

## **Defusing Master Narratives: Decolonial, Insurgent, Gentle Moves in a Con-Text of Teacher Education and Educational Research**

Maria Marta Yedaide<sup>11</sup>, Luis Gabriel Porta Vásquez<sup>12</sup>

### **Abstract**

This article intends to share a very particular perspective on teacher education and educational research while asserting the inevitability, inescapability, of such local epistemological bias<sup>13</sup>. It discusses the hermeneutic, narrative, decolonial and performative turns and their interplay with the

---

<sup>11</sup> Professor and researcher at the School of Humanities and the School of Architecture, Urbanism and Design—Mar del Plata State University (UNMDP), Argentina. Head of the Education Department, School of Humanities, UNMDP; Associate Director of the international Journal *Entramados-Educación y Sociedad*. English Professor specialized in Higher Education; PhD in Humanities and the Arts, with an orientation to Educational Sciences (Rosario State University, Argentina).

Mobile phone: (+54) 223 550-3842

E-mail: [myedaide@gmail.com](mailto:myedaide@gmail.com)

<sup>12</sup> Professor and researcher at the School of Humanities; Director of the Center of Multidisciplinary Research on Education (CIMED), the Journal *Revista de Educación Facultad de Humanidades* and CEDU (Post graduate Program for Teaching in Higher Education) —Mar del Plata State University (UNMDP), Argentina. History Professor specialized in Higher Education; PhD in Pedagogy (University of Granada, Spain). Independent Researcher for CONICET (National Committee of Science and Technology).

Mobile phone: (+54) 223 582-3716

E-mail: [luisporta510@gmail.com](mailto:luisporta510@gmail.com)

<sup>13</sup> It must be noted that this positioning has implied an explicit rejection of the use of passive voice and the (impersonalized) third person in writing this article. The choice of the pronoun “we” constitutes in itself a political gesture—an exercise of rhetoric prerogative, in the terms Segato (2019), Walsh (2011), and Yedaide (2017) propose—. In addition, we affiliate to the thesis which claims that separating the personal and the political constitutes a modern technology: a culture of the non-culture (Haraway, 1997), that is to say, a maneuver that conceals the *necessary* political bias present in all social products, even and especially when these are self-presented as merely technical. As to our use of English in writing—though apparently contradictory with the epistemic authority we defend—it must be read simply as a gesture manifesting willingness to engage in productive dialogue with peoples who do not speak Spanish.

geocultural and political conditions in a con-text<sup>14</sup> which is acknowledged as highly productive (and strongly conditioning) of social meaning. On the basis of teaching and research experience, some insurgent, gentle moves have been designed as ethico-onto-epistemological gestures to experiment on concrete possibilities of fluidity and instability for master narratives. Far from naïvely believing in the “fall”, “end” or “breaking down” of these narratives, defusing them involves instead a positioning on language, narrative and discourse capable of devising provisional and changing patterns of contingent intelligibility which allow for greater exercise of civic sovereignty. Critical, decolonial and queer pedagogies actually constitute the core beliefs which—subjected to the constraints of contingency—are asked to perform this double role of both structuring and shattering grand narratives.

***Keywords***

Master Narratives; Critical, Decolonial and Queer Pedagogies; Teacher Education; Educational Research.

*First submission: May 2019; Revised: April 2020, Accepted: October 2020.*

---

<sup>14</sup> The choice of splitting the word “context” as “con-text” aims at raising awareness regarding the decisive influence that any setting exercises in meaning-making (a site should not be taken as merely ornamental or as landscape/ background but rather as an agent, productive in the construction of meaning, we argue.

## **Introduction**

Much has been discussed lately—especially as a result of the growing sophistication and depth in the realm of Critical Discourse Analysis (Rau et al., 2018) but also as a consequence of epistemological disruptions created by social movements and parallel academic activism—about the conflicting and unsettling relations between grand narratives (also known as master narratives and big fables, among many other terms) and the actual possibilities for the exercise of (personal, collective) civic (narrative) sovereignty. Critical theory and particularly critical pedagogies have been paramount in the exploration of such tensions, but other productive social agencies have recently joined in with complementary and also rival theses. The discussions shift emphasis in organizing their arguments around language, discourse or narrative, and the three terms seem to find a common ground in the critical and decolonial pedagogical fields precisely due to their shared interest in the productive and political dimensions which define the “knowledges”—understood as dynamic, impermanent by-products of our experiences in the world—which are actually feasible in the semiotic territories we inhabit (Yedaide, 2017). The relationships between master narratives and the other tales (we use the adjective ‘other’ since there is no way to conclude whether they constitute counter-narratives in a political, explicit, sense) are at the heart of the critical and hermeneutic turns, and currently defied by queer perspectives and decolonial cosmogonies. This article will partially address this contention.

In an attempt to avoid dominant, normative epistemologies (Denzin, 2018), we begin by exposing the biases that condition the academic production in our regional settings (which are Latin American but strongly signified by closer and more local references as well). A description of the scenarios which co-produce our semantic options is deployed, as we refrain from engaging in modern, “modest witnessing” (Haraway, 1997) but still exercise agencement (Manning in Nordstrom, 2018). The choice of the word “defusing” in the title indicates the humble character of our intentions. No fall, end or final (absolute) breaking down of master or grand narratives must be expected; instead, some theses will be asserted on condition they are operating in a fluid, impermanent and unstable semantic fabric. They are thus operationally useful while contested as soon as they become fixed, essentialised instances of (totalizing, absolute) Truth.

After the characterization of the meaning-productive con-text, the article addresses these grand narratives which our practice community provisionally holds on account of their authenticity—a form of validity which is consonant with our stance (Kincheloe & McLaren, 2012). There we delve into some of the interwoven relationships in the ethico-onto-epistemology (Barad, Taguchi in Kuby and Christ, 2018) which defines our (provisional) standpoint. We also discuss the dimensions in decolonial and queer epistemological-political claims that defy critical and hermeneutical positions on account of their strong ties with western Humanism.

Finally, some minor, gentle insurgent moves are proposed, in an attempt to fulfill the promise of defusing the very foundations of our academic endeavors. We will argue that such moves matter on account of the pedagogic force of teaching and researching. After all, the point is to approach the political traffic of the ontologies we favor, rather than look beyond or beneath our core beliefs (Stoler in Gerrard et al., 2017).

## **A meaning-making con-text**

In the spirit discussed above, it is clear that describing the arenas of our daily work as teachers and researchers here must be the first step into any honest discussion of master narratives and the possibility of defusing them. That is so because we believe knowledge is embodied, local and performed/performing experience and enactment (Denzin, 2018<sup>15</sup>), rather than a product or necrotic sediment of (other) social/cognitive practice. Knowing is an instance<sup>16</sup>, but it is one highly conditioned by geocultural forces that have established certain provisional patterns of the intelligible and the knowable (Grimson, 2013; Angenot, 2012). Recognizing these planes of immanence (Deleuze and Guattari in St. Pierre, 2018) fulfills the post (and anti) humanist intent to upset the social and epistemological power abuse of modern, European, male and scientific Truth (Haraway, 1997). We thus rely on “agential realism”, as we situate any knowledge claims in local experience (Denzin, 2018, p.13).

Needless to say, we are aware of our resorting to some (own, shared) master narratives as we write, and yet feel their treatment may pierce the toxic positivity of contemporary life (Ehrein in Halberstam, 2018). This is so because we rely on epistemic authority—in the meanings Lorena Cabnal<sup>17</sup> ascribes to the phrase—and define the value of academic productions in terms of authenticity rather than truthfulness. We thus proceed to offering con-textual clues that provide the (meaning- productive) background of our core beliefs.

To begin with, we should say that teacher education in Argentina is disputed among two institutionalized options: universities and teacher- training colleges. This fracture is historical and decisive in terms of social authority and prestige, as it interplays with many other gender, class (and lately, ethnic) heterarchies<sup>18</sup>. Universities enjoy the greatest status while they are the most-detached from school-related phenomena and culture, since they tend to emphasize disciplinary rather than pedagogic knowledges and practices (Yedaide, 2017). In such contexts, teacher training is weak and teacher education<sup>19</sup> enforced in everyday (discursive and non- discursive) rituals. Thus, the kind of work that we are impelled to do needs to de-naturalize and disclose not just the narratives that “say” teachers and education but also the social practices that “mean” these in other—often contradictory—terms.

---

<sup>15</sup> Even if we are indebted to Norman Denzin for the category “performed experience”, we exercise discursive prerogative (a category we will discuss later on) and invest it here with the meanings inspired by Eve Sedgwick’s discussion of performativity as something overflowing the domains of language (Austinian and post Austinian views) and affecting all social practice (Sedgwick, 2018).

<sup>16</sup> Also after Denzin, 2018, with some self-indulgence for reinterpretation.

<sup>17</sup> Lorena Cabnal is a Mayan, Guatemaltecan feminist. In a Workshop held at Mar del Plata State University in March, she introduced herself and asserted such identity granted herself the epistemic authority to discuss only meaning pertaining women like her (indigenous, Mayan, Guatemaltecan).

<sup>18</sup> Cairo and Grosfoguel discuss “heterarchies” as the full set of binary, hierarchical symbolic and material structures embedded in the modern and colonial power pattern (Cairo and Grosfoguel, 2010).

<sup>19</sup> We have defined a difference between “teacher training” and “teacher education” (formación / educación docente in Spanish), as it is well documented in many other articles. Teacher training is useful to refer to the institutional intentions, while the word education signals the immanent, ubiquitous processes of reconstruction of the self and professional teacher identity in the wider realm of culture. Addressing teacher education in our contexts implies acknowledging the force of social meanings constructed elsewhere and throughout people’s lives.

The teaching experience we have devised for this particular setting<sup>20</sup>—which is also characterized by the unrestrictive access and free-tuition policy of State Universities in our country—has consequently relied on appealing to auto-biographical writing, artifact analysis and performance. In a course which is introductory to the master narratives in the field of educational science, and which is then concerned with the discussion of pedagogical traditions, resistance is exercised in the invitation to live, enact (rather than read and discuss), critical, decolonial and queer pedagogies. The students are asked not just to question but to find own ways of resisting, disrupting and re-existing (Walsh, 2013) the modern/colonial narratives and their associated non-discursive practices<sup>21</sup>. Hybrid narratives<sup>22</sup> (Porta & Yedaide, 2016) and performance pedagogies (Denzin, 2018) are encouraged, as we oscillate between forces that draw us into the core domain of higher education rituals, and some other rival forces that seek to address “outside” social institutions and constructions. In the process, certainties for us Professors are dissolved, and the provisional theses stemming from critical decolonial and queer pedagogies strained and revised. We thus inhabit a highly volatile territory when it comes to relying on master narratives.

Research work has not been simpler. The Research Group<sup>23</sup> originally addressed a very specific topic in the field of educational sciences—namely good teaching, in the light of Fenstermacher (1989) and Fenstermacher & Richardson (2005) and under the scope of a New Agenda for Didactics (Litwin, 1996, 2008) – in a very traditional manner. Back in the early years of the millennium, the intention was to identify and analyze good teaching, a process which eventually resulted in the recognition of ‘memorable professors’ and implied a new interest in targeting these people’s beliefs and professional lives as sources of clues into their success in teaching. Thus, semi-structured interviews became the privileged methodological technique. The dialogues thereby produced led, in turn, to unsettling findings as to the intimacy between personal and professional experience, rational and emotional insights, ethics and aesthetics. Driven by such findings, several new analytical lines were added to aid interpretation, and to specifically understand the dissociated character these dichotomies had /have acquired in the realm of educational sciences. These new

---

<sup>20</sup> We refer to “Problemática Educativa”, an introductory course for all the Teacher-Training programs at the School of Humanities, Mar del Plata State University, Argentina.

<sup>21</sup> As it may become clearer later, the central thesis of the Decolonial Turn implies that Modernity and Coloniality are two sides of the same phenomenon which resulted from the conquest of America in the 15th century. Coloniality can thus be understood as an on-going civilizing force which fulfills its aim by subjecting the non-western peoples to a Eurocentric, provincial, ontological and epistemological matrix which presents itself as the one and only Truth. For more on the Modernity-Coloniality Research Program, its origin, core tenets and legacies, Bidaseca (2010) constitutes an excellent source to consult.

<sup>22</sup> “Hybrid narrative” is a phrase coined in this particular pedagogic setting to refer to student texts (or productions in alternative languages) that interweave common sense knowledges and perceptions with theoretical theses. The students are asked to depart from whatever they know (that is to say, what they have learnt, often unconsciously, in culture throughout their lives) and make it dialogue with conceptual categories that address the same educational matters. This usually results in challenging and desacralizing the bibliographical corpus, and fosters an attitude favorable to joining in composing new, better-fitted theses.

<sup>23</sup> Research Group on Education and Cultural Studies (GIEEC). CIMED, School of Humanities, Mar del Plata State University, Argentina.

conceptual frames resulted in a growing interest in critical, pedagogical and then queer pedagogies, on the one hand, as well as in socio-critical and decolonial research, on the other.

Much of what is discussed in the next section can be regarded as an outgrowth of our response to these concerns.

### **Core-beliefs: local, contingent and provisional master narratives that define the ethico-onto-epistemological bias in the con-text described above<sup>24</sup>**

As it has been already discussed, these core-beliefs can be understood as a privileged ethico-onto-epistemological choice—one among many possible others. The ontological and epistemological dimensions are closely related in such stance, since we assume that reality is not independent from the conditions for the production of knowledge. In fact, even if we are prone to believing in the existence of something real beyond our capacities to (semantically) grasp it, there is consensus now (in discourse rather than in actual scientific practice, though) that our encounters with this “world” are inevitable mediated by our interpretative, cultural lenses (Ryan, 1999) and that “We come to know by being and doing in the material world” (Kuby & Christ, 2018, p. 294). This means that we (collectively, regularly, over time and in most occasions unconsciously) create the matrixes that condition what we can know. As to the relationship with ethics, this must also be explained in the intimacy between the ontological and epistemological dimensions: our co-participation in reproducing and/or defying the narratives that define the worlds we inhabit implies, as we will discuss further ahead, greater responsibility for our choices. From this perspective, then, research and teaching should be situated in the juxtaposed (Rivera Cusicanqui, 2017) semiotic territories that stretch between the traditional critical categories of structure and agency.

We have come to particularly define research as a meaning-making practice which is invested with social legitimacy, stressing both its performative (Gerrard, et al., 2017) and pedagogical force (Sedgwick, 2018). The colonial use of modern research and science—acutely described by Linda Tuhiwai Smith (1999, 2005) and Rita Segato (2015) among many others—has raised questions regarding the nineteenth-century intentions and social uses of all scientific disciplines as biopolitical technologies, but also in relation with traditions that have ever since consolidated and are very much alive in academic circles nowadays (Denzin and Lincoln, 2011). It might be sensibly argued that coloniality of knowledge and the self (Mardonado Torres, 2007)<sup>25</sup>, continuing civilizing forces, are currently exercised by means of power regimes such as editorial arbitration and research founding (Denzin & Lincoln, 2011). These research practices, which have become a solid arsenal of biotechnology, are fortunately actively contested nowadays. Resistance has taken the form of

---

<sup>24</sup> Needless to say, perhaps, our local, provisional and contingent view embraces all kinds of contributions, welcoming Eurocentric as well as other rationalities in the analysis. As in research itself, the techniques are measured against effects and consequences, and these must be justified ethically (Denzin & Lincoln, 2011). Technologies, after all, have always served our intentions; ideological clarity as to which these are provides an unmistakable trajectory in our case.

<sup>25</sup> Within the scope of the Decolonial Turn, Anibal Quijano’s “coloniality of power” soon triggered the construction of related categories (such as coloniality of knowledge and the self) which have helped identify, and dispute, the civilizing forces which are still operational in education (understood in the broadest possible sense, as pertaining to all social life) and operate as repertoires of references to decide what good knowledge and good people are.

rejection but also has resulted productively in the design of new forums and devices for alternative scientific work<sup>26</sup>.

In this disputed arena, radical, decolonial research practices have come to question objectivity, generalization and validity as preferred targets for the dismantlement of coloniality of knowledge and being. Objectivity is not only conclusively ruled out on account of the ontological-epistemological stance described above, but also signaled as a perverse practice of dehumanization, since the concealment of the subject/s deprives the audience of a fair assessment of their (political) intentions and frees them from assuming responsibilities for their research products (Kincheloe & McLaren, 2012). The epistemology of the zero point (Castro Gomez, 2005) indeed seems to work as a technology for the transformation of a truth into the Truth—a specific politics of representation (Denzin, 2018) —.

The modern pretense of generalization also depends on the relative independence of knowledge and subject. As Donna Haraway extensively describes after Shapin and Schaffer (in Haraway, 1997), objectivity was/is made possible possible by the emergence of three related technologies (material, literary and social) which defined, in early Modernity, what counted as knowledge while endowing the “modest witness” with both social and epistemic power and invisibility— suppressing thereby his<sup>27</sup> responsibility for addressing ethical concerns—. Besides being modern, the inertia to universalization and abstraction is also colonial; it is actually intimate with one of the founding myths of the modern/colonial narrative: the interpretation of all human experiences in a linear frame that transformed the non-European into pre-European (Lander, 2001). The univocal appeal to essentialism constitutes a Western trademark (Galcerán Huguet, 2010), and explains much of the current exercise of hegemony worldwide. In scientific research the demands of generalization and abstraction are still strong especially, though not exclusively, in positivist and postpositivist paradigms (Guba & Lincoln, 2012).

Finally, validity has been exposed as an endoconsistent technology and has yielded—at least discursively—to some degree of defiance (Denzin & Lincoln, 2012)—. Its role in defining regimes of truth and justifying arbitration policies as dividing practices (St. Pierre, 2018) is still fully operational in the academic field, but its legitimacy is gradually eroding. Instead, the value of research is by some measured in terms of authenticity. When this sort of authorized knowledge production is interpreted as public pedagogy (Denzin, 2018) what matters most is its capacity to trigger change and enhance self- awareness and social consciousness—what has been defined as catalytic and educational forms of authenticity (Kincheloe & McLaren, 2012).

In more practical terms, these beliefs have transmuted in our immediate context into on-demand research, flexible methodological designs and a wide array of strategies for securing academic legitimacy without bending to norms which violate the principles we (provisionally) hold. On-demand research refers to a form of emphasized co-participative epistemology (Llamazares, 2013); it is a construct which has been manufactured after Rita Segato’s proposal to turn anthropology

---

<sup>26</sup> Our refusal to avoid the first person plural in writing can be read in these political and epistemological coordinates.

<sup>27</sup> The use of the male pronoun follows Haraway’s denounce of the role of European patriarchy in the construction of these technologies.

into a practice that is subservient to a people's needs and emancipatory empowerment (Segato, 2015). In research it implies collaborative work not only in "producing" data but rather from the very definition of the research topics and objectives (Yedaide, 2016). Then, the adoption of flexible designs responds to a deflation of methodological constraints in favor of emphases on attaining catalytic and educational authenticity. It also makes room for our eroticism (understood as human creative energy and potential) as we are motivated to engage in imaginative work and create the devices that best respond to the particular needs. Finally, the strategies to preserve academic authority include heavy reliance on solid bibliographical support for our decisions, and the promotion of relationships with scholars worldwide who are also committed to escaping the modern/colonial technocratic rationale.

Turning now into teaching, the core beliefs we hold can be explored through the contributions of the three pedagogical perspectives which converge in the present analysis. Since critical pedagogy is well-known in the fields of linguistics, sociolinguistics, Critical Discourse Analysis and many other related domains, we will emphasize the contributions that decolonial and queer pedagogies add to the political, insurgent, counter-hegemonic and activist notes of the critics. However, we must start by acknowledging that there is no "decolonial pedagogy" (or "queer pedagogy" for that matter) but rather a number of social endeavors and loose practices which are usually clustered under such labels. Though this is also probably true of all taxonomies, the explicit rejection of a unifying tag is consistent with the refusal to go by modern/colonial truth regimes. Instead, multiple pedagogical experiences are thought to exhibit traits that may speak of them as partial, incomplete and singular expressions of the decolonial or queer realms.

In the case of the (instrumentally-called here) decolonial pedagogies, the name is granted to those experiences which are grounded on the belief in the colonality of power (Quijano, 1997), as well as the theses associated to this original category, and defined by the *loci* of enunciation (in the Global South, by the Global South and for the Global South). The geocultural location is paramount: cosmogonies seem to act as atmospheres (the afore-mentioned planes of immanence) made up of certain enduring consistencies (thickenings in the terms St. Pierre proposes after Deleuze and Guattari in 2018) which radicalize difference. Adopting the decolonial turn thus implies recognizing and respecting competing and conflicting rival master narratives, as it also indirectly demands the imperative of epistemic authority. In practical terms and in the awareness of the fact that experience *does* us (Nordstrom, 2018) these beliefs bring the exploration of the dialogues between structure and agency to an irremediably local level.

In our teaching contexts, pedagogies are understood as practices which discretionally distribute social legitimacy (over some particular choices in saying, being, living and believing) in an attempt to discipline subjectivity. Decolonial pedagogies, particularly and in contrast, are thought as those practices which redistribute, self-arrogate and arrogate discursive and other kinds of authority (Yedaide, 2017). This working definition orientates teaching in the direction of culture—drawing attention to common sense, immanence and ubiquity in educational practices, as it has already been developed—and of enhancing students' performance in creating conditions for re-existing (Walsh, 2013).

Queer pedagogies—rather the random practices that we enroll under this name tag—have brought about a dislike for the static, a recovery of the erotic, an interest in dissidence as a means to radical epistemic opening (Flores, 2017; Britzman, 2016; Halbertam, 2018). They reify being instead of



having/owning, as they awaken the senses and rely on emotions and feelings not only as complementary dimensions of humans but mostly as foundational and central to all forms of rationalization—even what counts as ignorance (Sedgwick in Britzman, 2016)—. If, as Teixeira Cohello (2009) has asserted, modernity has induced the suffocation of desire, performing along the lines of our personal (sensitive and sexual) powerful creative energies can be read as a clear case of political resistance. If pleasure and imagination have also been cast under the spell of coloniality (Ferrera Balanquet, 2015), decolonial detachments—defined as the “active abandonment of the forms of knowledge which subject us and actively model our subjectivities in the modern fictional fantasies” (Mignolo 2015, our translation)—are important to guarantee grammars of possibility (Halberstam, 2018).

In critical pedagogies, language (a term which is often used without much rigor interchangeably with discourse and narrative) is a contested domain. Likewise, in pedagogies that have been queerized and/or attracted to the decolonial turn, it is defined as an opportunity for semantic reinvestment. The political operation of words can be activated to meet our needs and desires (Flores, 2017) and empowerment exercised through a politics of naming (Walsh, 2011). Though not limited to the discursive domains of human experience, these pedagogies try to grasp what is *inessentially* common (Britzman in Nordstrom, 2018) for a people, understanding narratives constitute strategic enactments nailed to a concrete territory and only partially and momentarily prone to defiance.

### **Defusing master narratives: a political gesture of insurgency**

In the light of the profound influence that master narratives exercise in our encounters with “the world”, insurgent moves are necessarily tiny but nonetheless precious. One of these consists in turning academic attention to whatever happens beyond the verbal bias of the modern/colonial paradigm. In research, it might mean to resort to, for instance, observations of gestures, body language, and the arrangement of people in space. As Bourdieu and Wacquant have extensively discussed (Bourdieu, 2008; Wacquant, 2005 may serve as references), much social meaning is embodied and inscribed in rituals and social practices which are either non-verbal or pre-discursive. Even if language is a common means for making sense—and the only way of securing contestation of the hegemonic—we need to acknowledge, after Grimson (2013) and in response to Spivac’s ‘Can the subaltern speak?’, that the subaltern may be saying something which cannot be ‘heard’ in the matrixes of intelligibility that discourse has constructed. Unintelligibility, as Halberstam claims after Scott (2018), is often a reliable source of political autonomy. Research and teaching as public pedagogies may want to resort to the study of other signs and modes of expression in their attempt to defuse –or at least destabilize, provisionally and partially—big fables.

Another related move consists in re-humanizing teaching and researching by developing an aesthetic mode which fosters the exposure and production of beauty as a policy of civic intervention (claiming agency over our bodies, our walls, our public spaces) but also as a means to engaging us in feeling hatred, awe, inspiration and other passions which force us to committing to the common ground and to reconnecting with the self (Han, 2015). Desire needs to be awoken, as it is capable of erotizing ourselves and re-ligate us to other beings (human and otherwise). Empathy and responsibility over all that lives can only result from an affected subject; respect for radical

difference (that which is cosmogonic and conflictive, as we have asserted) cannot exist without them.

A third related, gentle move away from the pervading influence of master narratives is closely related with performance pedagogy (Denzin, 2018). Clearly, acting, moving our bodies, raising our voices to chant, to sing, etc. are means to exploring, creating and recreating conditions of existence which are ruled out of the academy but can generously feed our desire for expanding comprehension—which is always, in the end, some sort of understanding about who we are (becoming). Engaging in performances is highly educational and paves the way for reconnecting with the desire for social change, thus fulfilling the two significant types of authenticity which Kincheloe and McLaren (2012) have recommended for research.

In this inventory of minor tales and practices to pierce the master narratives, alternative cosmogonies may be profoundly inspirational. Even while exercising epistemological surveillance—to avoid losing sight and track of epistemic authority—contact with foreign traditions and beliefs constitutes a precious reminder of the locality and contingency of the noosphere<sup>28</sup> we inhabit. While it would be foolish and perverse to replace the Western, modern view by a new one (even if it represents a closer geopolitical choice, as in the case of the indigenous peoples in *Abya Yala*), opening up to the array of human expressions in regard to their understanding of (divine) relationships with life and the universe can shatter our confidence and reinsert us in an ever mobile stage.

As Deborah Britzman says, as she discusses Valerie Walkerdine (Britzman, 2016, p. 43, our translation), “Pedagogy does not only produce particular kinds of knowledge but also the subjects that allegedly know”. We have defined (critical, decolonial, queer) pedagogies as the practices of (self) awarding prerogatives to produce and legitimize meanings—those which foster hospitality and make lives livable—. If something needs to be taught and some knowledge must be produced in our academic con-texts, they might as well go in the direction of creating conditions for authorship and authorization of otherness. We might fulfill the teleological urge in teaching (Burbules, 1995; Steiner, 2007) by proposing inten(t/s)ionalities (Kuby and Christ, 2018), that is to say, instances of remaining intentional while relationships among concepts are kept in tension. It looks, after all, very much like the organizing principle of critical pedagogies, which advocates for the virtuosity of questions as a routine of destabilization and interruption.

## References

- Angenot, M. (2012). *El discurso social. Los límites históricos de lo pensable y lo decible*. Buenos Aires: Siglo veintiuno.
- Bourdieu, P. (2008). *El sentido práctico*. Barcelona: España Editores.
- BRITZMAN, D. (2016). ‘¿Hay una pedagogía queer? O, no leas tan recto’. *Revista de Educación de la Facultad de Humanidades* 9, 7. Pp. 13-34. (1995).
- Burbules, N. (1995). *Postmodern Doubt and Philosophy of Education*. Illinois: University of Illinois.
- Cairo, H. and R. Grosfoguel (*et al.*) (2010). *Descolonizar la modernidad, descolonizar Europa: un diálogo Europa-América Latina*. Madrid: IEPALA.

---

<sup>28</sup> We use this term in the sense Edgard Morin does in *Seven Complex Lessons in Education for the Future* (Unesco, 1999).

- Castro-Gómez, S. (2005). *La hybris del Punto Cero: ciencia, raza e Ilustración en la Nueva Granada (1750-1816)*. Bogotá: Editorial Pontificia Universidad Javeriana.
- Coelho, T. (2009). *Diccionario Crítico de Política Cultural. Cultura e imaginario*. Barcelona: Gedisa.
- Denzin, N. (2018). ‘Performance, Hermeneutics, Interpretation’. In: *The Sage Handbook of Qualitative Data Collection*. Sage Publications Ltd. 200-216.
- Denzin, N. and Lincoln, Y. (2011). *El campo de la investigación cualitativa. Manual de investigación cualitativa. Vol. I*. Barcelona: Gedisa.
- Denzin, N. and Lincoln, Y. (2012). *Paradigmas y perspectivas en disputa. Manual de investigación cualitativa. Vol. II*. Barcelona: Gedisa.
- Fenstermacher, G. and Richardson, V. (2005). ‘On making determinations of quality in teaching’. In: *Teachers College Record*, Vol. 107, Nº 1: 188-213.
- Ferrera-Balanquet, R. (Comp.). (2015). *Andar Erótico Decolonial*. CABA: del Signo.
- Fenstermacher, G. (1989). Tres aspectos de la filosofía de la investigación sobre la enseñanza”. In: Wittrock, M. (comp.) *La investigación de la enseñanza*, I. Buenos Aires: Paidós.
- Flores, V. (2017). *Tropismos de la disidencia*. Santiago de Chile: Palinodia.
- Galcerán Huguet, M. (2010). ‘Límites y paradojas de los universales eurocéntricos’. In: Cairo, H. & R. Grosfoguel (et al.) *Descolonizar la modernidad, descolonizar Europa: un diálogo Europa-América Latina*. Madrid: IEPALA.
- Gerrard, J.; Rudolph, S. and Sriprakash, A. (2017). ‘The Politics of Post-Qualitative Inquiry: History and Power’. *Qualitative Inquiry*, Vol. 23 (5) 384-394.
- Grimson, A. (2013). ‘Introducción’. In: Grimson, A. and Bidaseca, K. *Hegemonía cultural y políticas de la diferencia*. Buenos Aires: Clacso.
- Guba, E. and Lincoln, Y. (2012). Controversias paradigmáticas, contradicciones y confluencias emergentes. Cap. 8, pp.3878. In: Denzin, N. & Lincoln, Y. *Paradigmas y perspectivas en disputa. Manual de investigación cualitativa. Vol. II*. Barcelona: Gedisa.
- Halberstam, J. (2018). *El arte queer del fracaso*. Trad. J. Sáez. Barcelona: Egales editorial.
- Han, B. (2015). *La salvación de lo bello*. Barcelona: Herder.
- Haraway, D. J. (1997). *Modest\_Witness@*. New York, London: Routledge.
- Kincheloe, J. and McLaren, P. (2012). ‘Replanteo de la teoría crítica y de la investigación cualitativa’. In: Denzin, N. and Lincoln, Y. *Paradigmas y perspectivas en disputa. Manual de investigación cualitativa. Vol. II*, pp. 241-315.
- Kuby, C. and Christ, R. (2018). Productive Aporias and Inten(t)sionalities of Paradigming: Spacetime matters in an Introductory Qualitative Research Course. *Qualitative Inquiry*, Vol. 24 (4), 293-304.
- Lander, E. (2001). ‘Ciencias sociales: saberes coloniales y eurocéntricos’. In: Edgardo Lander (Comp.) *La colonialidad del saber: eurocentrismo y ciencias sociales: perspectivas latinoamericanas*. 2da edición. Buenos Aires; Ciccus Ediciones.
- Litwin, E. (1996). ‘El campo de la didáctica: en búsqueda de una nueva agenda’. In: Camilloni, A.; Davini, M. C.; Eldestein, G.; Litwin, E.; Souto, M. and S. Barco *Corrientes didácticas contemporáneas*. Buenos Aires: Paidós.
- Litwin, E. (2008). *El oficio de enseñar. Condiciones y contextos. Paidós voces de la educación*. Buenos Aires, Paidós.
- Llamazares, A. (2013). *Del reloj a la flor de loto. Crisis contemporánea y cambio de paradigmas*. Buenos Aires: Del Nuevo Extremo.
- Maldonado-Torres, N. (2007). ‘On the Coloniality of Being’. In: *Cultural Studies*, 21, Issues 2-3 Globalization and the De-colonial Option, 240-270.
- Morin, E. (1999). *Seven Complex Lessons in Education for the Future*. Paris: UNESCO.
- Nordstrom, S. (2018). ‘Antimethodology: Postqualitative Generative Conventions’. *Qualitative Inquiry* Vol. 24 (3) 215-226.
- Porta, L. and Yedaide, M. (2016). ‘Hybrid Narrative for Decolonial Pedagogy’. *Revista Internacional de Educación y Organización Escolar*. 1, 1, pp. 3-15.
- Quijano, A. (1997). ‘Colonialidad del poder, cultura y conocimiento en América Latina’. In: *Anuario Mariateguiano*, IX/9: 113-121.
- Rau, A.; Elliker, F. and J. Coetzee (2018). ‘Collecting Data for Analyzing Discourses’. In: *The Sage Handbook of Qualitative Data Collection*. Sage Publications Ltd. 300-313.
- Rivera Cusicanqui, S. (2017). Historias Debidas VIII: Silvia Rivera Cusicanqui. *Canal Encuentro*.

- Ryan, B.A. (1999). 'Does Postmodernism Mean the End of Science in the Behavioral Sciences, and Does It Matter Anyway?'. *Theory and Psychology*, Vol. 9 (4): 483-502. Sage Publications
- Sedgwick, E. K. (2018). *Tocar la fibra: Afecto, pedagogía, performatividad*. Madrid: Alpuerto.
- Segato, R. (2015). *La crítica de la colonialidad en ocho ensayos. Y una antropología por demanda*. Buenos Aires: Prometeo Libros.
- Segato, R. (2019). 'Las virtudes de la desobediencia'. *Página 12*; April 26, 2019.
- Smith, L. T. (1999). *Decolonizing Methodologies. Research and the Indigenous People*. Malasya: Zed Books Ltd.
- Smith, L. T. (2005). 'On tricky ground: Researching the native in an age of uncertainty'. In: N.K. Denzin and Y. S. Lincoln (Eds.) *The SAGE handbook of qualitative research*. 3rd Ed. Pp. 87-107. Thousand Oaks, CA: Sage.
- Steiner, George (2007). *Lecciones de los maestros*. Buenos Aires, Fondo de cultura económica: Siruela.
- Wacquant, L. (2005). 'Conexiones carnales: sobre corporización, aprendizaje y pertenencia'. On *Body and Soul. Notebooks of an apprentice boxer*, Oxford University Press, New York and Oxford, 2004. In *Qualitative Sociology*, V. 20, N° 3, summer 2005.
- Walsh, C. (2011). The politics of naming. *Cultural Studies*, 2011. Routledge. 1-18.
- Walsh, C. (2013). *Pedagogías decoloniales. Prácticas insurgentes de resistir, (re) existir y (re) vivir*. Tomo I. Quito-Ecuador: Ediciones Abya-Yala.
- Yedaide, M. (2016). 'Condiciones para una investigación narrativa por demanda'. In: *III Jornadas de Investigadorxs, Grupos y Proyectos en Educación en Educación*. Mar del Plata, June 27 - 28.
- Yedaide, M. (2017). El relato "oficial" y los "otros" relatos sobre la enseñanza en la formación del Profesorado. Un estudio interpretativo en la Facultad de Humanidades, UNMDP. Dissertation Paper. PhD in Humanities and the Arts, Rosario State University, Argentina.