ Accessed on 08/03/2020

The question about the idea of humanity raised by Ailton Krenak suggests, according to the thinker himself, a lack of trust. For Krenak, the very justification for the use of violence against all those who have not been and still are not considered human lies in the concept of humanity. This question was also posed by Quijano (2005), when the Peruvian author describes how the process of racialization of colonized peoples took place, whose purpose was to create a justification that would authorize the inferiorization and subjugation of native peoples and nations to expansionist colonial projects. For Krenak, therefore, it is necessary to focus efforts on understanding the enterprise given to the definition and function of the category of humanity, since it was and still is responsible for a continuous process of self-conviction of the need to expand a civilization project. In this sense, it is possible to identify at least two dimensions in the definition of humanity presented by Krenak: ethics and politics. The first would concern the dimension of psychosocial self-conviction that established a type of look at oneself in relation to the other; and the second about the social arrangement created from the dehumanization of peoples who did not correspond to the project of colonial expansion.

For Krenak, this expansion project would be based on a hidden definition of nature, precisely because it makes the idea of humanity operate from the paradigm of culture *versus* nature. In this sense, the colonial project seeks to impose the belief that it is the colonizers who carry culture against the cultural deprivation of the original peoples. In this dimension of opposition established by a hierarchy of values, humanity also creates a kind of nature and transforms all and everything that is considered nature into a resource to be dominated. This is the call to civilization.

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> The idea that white Europeans could go out and colonize the rest of the world was based on the premise that there was an enlightened humanity that needed to reach out to obscured humanity, bringing it into this incredible light. This call to the bosom of civilization has always been justified by the notion that there is a way of being here on Earth, a certain truth, or a conception of truth, which has guided many of the choices made in different periods of history (Krenak, 2019, p.11)

Faced with this panorama, Krenak then asks: are we really one humanity? (Krenak, 2018). If we are, what constitutes us as a humanity? To try to identify the humanity about which we have enunciated, Krenak enumerates the most consolidated institutions that make up the so-called humanity. Universities, the World Bank, the Organization of American States (OAS), the United Nations (UN), the United Nations Educational, Scientific and Cultural Organization (UNESCO) (Krenak, 2019, p.12).

Regarding Unesco, in particular, Krenak states that "when we wanted to create a biosphere reserve in a region of Brazil, it was necessary to justify to Unesco why it was important that the planet was not devoured by mining" (Krenak, 2019, p.12). Commenting on this episode, Krenak proposes to question the extent to which these institutions end up endorsing and echoing a conception

of humanity based on coloniality. The thinker goes on to state that "these agencies and institutions were configured and maintained by structures of this humanity. And we legitimize their perpetuation, we accept their decisions, which are often bad and cause us losses, because they are at the service of the humanity we think we are." (Krenak, 2019, p.13). In this sense, Krenak asks us about the referendum that these institutions give to a conception of humanity responsible for excluding those who have historically not been considered an integral part of "this club" (Krenak, 2019, p.13), which is another way in which Krenak comes to refer to humanity.

Krenak launches a critique, therefore, not of the specific forms of organizations, but of the colonial origin itself that preserves in its bases the interests of destruction of ancestral memory. Therefore, we are faced with a structural epistemic violence that prevails institutionally, based on a conception of humanity that is dedicated to considering very specific forms of social and cultural organization. In the face of this social and cultural organization of colonial origin, the lives of native peoples and nations continue to be interpreted – when they are – as the exception to a norm.

At this moment, Krenak draws a portrait of the contemporary "social organization" that, according to him, was initially modeled on the annihilation of these peoples and then, as we can affirm alongside decolonial thought, uprooted individuals from the fields and forests directing them to urban centers, under the sign of the promise of advancement and progress. The result was and still is the establishment of precarious forms of life, whose purpose was, among other things, to destroy the ancestral bonds and memories of this now deterritorialized portion of the population. The process of banishment of these communities, peoples and nations, the result of the updated colonial strategy, now in its neoliberal capitalist aspect, has stimulated the desire for a supposed development that is indispensable for growth, reinforcing the split between humanity and the earth, and mischaracterizing all peoples whose identity has been and/or still is directly associated with the very territory where they live. This inability to perceive other identities identified with the land meant that the greatest characteristic of colonial expansion and its continuity as the coloniality of power (Quijano, 2005) was the action driven by violence and annihilation of memory that binds peoples and nations to their lands, now destined to private properties, especially agribusiness. In other words, it is a political-pedagogical project of *miseducation* of society, guided by neoliberal reason (Casara, 2017) that continues to stimulate the formation of national identity that, by identifying primarily with the knowledge of the colonizers, rejects the traditional knowledge of the original peoples. This is the formation of the epistemicidal regime, responsible not only for a historical epistemicide, but also responsible for reinforcing contemporary institutions, including those of education, to continue denying the recognition of this knowledge and its ways of living and being in the world.

In some interviews, Krenak mentions that when European caravels arrived to invade and steal the lands of the peoples and nations that already lived there, they brought with them the inability to

understand the forests. This inability led them to see forests as a natural wealth and, therefore, an ecological resource, and also as a result of the poor use of the land by the native peoples and nations. This incapacity allowed the solidification of an epistemicidal regime that understood the culture of the native peoples as spontaneous nature. In other words, the whole culture with the land was not understood by the Europeans who arrived here. On the contrary, the colonizers sought to reinforce that the original peoples and nations were savages, even though they were the ones who crossed oceans driven by the desire for expansion, annihilation and domination of the lands and cultures of those considered inferior.

I think that this view is what the authors Carlos Walter Porto-Gonçalves and Pedro de Araújo Quental (2012) call the colonial imaginary. It is a gaze incapable of seeing reality beyond that projected by its own ambitions and vices, causing coloniality to be divided into at least three aspects, as the Brazilian thinker Francisca Marli Andrade highlights when developing a study on the environmental issue in the Amazon: invasion, appropriation and violence (Andrade, 2017, p. 55-56).

In this way, thinking about education in the light of a decolonial paradigm immediately invites us to assume an eco-territorial position (Svampa, 2016), given that another ethical-political conception of coexistence is at the basis of its discussion; of well-being. It is no coincidence that humanity for Krenak is heading towards a kind of superficial life that would cynically be concerned with ecological issues – including health barriers in times of pandemic – at a time when there is a negative impact on the lives of those who are understood by the institutions that regulate the world as humanity. This means that what really worries the world is the life of the economy of the big corporations. This is the same humanity that, according to Krenak, is responsible for what he calls the devourers of mountains, rivers, and forests. (Krenak, 2019, p.20). After creating the disease, they create the remedy for us to be able to endure the unbearable life under the motto of progress.

And what is the "progress" that Krenak denounces in this work? By all indications, the author is signaling a kind of ethical, political, and economic failure. Consequently, a social and cultural failure stemming from a model standardized by colonial records and perfected by the supposed idea of globalization. In this sense, we could also affirm that it is an educational failure, since education, once questioned by the philosopher Theodor Adorno for being incapable of preventing the barbarism of Nazism (Adorno, 1995), would have equally failed for not interrupting the colonial flows that continue to operate in order to improve the epistemicidal regime, based on the new technologies of precariousness. In this sense, the importance of decolonial studies directed to curricular matrices to obtain an intercultural formation is observed (Oliveira and Candau, 2010), as we will see later.

CONFRONTING GLOBALIZATION AND ITS EFFECTS, WITH VANDANA SHIVA

Here, the Indian philosopher and physicist Vandana Shiva (2002) seems to be very enlightening for us to think about the progress that Krenak intends to decipher and face. In several of his works, Shiva (2002; 2015; 2016) invites us to consider the seriousness of the global ecological crisis today. After all, for the philosopher, thinking about land and food implies thinking about basic rights taken away from a good portion of the world's population, especially those in the global south. Therefore, to think about land and food is to fight for the right to housing and nutrition. According to Shiva, in order for the earth's atmosphere and the human and non-human species that inhabit it to be destroyed, all we must do is to keep "progressing" within the parameters set by the globalizing capitalist project. In this sense, for the author, globalization as an answer to social problems or even to the so-called economic challenges is a myth that is sustained by the discourse of "development" imposed by an international arrangement governed by large companies. It is not by chance that Shiva, but above all Alberto Acosta (2018), will problematize the idea of world economic division based on the nomenclatures: developed countries and developing countries. For Acosta, these categories suggest a need for growth in the parameters of an exhausted world, where the need to expand consumption requires the continuous process of deterritorialization of the most vulnerable peoples and nations of the Global South, especially in the Americas. This process leads to the production of hunger and widens the gap between rich and poor.

In this sense, continuing to grow in the manner and speed that we have adopted as a criterion for the adoption of the globalizing capitalist paradigm would lead us to deepen and accelerate the progress of colonialism, which is still in force. We live, therefore, in what Shiva will call a "monoculture of thought" (Shiva, 2002). In other words, a format that not only establishes a hierarchy between cultures, but mainly organizes the production and consumption chain. This model annihilates the knowledge and cultural practices of indigenous peoples and nations of the Global South, and also reinvents forms of annihilation and domination of historically vulnerable groups through, above all, hunger and misery.

In this sense, the monoculture of thought perceived by Shiva in force precedes the investment in the capitalist strategies of technology of precariousness, whose central objective is to disseminate new practices to be incorporated into the social dynamics proposed by the new pattern of world power still based on the racialization of certain peoples and ethnicities. The technology of precariousness, far from revolutionizing the world in such a way as to supplant the relations of precariousness and the implantation of good living, aims to legitimize the relations of domination imposed by colonial violence (Quijano, 2005). It is necessary, therefore, to break with this perception so that we are able to imagine and create other possible worlds.

Both Krenak and Shiva denounce progress as an ecocidal model, whose capitalist matrix inherited from colonialism – or an updated version of colonial violence – continues to lead a funeral march whose collapse seems to be not only a not-too-distant future, but, for many, the reality already experienced centuries ago. It is in this sense that the condition imposed by covid-19 cannot be thought of as dissociated from the development project to which the world is subjected, under the command of the interests of businessmen who control physical and now also digital territories, through the market of personal information and data.

The fires in Australia in early 2020, as well as the current ones in Brazil's Pantanal region, ocean acidification, the migration of human and non-human animals in search of new habitats conducive to life, and rising sea levels are just a few examples of the devastating impacts of climate change around the world. At the same time, the world consumes and depletes the earth as never before in history[21].

It should be noted that the specific impacts on the most vulnerable human and non-human communities are also disproportionate compared to the effects that affect the regions and communities with the highest concentration of income in the world (Oliveira, 2019). It is no coincidence that the numerous cases of marine ecocides resulting from the search for and trade in oil and also the investment in the creation of ecologically devastating energy sources occur in poorer and more politically vulnerable places. Indigenous lands, for example, have suffered all kinds of attacks, including institutional ones, articulating the technologies of precariousness, under the aegis of progress and development[22].

In addition, it should be noted that the latest ecocidal discourses embraced and disseminated by climate skeptics[23] and scientific deniers[24] who today assume public management, as well as representatives of large corporations that currently occupy prominent positions around the world, seem to point to a scenario of conjunction between authoritarian discourse and ecological devastation. Both are unified in the colonial project of territorial expansion in association with the purchase of patents, which Shiva (2001) calls biopiracy; or as he defines it at the beginning of the work as a "piracy through patents, the second arrival of Columbus" (Shiva, 2001, p.2).

And it goes on to state that the

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[21] See: https://www.euronews.com/2020/08/22/explainer-today-is-earth-overshoot-day-here-s-what-it-means Accessed August 23, 2020.

[22] On the Proposed Constitutional Syllabus that authorizes agricultural activities on indigenous lands, see: https://www.gazetadopovo.com.br/republica/pec-libera-atividade-agropecuaria-terras-indigenas/ Accessed on August 15, 2020.

[23] On the participation of climate skeptics in the Brazilian Senate in 2019, see: https://www12.senado.leg.br/noticias/materias/2019/07/12/cientistas-ceticos-sobre-o-aquecimento-global-serao-ouvidos-na-cre Accessed on August 15, 2020.

[24] CAPONI, SANDRA. (2020). Covid-19 in Brazil: between denialism and neoliberal reason. *Advanced Studies*, *34*(99), 209-224. Epub 10 Jul 2020.https://doi.org/10.1590/s0103-4014.2020.3499.013 Accessed August 10, 2020.

"Eurocentric notions of ownership and piracy are the foundations on which the Intellectual Property Rights laws of the General Agreement on Tariffs and Trade (GATT) and the World Trade Organization (WTO) have been formulated. It seems that the Western powers are still driven by the colonizing impulse to discover, conquer, detain and possess everything, all societies, all cultures. Colonies have now been extended into the interior spaces, the genetic codes of living things, from microbes and plants, to animals, including humans." (Shiva, 2002, p.2)

Perhaps, for this very reason, it is appropriate to say that the version of the epistemicidal regime that we are currently experiencing would be the encounter between authoritarianism and ecological collapse, since it is from this regime of incessant production of epistemicides that the knowledge and cultures of traditional peoples and communities have been gradually replaced by the standardization of *modus vivendi* hegemonic, colonizer, controller and possessor (Shiva, 2001; 2002) and, thus, consolidating the colonization of the imaginary (Dilger et. al., 2016). This model, in addition to endangering knowledge that is marginalized in time and space, strengthens democratic erosion and threatens the construction of a democracy of the earth (Shiva, 2002).

Here I think it is worthwhile to present Vandana Shiva's structured critique of large corporations, agribusiness and large food companies, so that we return later to Ailton Krenak's notes, and finally move on to the defense and importance of intercultural and utopian education.

Vandana Shiva (2016) will state that it is with the expansion of large corporations, under the pretext of solving world hunger, that this model of progress gains supporters and government concessions that come to depend on this model for their economy to remain stable. In other words, a kind of debt of the States to these large corporations is created. It was in this sense that Ailton Krenak recently stated in one of his lectures during the pandemic that our revolution must take into account not only the States, but the corporations, as they would be commanding the States and, consequently, ruling the world (Krenak, 2020). What is cruel, as Shiva perceives, is the use of the discourse of hunger to deepen the colonial heritage of misery. Never before has so much food been produced to starve so many people.

Shiva (2016) states that there are two arguments that are commonly used by large corporations and the media to legitimize this progress, which the thinker calls globalization. The first would be that (1) only through this progress would it be possible to increase production so as to feed all the people in the world; (2) Globalization and free trade are needed to make food cheaper, making it accessible to the poorest populations. However, according to Shiva, globalization does not produce food to feed those who are hungry. Moreover, globalization does not produce food, but *commodities*.

For the author, *commodities* would not be cheaper because their production method is more efficient. In fact, says Shiva (2016), they are only financially viable because they are subsidized by the governments of their countries and because these companies use *dumping*; that is, they sell their products at a lower price aiming at and causing the bankruptcy of competitors, mainly small

producers and local farmers. The subsidy creates artificially cheap products and these end up suffocating local production, which without the same benefits is not able to compete with such prices. Free competition turns out to be, in fact, cruel and unfair.

Therefore, the defense of free competition and trade based on the argument that they facilitate the flow of goods and services would be, in fact, the production of import barriers that end up making some countries even more vulnerable to *dumping*. Which countries? Those considered to be developing and poorer. Free trade, therefore, causes the destruction of local food production and distribution resources, as well as impeding the livelihoods of local farmers.

It is estimated, according to Shiva (2016), that today in the world one billion people suffer from hunger and, paradoxically, half of these people are rural producers. Globalization has brought about a shift in priorities in which food has taken a back seat, as exports have become a policy priority. Rural workers today, although they are producers, end up needing to buy food, since they do not have access to land to produce their own food. Some may even own land, but they are forced to produce cash crops, and so they are unable to feed themselves on their own produce.

Rural, landless, riverine and indigenous workers are part of what Krenak (2019) describes as the group of individuals forgotten by the edges of the planet, on the banks of rivers, on the edges of the oceans, in Africa, Asia or Latin America. They are, according to him, sub-humanity. So Krenak (2019) asks: what do progress and sustainable development want to sustain? Which model do you want to protect? According to the thinker, this model aims to show that it is possible to live displaced from the earth, that is: far from knowledge about an approximate coexistence with nature. In other words, it would be a way of continuing to destroy any worldview that was able to survive civilizational progress. For this very reason, his project goes against diversity, denies the plurality of ways of life, habits and existence, offering the same menu, costumes and, if possible, the same language. This is the standardization that Shiva (2002) calls the monoculture of thought, as seen above. Therefore, this model of progress based on sustainability would end up, so to speak, sustaining a *commodity model*, favoring both the advancement of the technology of precariousness and the deepening of the epistemicidal regime.

CONFRONTING COLONIALITIES: UTOPIA AS A SOURCE FOR INTERCULTURAL EDUCATION[25]

Already in the first pages of the work "Good Living: An Opportunity to Imagine Other Worlds", Alberto Acosta (2017) recovers the Peruvian thinker and essayist Alberto Flores Galindo by stating that the defense of a reencounter with the utopian dimension stands out in his work,

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[25] The development of this debate would not have been possible without the meetings and debates with the pedagogue Thiago Gabry, whose work I had the honor of supervising the final work of the course in Pedagogy (INFES/UFF), under the title "Education against barbarism: paths to critical thinking" (Gabry, 2019)

understood by Galindo as being, among other things, a reinvention of collective memory. With this, Acosta proposes the need to understand social dynamics from the point of view of confronting what he calls the "ghost of development" (Acosta, 2017). The ghost named by Acosta is beyond an identification of the developmentalist economic regime that has been installed in the Americas since the colonization of the peoples and nations that lived here. It is a project intrinsically associated with a hegemonic model of imposition at first and then established against all other forms of organization other than the one that arrives along with the caravels. Therefore, the phantom of development would also be a scheme of racialization. It is, therefore, the process of colonial continuity, which Anibal Quijano identifies as coloniality (Quijano, 2005), as we will see below.

In order to question the bases of this colonial project that camouflages itself under the discourse of development, Oliveira and Candau (2010) state that it is necessary to make a distinction between coloniality and colonialism in order to effectively imagine and create forms of pedagogical resistance to the colonial project. To this end, the authors cite Puerto Rican philosopher Nelson Maldonado Torres (2007) to state that "although colonialism precedes coloniality, coloniality survives colonialism" [...] In this sense, we breathe coloniality in modernity on a daily basis" (Idem, p. 18). And they go on to state that "although traditional colonialism has come to an end, [...] subjective structures, imaginaries, and epistemological colonization are still strongly present." (Oliveira and Candau, 2010, p. 19).

It is not by chance that Anibal Quijano (2005) proposes the concept of coloniality of power precisely to refer to this structure of domination that subjected Latin America, Africa and Asia, based on the discourse and action of conquest. The term alludes to the invasion of the other's imaginary, that is, its westernization. More specifically, it concerns a discourse that is inserted in the world of the colonized, but is also reproduced in the locus of the colonizer. In this sense, the colonizer would destroy the imaginary of the other, making it invisible and subordinating him, while reaffirming his own imaginary. In this way, the ideas of the European colonizer are naturalized as superior to those of the native peoples, causing the way of life, the knowledge, the native culture of the land to be seen as inferior.

Consequently, Quijano (2005) will also deal with the coloniality of knowledge, understood as the repression of other forms of knowledge production – non-European – that deny the intellectual and historical legacy of indigenous and African peoples, reducing them, in turn, to the category of primitive and irrational, forging an idea of belonging to the "other race". Here is the facet of epistemic racism that makes up the epistemicidal regime.

For Mignolo (2003), for example, the Western expansion after the sixteenth century was not only economic and religious, but also of hegemonic forms of knowledge, of a concept of representation of knowledge and cognition, imposing itself as an epistemic, political and

historiographical hegemony, thus establishing the coloniality of knowledge. If the coloniality of power created a kind of epistemic fetishism (i.e., the culture, ideas and knowledge of the colonialists appeared in a seductive way, which one seeks to imitate), imposing the coloniality of knowledge on non-Europeans, a geopolitics of knowledge was also evident, that is, power, knowledge and all dimensions of culture were defined from a logic of thought located in Europe. (Mignolo, 2003, p.21).

In this sense, to think of a critical education would be to think of an intercultural education capable of confronting the colonial roots that still operate in order to keep the epistemicidal regime in force, hence the importance of bringing marginalized, peripheral knowledge to the epicenter of the discussion as a critique of the colonization process (Mignolo, 2003). And how could we develop an education with this proposal? Here I invite Galindo (1988) and Walsh (2007) to create new imaginaries that help us postpone the end of the world.

Catherine Walsh (2007) states that decolonization would be a political-pedagogical process that would enable voice and space for the struggles of marginalized peoples, such as indigenous nations, black peoples, as well as peasants abandoned to their fate. Therefore, decolonizing would be an action of making visible struggles that identify coloniality as a source of social, epistemic and political violence. Oliveira and Candau (2010) cite Mignolo to illustrate the need to associate the idea of decoloniality with the act of thinking interculturally, from the point of view of political minorities, mainly from the perspective of historically oppressed and invisible groups.

Walsh also emphasizes territorial categories, since coloniality must also be thought of from the perspective of the land. In this sense, it proposes a reflection on the border. For Walsh, the "critical positioning of the frontier" would be a questioning and transformation of the coloniality of power, knowledge and being, always being aware that these power relations do not disappear, but that they can be reconstructed or transformed, conforming in another way. (Oliveira and Candau, 2010, p. 25). In other words, giving visibility to other forms of thought, other cosmologies, other histories, especially those that escape the vision marked by Eurocentrism, are fundamental for the construction of another way of being in the world, of perceiving and interacting with it.

In this sense, Walsh will understand intercultural education as a legitimate exchange of knowledge between cultures; seeking a new sense of existence that can aggregate knowledge and cultures in the search for a more equitable society; a space for confrontation and discussion on "social, economic and political inequalities, and the relations and conflicts of power in society" (Oliveira and Candau, 2010, p. 26); a socio-political duty to inquire into society through concrete practices. In this sense, interculturality would be the production of a new space of coexistence, a space of creation and epistemological recognition; a place of utopian sharing.

Therefore, in order for this space to be reached, I understand that the utopian dimension is fundamental. I recognize, in utopia, our imaginative capacity for the decolonization of practices. In

addition, utopia is the boldness of decolonizing the imaginary. Or, as Galindo (1988) suggests, the hope in the reestablishment of better days lies in the recognition of utopias – in the plural. This feeling and search for an ideal, according to the Peruvian thinker, is what drives us towards a shared passion and that, consequently, drives us to action.

The action motivated by utopia would be the one that allows us to survive the adversities of the present, keeping alive the voices of the past that make it possible to build a future in recognition of the violence that has affected peoples and nations, but also project joy and culturally share this hidden knowledge. In this sense, utopia allows us to encounter not only through the pain that unites us as a people, but also through the joy of those who create and expand possibilities of living and being in a more harmonious way.

CONTINUING

The pandemic moment we are currently going through demonstrates that, in the face of adversity, we are still capable of creating spaces for welcoming and affective exchanges that enable imaginative skills. In fact, if we look closely, for centuries different indigenous ethnicities have resisted the violence imposed by coloniality and globalizing capitalism on their peoples. The need for a resistance that we are dealing with here is already experienced by groups of individuals who have been historically subjugated to colonial logic for a long time. It is therefore necessary to look and learn. Learning to listen to and recognize both the violence that constitutes the daily life that took place under the colonial aegis and recognize that there is ancestral knowledge that needs to appear on the scene in order to project alternatives to the devastating hegemony. Moments like this also inform us about the need and urgency to learn from collective and collaborative knowledge, in the opposite direction of the capitalist regime based on competition and individualism.

In this chapter, I have tried to defend the need to recover our hope for the future by betting on the utopian dimension. To reach the utopian dimension and project it in education, I have walked paths alongside authors who dedicate their reflections to understanding how the colonial project sedimented a type of social organization that sustains an epistemicidal regime; that is, a type of society based on violence combined with the domination of territories and annihilation of peoples, nations and their cultures. In this sense, utopia corresponds to an ethical-political rescue capable of informing and pedagogically constructing an intercultural education that promotes multidiverse encounters.

In times of pandemic and in the face of so many attacks on education in Brazil, defending the utopian dimension may seem like a bet far from the reality of many of us. Contrary to this understanding, I think that our decolonial act par excellence lies precisely in the imaginative capacity. Decolonizing our imaginary implies a symbolic and material liberation that enables new

constructions and collaborative associations. Rescuing the utopian dimension in education enhances the creative and transformative role that, under the aegis of capitalism, has been emptied of the relationship established in formal and informal teaching spaces. I understand, therefore, that only with a living utopia can we postpone the end of the world.

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