Mobilizing different conversations about global justice in education: Toward alternative futures in uncertain times

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Each day, it seems, we awake to news about a different global crisis; stagnant wages and insecure employment, shrinking public services, market instability, growing numbers of refugees, famines, racial and gender violence, rising incidences of anxiety and depression, and the re-emergent prospect of nuclear war and climate-change disasters. Indeed, evidence that we are reaching the limits of our current systems abound: the planet *cannot* sustain current levels of consumption and waste production; volatile financial markets *can* crash any day; mistrust, resentment and social polarization *can* erupt into open violence. The usual educational response to these challenges is that we need more knowledge and better policies, as well as more compelling arguments, in order to convince more people to change their convictions, and, as a consequence, their behaviour. This perspective assumes a number of things. It assumes, for example, that the crux of these problems is a lack of knowledge and social consensus that can be addressed with more data, and more effective communication; that individuals are rational self-interested and utility-maximizing units; and that positive change happens through the implementation of policies produced within existing institutions. These assumptions are part and parcel of a modern/colonial imaginary that presumes a single story of seamless progress, development and human evolution that divides humanity between those heading history, and those lagging behind.

We have been researching and experimenting with a different educational orientation that does not see the problems of the present primarily as rooted in an "epistemological" challenge of knowing (i.e. lack of data or information), nor a "methodological" challenge of better strategies (i.e. more effective policies and communications), but rather as an "ontological" challenge of being (i.e. how we exist in relation to each other and the planet). This perspective critiques the universalization of the modern/colonial imaginary for the ways it has limited ecological, cognitive, affective, relational, and economic possibilities. This critique draws attention to how education within this imaginary has invisibilized the violences that subsidize modernity and masked its inherent unsustainability. This modern/colonial approach to education has supported cognitive, affective, and relational economies that have left us unprepared and unwilling to address our complicity in systemic harm, or the magnitude of the problems that we have ahead of us.

Therefore, we propose that the ways of knowing and being that have enabled the current system so far are not likely to provide guidance for new horizons of possibility. However, since we are deeply embedded in the current system, we cannot simply jump beyond existing horizons into something new without first digesting the lessons from the old and composting its waste. Given this, we will need to experiment with new kinds of education that can enable us to sit with the discomforts and complexities of death and (re)birth. This involves facing our complicities in harm and the dis-illusionment involved in interrupting our satisfaction with and investments in harmful economic and ecological processes. It also involves developing the stamina for the long-haul of facing the

difficulties, uncertainties, and paradoxes of cognitive, affective and relational "decluttering" as we learn to 'hospice' a system in decline and assist with the birth of something new, undefined, and potentially (but not necessarily) wiser.

As one of such educational experiments, in this article we present four social cartographies that we use in different education research projects. These cartographies are not intended to provide models, checklists, or normative prescriptions for transformation. Instead, the cartographies are used as pedagogical tools to create new vocabularies, deepen analyses, move dialogue beyond cognitive and emotional lockdowns, change the terms of conversations and open communities up to new horizons of possibility (see Andreotti, Stein, Pashby & Nicholson, 2015). We have used these cartographies to explore the limits, intersections, tensions, nuances, convergences, and divergences between and within different imaginaries of global justice and social change. From our experience, these cartographies have a very interesting effect on our relationship with knowledge and the expectations we place upon knowledge production. When used educationally, they challenge our learned desires for consensus, coherence, neutrality, and quick resolutions. In contexts where social imaginaries are marked by the search for certainty and control, they can facilitate deep learning processes and invite curiosity, reflexivity, openness, and the expansion of sensibilities as we engage with other possibilities.

The four social cartographies address different layers of challenges of mobilizing development education in politically uncertain times. The first social cartography we present, HEADS UP, maps recurrent patterns of representation and engagement that are commonly found in narratives about poverty, wealth, and global change, particularly in North-South engagements and local engagements with diverse populations. The problems this cartography articulates gestures towards the historical background upon which the current crises has emerged… the background The second cartography, the HOUSE, offers one way of diagnosing current crises and their multiple, overlapping dimensions. The third cartography, the TREE, makes a distinction between what is offered by different layers of analyses of social problems in terms of doing, knowing, and being. The last cartography, EARTHCARE, is presented as a framework for global justice education, which emphasizes the integration and entanglement of different dimensions of justice, including **e**cological, **a**ffective, **r**elational, **c**ognitive, and **e**conomic dimensions. This cartography was created by a collective of educational practitioners who come from diverse locations, both geographically and in relation to the challenges and crises they are confronting. Specifically, the cartography emerged in the context of a collaboration between the research project "Social Innovation for Decolonial Futures" funded by the Social Sciences and Humanities Research Council of Canada (http://blogs.ubc.ca/towardsdecolonialfututres), and the "Ecoversities network" (http://shikshantar.org/communities-practice/ecoversities-network).

HEADS UP

It is well-documented that educational initiatives that attempt to address global challenges without critically examining historical and systemic patterns of oppression and inequality tend to promote simplistic understandings of global problems and solutions, paternalistic North-South engagements, and ethnocentric views of justice and change.

Therefore, the need for critical thinking, engagements with multiple perspectives, and ethical forms of solidarity have been emphasized in recent policies and practices of global and development education. However, the challenges of engaging educationally with dominant practices in ways that enable learners to problematize and move beyond the enduring single story of progress, development and human evolution is often under-estimated. One of the educational tools we have created to facilitate critical interventions in this area is called HeadsUp (Andreotti, 2012). This tool lists six problematic patterns of representations and engagements commonly found in narratives about poverty, wealth, and global change, particularly in North-South engagements and engagements with local diverse populations. The HeadsUp tool helps learners and practitioners identify:

- Hegemonic practices (reinforcing and justifying the status quo)
- Ethnocentric projections (presenting one view as universal and superior)
- Ahistorical thinking (forgetting the role of historical legacies and complicities in shaping current problems)
- Depoliticized orientations (disregarding the impacts of power inequalities and delegitimizing dissent)
- Self-serving motivations (invested in self-congratulatory heroism)
- Un-complicated solutions (offering 'feel-good' quick fixes that do not address root causes of problems)
- Paternalistic investments (seeking a 'thank you' from those who have been 'helped')

There are questions for educational initiatives that go with each of the patterns identified:

	Whose idea of development/ education/the way forward?	**Whose template for knowledge production?**
Hegemony	What assumptions and imaginaries inform the ideal of development and education in this initiative?	Whose knowledge is perceived to have universal value? How come? How can this imbalance be addressed?
Ethnocentrism	What is being projected as ideal, normal, good, moral, natural or desirable? Where do these assumptions come from?	How is dissent addressed? How are dissenting groups framed and engaged with?
Ahistoricism	How is history, and its ongoing effects on social/political/economic relations, addressed (or not) in the formulation of problems and solutions?	How is the historical connection between dispensers and receivers of knowledge framed and addressed?
Depoliticization	What analysis of power relations has been performed? Are power imbalances recognized, and if so, how are they either critiqued or rationalized? How are they addressed?	Do educators and students recognize themselves as culturally situated, ideologically motivated and potentially incapable of grasping important alternative views?
Self-congratulatory and **S**elf-serving attitude	How are marginalized peoples represented? How are those students who intervene represented? How is the relationship between these groups two represented?	Is the epistemological and ontological violence of certain individuals being deemed dispensers of education, rights and help acknowledged as part of the problem?
Un-complicated solutions	Has the urge to 'make a difference' weighted more in decisions than	Are simplistic analyses offered and answered in ways that do not invite

	critical systemic thinking about origins and implications of 'solutions'?	people to engage with complexity or recognize complicity in systemic harm?
Paternalism	How are those at the receiving end of efforts to 'make a difference' expected to respond to the 'help' they receive?	Does this initiative promote the symmetry of less powerful groups and recognize these groups' legitimate right to disagree with the formulation of problems and solutions proposed?

The HeadsUp educational tool also highlights that trying to challenge all the problematic patterns identified at once is very difficult because they are tied to the "common sense" of how we think about the world and each other (through the single story): how we are taught to perceive wealth, poverty, progress, development, education, and change. Thus, if these patterns are challenged all at once, the resulting narrative/intervention can become largely unintelligible. In addition, interrupting these patterns also tends to create paradoxes where a solution to a problem creates another problem. The message here is that the transformation of our relationships is a long process where we need to learn to travel together differently in a foggy road – with the stamina for the long-haul rather than a desire for quick fixes. The questions below illustrate some of the paradoxes we face in educational practice. How can we address:

> *Hegemony without creating new hegemonies through our own forms of resistance? Ethnocentrism without falling into absolute relativism and forms of essentialism and anti-essentialism that reify elitism? Ahistoricism without fixing a single perspective of history to simply reverse hierarchies and without being caught in a self-sustaining narrative of vilification and victimisation? Depoliticization without high-jacking political agendas for self-serving ends and without engaging in self-empowering critical exercises of generalisation, homogenisation and dismissal of antagonistic positions? Self-congratulatory tendencies without crushing generosity and altruism? People's tendency to want simplistic solutions without producing paralysis and hopelessness? And, paternalism without closing opportunities for short-term redistribution?*

The HOUSE

Responses to contemporary global crises vary according to different analyses of existing and ideal roles played by economic growth, consumption, technology, wealth, governance, and national borders. One way of mapping these debates is to establish a distinction between those who think that our current economic, social, and environmental systems are defensible (i.e. they are sustainable and ethical) and can be: 1) improved with more of the same, or 2) fixed with better policies; and those who believe the systems are not defensible (i.e. they are unsustainable and unethical), and suggest that either: 3) we need and can immediately create new systems; or 4) that genuinely new systems will only be possible once the old systems have become *im*possible. Each perspective presents different ideas for what global learning and development education should entail, for example, in alignment with the four possible analyses presented immediately above: 1) entrepreneurship and innovation for market expansion; 2) more effective citizen participation and expanded trust in representational democracy in order to create better

policies towards more inclusive, equitable, and greener economic growth; 3) degrowth, community autonomy, energy self-sufficiency, food sovereignty and solidarity economies; or, 4) palliative care for a dignified death for the old system and assistance with the gestation and birth of new, potentially wiser systems.

We have created a cartography that maps analyses 3 and 4, and opens the possibility for attendant responses, which we describe through the metaphor of 'the house modernity built' (Stein, Hunt, Suša, & Andreotti, 2017). Through this cartography, we consider why the structure of this house appears increasingly shaky. In order to address how this relates to the system's basic elements, we consider each element in turn: a foundation of anthropocentric separability; two carrying walls of universalist, Enlightenment rationalism and modern nation-states; and a roof of global capitalism.

The House That Modernity Built

The house modernity built, first and foremost, institutes a foundational set of categories that are not just epistemological (related to knowing), but ontological (related to being), which enable certain possibilities for existence, and foreclose others. These categories presume that living beings are autonomous, and that relationships between them are premised on naturally occurring differences in intrinstic value. In particular, separations are presumed between humans and the earth/ "nature"/ other-than human-beings, which are further arranged in a hierarchal relationship premised on human domination/ownership, as well as separations between humans and other humans through the creation of racial and gender categories and the institution of hierarchical relations premised on white and male supremacy. These categories and their interrelations are instituted and reproduced through the production, transmission, and materialization of Enlightenment knowledge (a load-bearing wall) within its attendant educational institutions, in which there is one universally relevant truth and moral code that qualifies and empowers people to describe, predict, and control the world and engineer the future. It is presumed that any flaws can be addressed through internal critique to ensure that

human understanding progresses toward greater perfection, certainty, objectivity, and mastery. Meanwhile, this knowledge system negates the erasure of other value systems and ways of knowing and the suppression of epistemic uncertainties and contradictions.

Politically, the house is made up a set of nation-states (another load-bearing wall), which promise to maintain order to secure sovereignty by policing its boundaries and ensuring advantages for its citizens. The state guarantees property rights, and operationalizes categories and hierarchies of humanity (e.g. citizen/non-citizen; deserving/undeserving) that are instituted through the house's epistemological and ontological categories (i.e. its foundation). Although some states grant their citizens some power over how they are governed, the law-instituting and law-maintaining violence of the state is rationalized by the need to ensure safety and protect property, including by deploying the police, military, and border police if deemed necessary. Increasingly it has become clearer that nation-states will tend to choose the protection of global capital over the protection of (even their own) people. The current condition of this wall clearly indicates the limits of representational democracy, and the limits of possibilities for political action that are premised on institutionalized processes, policies, and practices.

Economically, this house is premised on a regime of perpetual capital accumulation (the roof), which exploits human labor, expropriates land and lives through processes of slavery and colonization, and treats other-than-human beings as natural resources to be extracted, all for the creation of profit for a very few. These profits are then protected through the laws and policing of the wall of the nation-state. This economic system invites the investment of even some that it exploits through its promises of social mobility, economic growth, and self-expression and realization through consumption. However, today these promises appear increasingly shaky given slowing economic growth, under- and precarious employment, growing wealth inequality, and the increasing inaccessibility of affordable food, shelter, clean water, and even air. Further, more people are making connections between capitalism's imperative for endless economic growth, and the (dramatically unevenly distributed) realities of global climate change.

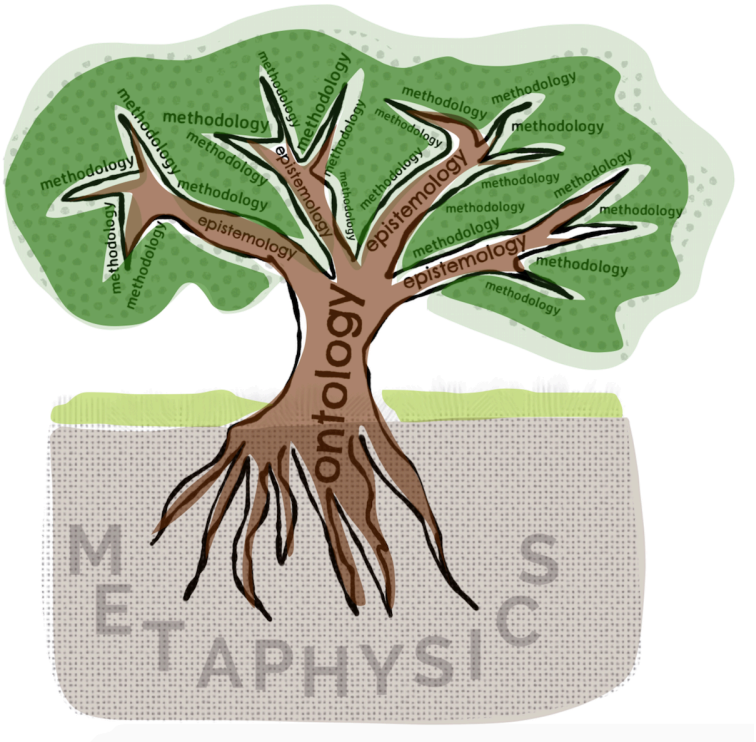
Viewed together, it has become increasingly difficult to deny that the foundations of the house are showing serious cracks. At the same time, more and more people are seeking admission to the house (in the form of migration), because it still offers one of the most stable forms of shelter, largely because of the political and climate-related instabilities that its operations have caused elsewhere. As noted at the beginning of this section, the increasingly shaky house has been interpreted in different ways: those who believe the underlying structure of the house is sturdy, and simply needs renovations, and those who believe it is ethically indefensible and unsustainable, and seek to build new forms of shelter, whether immediately or when the house starts to crumble on its own. How one understands the root causes and possible solutions to the house's current instability depends significantly on how one diagnoses the current problem, which we examine further using our cartography of the tree of different layers of analyses.

The TREE

According to Scott (2004), "the way one defines an alternative depends on the way one has conceived the problem" (p. 6). How we conceive of a problem and what we propose in response shapes the critique we offer and our accompanying horizon of

possibility. In this cartography we review three possible critical responses to contemporary systemic crises, in order to consider the assumptions, investments, and attachments that shape them, and to consider where each of them might lead. We describe each response as it relates to three different levels of possible analysis and intervention (methodological, epistemological, ontological), and how they would approach system transformation (soft, radical, or beyond reform of the system [see Andreotti, Stein, Ahenakew, & Hunt, 2015]). We illustrate each level of intervention further by considering how they relate to education, as well as discourses of international development, and questions that one might ask when operating at the different levels.

To help illustrate how each layer of analysis addresses different dimensions of a problem of concern, we use the metaphor of an olive tree. The leaves and flowers represent the methodological layer, the branches represent the epistemological layer, and the roots and trunk represent the ontological layer. Focusing on the leaves and flowers emphasizes how to maximize growth of the existing system, to more efficiently produce and improve outputs – i.e. olives. Focusing on the branches would entail exploring different directions and angles of growth that could help the tree produce a broader range of better and more diverse outputs. The ontological is partly visible, through the trunk, and partly invisibilized, through the roots, but together they form the basis of the tree, upon which the branches and leaves are grounded. Focusing on the trunk and roots enables one to pay attention to the wider life cycle of the plant, its relation to the larger ecological metabolism within which it is embedded, as well as its inevitable death.



Methodological Critique (leaves and flowers)

Critiques that operate at the level of methodology conclude that the system is operating as it should, that is, at its optimum performance level, and thus it needs to be adjusted in order to realign with its underlying principles and goals. Thus, this critique emphasizes changing what and how we do something within our existing system to make it more effective on its own terms. It is assumed that any problems we face are attributable to a failure to live up to its underlying promises, such as a lack of efficiency within capitalist markets, a lack of access to Enlightenment knowledge, and a lack of trust in a nation-state's politicians. Little conversation is needed about how to move forward, because there is only one viable direction for progress. The assumption underlying this critique is that the system is structurally sound, but there is room to improve what is already working well, following the imperative to engineer continuous progress. A deep investment in traditional intellectual economies and the presumed moral authority of traditional institutions inform the critique offered from this position, and its desire to produce policies and practices that will support predefined outcomes and goals. In this way, this approach seeks to address contemporary problems using solutions internal to the system itself (asks the same questions, and gives the same answers).

Approaches to education that are driven by these kinds of investments in linear, seamless progress in order to ensure continuity rather than a more fundamental transformation, will likely take a soft reform approach to modern institutions and relationships. Meanwhile, approaches to international development from this critical space will be mainstream, premised on the presumed supremacy and benevolence of the most powerful and wealthy 'leaders' of the system (namely, Western nation-states), and the universal extension/adoption of their models for development elsewhere.

Questions that might be asked at the methodological level are: *What is the problem? How can we fix it? How can I help? What should we do? How should we do it? What happened? What is happening? What strategies are effective? What outcomes are expected? What challenges are faced? How does/will it work? How to improve effectiveness? What knowledge/expertise/data/ is missing? What policy is needed or not being implemented correctly? How does this compare to what happens in other contexts?*

Epistemological Critique (branches)

Critiques articulated from the layer of epistemology agree with the layer of methodology that we need to do things differently, but also that we need to think about things differently as well. This is because they identify linkages between the politics and production of knowledge and historical, structural inequalities, including the uneven distribution of power, wealth, labor, as well as hierarchies of merit, credibility and worth of cultures, individuals and life itself. Having identified more deeply-rooted flaws in the system, this approach tends to advocate for more drastic (radical reform) changes to existing political, economic, and educational systems. That is, we need to reconsider what and how we know – and how we might know differently. This critique identifies that our dominant frames of reference favor certain ways of knowing over others and thereby determine what is intelligible, desirable, and imaginable. This in turn shapes the kinds of questions we can ask, the answers that can be provided, adjudicates the authority of knowledge claims, and shapes the perceived validity of approaches to change. In

recognition of these limitations, there is an identified need to attend to epistemological diversity and disrupt the illusion of epistemic certainty and universality that it implies. Thus, this critique questions the construction of what is perceived as natural, normal and common sense by attending to how knowledge (rather than ignorance) can be used to rationalize socio-material practices that sacrifice the well-being of certain populations for the benefit of others. This critique therefore identifies the role of knowledge in historical and ongoing slavery, colonialism, imperialism, racism, capitalism, heteropatriarchy, and ableism, although usually not all of these dimensions at the same time. Thus, it is deemed necessary to change the content of existing conversations and institutions by rethinking who is considered an "expert," and ensuring access for more historically marginalized people, thereby addressing questions of representation as well as redistribution.

When addressing the role of education, this layer of critique will emphasize the limits of a single story of progress, development and human evolution. Educational interventions in line with this approach will focus on the inclusion of perspectives that have been excluded and encourage learners to make the unknown known in order to increase the range of options (same questions, different answers). Regarding international development, critique at this layer questions the hegemony and presumed universality of Western-led development models, in particular how they ignore and invalidate local knowledges and the possibilities they offer for developing differently. Thus, they imagine alternative forms of development, for instance, democratizing participation in development so that local communities have greater power in decision making.

Questions that might be asked at the epistemological level are: *Whose bodies/voices are represented in what is perceived to be normal or natural? Who decides which direction forward is? In whose name? For whose benefit? How come (i.e. historical/systemic forces)? How are dissenting voices included (or not)? Whose terms of dialogue/inclusion are in operation? What collective traumas are present? Why? Who has been historically and systemically wounded? Whose vulnerabilities are visible/invisible? What notions of authority, merit, credibility, normality and entitlement are at work? What is being opposed and proposed as replacement? How am I complicit in harm? How am I reading and being read? How can I enact ethical solidarity?*

Ontological Critique (trunk and roots)

At the ontological layer of critique, there is a notion that the problems plaguing the system are in fact of its own making, and further, that the system has always been subsidized by the violence of exploitation, ecocide, and genocide. Because solutions articulated from within the system itself will ultimately result in more of the same violence, the system is deemed to be beyond reform. The conclusion of this critique is that *we cannot expect capitalism, the state, or Enlightenment humanism, to fix the problems that capitalism, the state, and Enlightenment humanism have created* – we therefore need to learn to exist otherwise or elsewhere. Thus, in the short term, contemporary problems might be mitigated in important ways by minor or major adjustments to its existing institutions. However, in the long term, the problems will not be eradicated until we dismantle this system, or witness its self-made collapse, learn from its mistakes, mourn its decline, and create different possibilities in its place.

This perspective shares much of the major reform critiques, but goes beyond reconsidering what we do, and how and what we think, to also ask questions about who

and what we (think) we are, the conditions for us to be and to understand being that way, the nature of reality (time, space, conscience, being), and how we could experience existence substantially differently. This critique seeks to explore the boundaries of what we perceive to be real, intelligible, possible and relevant and look for alternatives. If the architectures of existence that support the maintenance of the house are premised on continued violence, then we must reimagine our existence if we want the violence to stop.

When it comes to education, this layer of critique emphasizes the pedagogical need to expand our existing sensibilities and constellations of knowledge, relationality, and affect, in order to prepare us with the stamina and strength to face the difficulties of unlearning our investments in a dying system, and of learning the joys of walking alongside one another (rather than in front or behind), in order to pluralize possibilities for co-existence in a fragile planet. With regard to development, this critique tends to question the very idea of "progress", and thus considers the need not just for alternative forms of development, but alternatives *to* development (Santos, 2007; Stein, Andreotti, & Suša, 2016). This analysis addresses the limits of the development model within the West itself, which has led us dangerously close to the limit of our planetary capacity. Thus, within this analysis, mainstream development is identified as a theory of change that no longer offers a compelling or ethical narrative vision for the future – if it ever did.

Questions that might be asked at the ontological level are: *What is the nature of reality, self, consciousness, time, space, change, life, and death in this context? What cognitive/ affective/ relational/ educational/ healing/ sensorial practices are possible from this worldview? How is the possibility of my understanding (knowing/sensing), or lack thereof, shaped and limited by my positionality? What is this (not knowing) experience teaching me about possibilities I could never have imagined before?*

Table: Usual Assemblages

	Methodological (leaves and flowers)	**Epistemological (branches)**	**Ontological (trunk and roots)**
Analysis of the system	Soft reform [system expansion]	Radical reform [system revamp]	Beyond reform [system change]
Theory of change	Maximize effectiveness and efficiency of existing economic, political, educational institutions through changes in public policy and practice	Diversify representation, access to existing economic, political, educational institutions through collective action	Disinvest from existence ordered by existing economic, political, educational institutions, consider the limits of representability
Horizon of hope/ possibility	Plan/engineer for the perpetual expansion and improvement of existing institutions, working toward a single/universal story of human development	Deepen our analyses and understanding so as determine what changes might enable more people to be included into an expanded version of the existing system	Establish and maintain ethical, equitable relations premised on respect, reciprocity, solidarity to uphold the well-being of present and future generations

Terms of the conversation	Same questions, same answers	Same questions, different answers	Different questions, different answers
Approach to education	Ensure system continuity, continual progress, and the transmission of 'universal' truth/values	Learn from alternative ways of knowing in search of models and roadmaps that can lead us toward a different future	Messy, collective process of learning/unlearning that may lead to viable but as-yet-undefined and unimaginable futures
Approach to development	Mainstream development	Alternative forms of development	Alternatives *to* development

We note that this cartography only presents usual assemblages – we explore other assemblages with more nuanced configurations in other cartographies. One important response, not articulated in this cartography is the one that expresses a need to "defend and protect the system by any means necessary". This response projects the source of all systemic problems are onto the most vulnerable populations, justifying the intensification of securitization at, within, and beyond the borders of the states in the name of protecting state sovereignty, private property, and conservative humanist values. This analysis often rationalizes racist rhetoric and physical violence, intensified immigration restrictions, blatant discrimination, and expanded powers of the police, military, and intelligence agencies. While we do not wish to validate this response as a viable option, we nonetheless think it important to consider how and why this analysis appeals to some people, and ask how elements of this approach might appear within any of the possibilities we do consider.

As well, we note that it is possible to hold more than one of these analyses, and/or deploy contrasting elements of different critiques depending on one's context. However, this approach to knowledge contradicts the tendency that characterizes our dominant approach to problem solving, in which the identification of a problem must be accompanied by a prescription for clearly articulated and coherent responses. Yet this imperative can lead us to avoid problems that seemingly have no coherent solutions, to circularly try and solve problems created by our system with solutions articulated within that system, or to prescribe universal responses that are not appropriate for all contexts.

Part of the necessary work is therefore to learn to become comfortable with the unknown depth of the challenges that we face – we must develop the stamina for addressing complex problems without a predefined end point, and for experimenting (responsibly) with different possibilities when opportunities arise. This, in turn, requires that we disinvest from our attachments to viewing ourselves as heroic, problem-solving protagonists and leaders who have the answers to the world's problems, and instead investing in the integrity of a collective, horizontal (messy) process of transformation. This is why the affective dimension of this work must accompany the cognitive one. We are still working on a version of the tree cartography that includes the affective dimension, but for now, we pose a series of questions to consider alongside the analyses, in particular those working at the interface between the epistemological and ontological layers:

- What perceptions, projections, desires and expectations inform what you are doing/thinking and how do these things affect your relationships?

- What ignorances do you continue to embody and what social tensions are you failing to recognize?
- How can we distinguish between distractions and important stuff? How do we know when we are stuck?
- What is preventing you from being present and listening deeply without fear and without projections?
- What problems do your solutions reproduce or generate?
- What do you need to give up or let go of in order to go deeper?
- What truths are you not ready, willing, or able to speak or to hear?
- How can we respect the pace and readiness of people's learning while being accountable to those negatively affected by this learning and its pace?

EARTHCARE

The EarthCARE global justice framework combines six complementary approaches to justice that encourage "alternative approaches to engagement with alternatives," (Santos, 2007) moving beyond the search for universal models and problem-solving approaches towards preparing people to work together with and through the complexities, uncertainties, paradoxes, and complicities that characterize efforts to address unprecedented global challenges collaboratively today. The framework proposes a vision of deep transformational learning processes that combine practical doing (together), the building of trust (in one another), deepening analyses (of self, systems, and social and ecological complexity), and dismantling walls (between peoples, knowledges, and cultures). In this vision, intellectual engagements, the arts, ethics, cosmovisions, the environment, and embodied practices are all understood as important conduits for learning. The framework invites learners to: explore the contributions, paradoxes, and limits of their current problem-posing and problem-solving paradigms; engage experientially with alternative practices that challenge the limits of their thinking and capabilities; and, contribute to the emergence of new paradigms of social change that open up not-yet-imaginable possibilities for co-existence in the future.

	Symptoms	**Horizons of Possibility**
Ecological	• Overproduction/ overconsumption, pollution, toxic wastes • Environmental exhaustion (loss of plant and animal species, soil erosion) • Climate change (extreme weather, climate refugees)	• (Re)framing "the environment" as a set of human and other-than-human relations and interdependencies, rather than a set of resources to be extracted/exploited by humans • Acting on the challenges of food/water security, and of soil regeneration • Working towards clean energy, food sovereignty, zero waste, cradle-to-cradle design
Cognitive	• Breakdown of trust, legitimacy, and authority in/of traditional institutions • Reactionary and dogmatic responses	• Identifying and interrupting harmful effects of a monoculture of thought premised on a single narrative of human progress and development • Recognizing the contextual possibilities and limitations of all knowledge systems • Creating interfaces between different knowledge

	• Simplistic, prescriptive solutions	systems that honor the integrity and gifts of each, while recognizing their limitations, as well as tensions and incommensurabilities
Affective	• Confusion, anger, fear, anxiety, depression, self-harm • Increased emotional fragility • Being overwhelmed and/or bored, wanting to escape from reality	• Prioritizing the need to interrupt and heal historical and intergenerational traumas • Addressing the uneven distribution of collective trauma and its effects • Learning to be comfortable with the difficulties and discomforts of working through complexities, paradoxes, complicities, uncertainties, failures and disillusionments
Relational	• Intensified xenophobia, transphobia, heteropatriarchy, white supremacy, ableism, misogyny • Hyperindividualism • Suppression, instrumentalization, or romanticization of difference	• Dismantling inherited divisions and hierarchies that hinder symmetrical relationships, and working towards ethical, equitable power relations, reciprocity, and solidarity • Taking into account interconnected contexts, and how change in one place can affect change in another, both intentionally and not • Securing relationships and forms of social-ecology that can uphold the health and wellbeing of present and future generations
Economic	• Growing debt and unaffordable access to housing, food, water, and healthcare • Surplus labor force, underemployment, precarious employment • Continuous accumulation of wealth through the exploitation and expropriation of labor, lands, and 'natural resources'	• Analysing how unjust systems of trade, labor, governance, extraction, and value production are unsustainable, violent, and unequal • Learning lessons from the failures of both capitalism and socialism, and understanding the limits of seeing 'prosperity' as unending growth, consumption, and capital accumulation • Learning about alternative economic paradigms such as degrowth, buen vivir, gift economies and solidarity economies, enacting redistribution in the short-term, and creating new, non-exploitative/extractive systems in the long-term

As envisaged by the EarthCARE network, an EarthCARE-informed curriculum for global justice engages participants in experiential learning that focuses on alternatives to the dominant modern/colonial global imaginary, including alternative economies, alternative ways of relating to ecology, Southern epistemologies, and initiatives that highlight the importance of teachings from grassroots resistance and soil-centred movements, including Black, Indigenous, landless, peasant, and Quilombola struggles, with an emphasis on the knowledge of women and the reduction of gender, racial, and sexual violence and of vulnerabilities produced by intersectional systems of oppression. The EarthCARE framework offers guidance for developing learning experiences that can: challenge narrowly-imagined ideas of the public good; critically evaluate traditional practices and flows of knowledge production, and cultivate an appreciation for the gifts of multiple epistemic traditions, especially Indigenous knowledge systems; resist

paternalistic notions of progress and development; foster reflexivity through an awareness of the complexities, complicities, difficulties and paradoxes of doing this work; cultivate, develop and disseminate practices and skills that build various aspects of alternative presents and futures (e.g. around food, architecture, energy, media, waste, etc.); and build a global alliance of people and communities with both the passion, wisdom, and humility to confront complex social crises by advancing integrative justice.

Conclusion

The approach to education outlined in this paper and illustrated through the various social cartographies is less concerned with cultivating prescriptive approaches to problem-solving and more concerned with preparing people to work with and through the complexities, uncertainties, paradoxes, and complicities that characterize efforts to address unprecedented global challenges. In particular, this approach seeks to create spaces for the flourishing of an "ecology of knowledges" (Santos, 2007). Such an ecology, in which there is symmetry between different and intersecting ways of knowing and being, creates conditions of possibility for people from diverse positions and histories to engage critically with the contributions and limitations of every knowledge system (including the most novel ones, which are only just in the process of formation) without reducing "being" to "knowing". In this way, we might instead speak in the plural about ecologies of knowledges, as well as accompanying ecologies of ignorances, as every knowledge system has foreclosures and limitations. Such an approach to education challenges mainstream educational approaches, while also offering alternatives to reactive dogmatism, romanticization of alternatives, and/or absolute relativism that are presently creating intercultural paralyses and other barriers to collaborative approaches to imagining and enacting global justice and social change. In this approach to education, learners would be supported to:

- Engage constructively and in critically-informed ways with the difficult issues and discomforts that emerge in processes of deep intercultural, intergenerational, and intersectional learning and change;
- Develop more complex, systemic, multi-layered, and multi-voiced questions, analyses, and practices that challenge and provide experimental alternatives to simplistic solutions to global injustices;
- Work with diverse and intergenerational others in developing coalitions and dissolving cognitive, affective, relational, economic, and ecological inequalities;
- Identify and transform problematic on-going patterns of local and global engagements that tend to be hegemonic, ethnocentric, depoliticized, ahistorical, paternalistic and offer uncomplicated solutions;
- Cultivate awareness of how we are implicated in the problems we are trying to address – that is, how we are both part of the problem and the solution in different ways;
- Understand historically marginalized people and communities as equally capable, intelligent, knowledgeable, and complex;
- Expand frames of reference, acknowledging the gifts, contradictions and limitations of different knowledge systems, moving beyond 'either or' towards 'both and more';

- Move reciprocally from theory to practice and from practice to theory, understanding the essential and dynamic link between them, and valuing both equally;
- Recognize systemic ongoing harm without paralysis, quick fixes, or pessimism, in order to re-ignite our visceral sense of connectedness with and responsibility towards each other and the planet; and
- Open our social and ecological imaginations to different forms of knowing, being, sensing, and relating, and to different futurities beyond a single story of teleological progress, development, and evolution.

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